

The lively Portraiture of the Reverend, Faithfull and worthy Minister of Jesus Christ M^r. Henry Smith borne at Withcok in Leicestershire.

Are to be sold by John Sayswell at the Grey-hound in Little Britain. Croft sculp.



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# THE SERMONS OF Mr. Henry Smith

Gathered into one Volume.

Whereunto is added, *Gods Arrow* against *ATHEISTS.*

*Printed according to his Corrected Copies in his life time.*

And the Life of Mr. *Henry Smith*, by *Tho. Fuller.* B.D.

*With Alphabeticall Tables of the Titles, Texts, principall matters and things therein contained: and the Effigies of the Pious and Reverend Author.*



*London*, Printed by *T. Mabb*, for *John Saywell*, and are to be sold at the *Grey-hound* in *Little-Britain* without *Aldersgate*, 1657.

## A Preface to the Reader.

THat, this *usefull and desired Volume of Sermons, &c. have been for some years past in a manner smothred, to the regret of many; is not to be imputed as the fault of any one man, it being occasioned by the diversity of interests to the said Copies of Sermons, Treatises, &c. But they are rather gratefully to be entertained of all, since it was not without much striving and endeavour (of one more sedulous than the rest) that they are now once more come abroad... The additionall Tables wherewith this Edition is accommodated, will doubtlesse prove good helps to all, being fitted to the use of the meanest capacity; and to revive the precious Memory of the Pious Author, behold! an account of his life, &c. is also added.*

*That these Sermons have been used as a hand-maid to Prayer bed-ward in some Families, is not unknown; and that in want of them, or the like exercises, there are worse practises, is too sadly obvious. The many former Impressions which have passed already, do not only encourage and give hopes of this; but the late eager and earnest enquiry after them doth encline belief, that after the back sliding of some, and the wavering of others in these troublesome times; there may be a return to solid, sound, and wholesome doctrine, whereupon the soul may be still feeding, yet satisfied; and that this Book may afford its proportion of such food to thee, and all the Israell of God; is the prayer of*

T. F.

THE

## *The life of Mr.* Henry Smith.

WHat is true of the River *Nilus* that its fountain is hid and obscure, but its fall or influx into the Mid-land-Sea eminently known, is appliable to many learned men, the place of whose births generally are either wholly concealed, or at the best uncertain, whilst the place of their death is made remarkable; for, as few did take notice of their coming out of their tyring-house, so their well-acting on the stage, commanded all eyes to observe their returning therunto. But this generall rule takes not

place

place in the preſent ſubject of our Pen, Mr. *Henry Smith* born at *Withcok* in *Leiceſterſhire*, of gentile extraction, which here ſhall not be inſiſted on, ſeeing he that is rich of himſelf, needs not to borrow any luſtre from another; yet were it the more allowable for us to dwell a while on the honour of his Parentage, ſeeing he himſelf would not ſojourne thereat, declining all notice of ſuch accidentall advantages.

He was bred in the famous Vniverſity of *Oxford*, where firſt he was *Condus* before he was *Promus*, filled himſelf that he might in due time pour out to others; nor did he proceed a Divine *per ſaltum*, as too many now adaies, I mean leaping

ping over all humane Arts and Sciences, but furnished himself plentifully therewith.

On the other side, he was none of those who in the Vniversity wither on the stalk they grow on, and out of idlenesse, bury their Talents in the ground, putting them out, because they will not put them out, extinguishing their abilities, because they will not imploy them: But he was resolved to improve his utmost in the Ministeriall Calling, for the Glory of God and converting of souls.

Here he tryumphed over that temptation wherewith many had been overcome, plentifull was his estate for the present, and for the future, he was Heir apparent to a large

large *Patrimony, Preaching was presented unto him by some as fit for the refuge of a younger Brother, not for the choice of an heir. His rich relations might better advantage him in the lucrative profession of the law, but he was so far from falling or stumbling, that he did not stop at these carnal considerations, But easily trampled upon them.

*Sr. *Roger Smith of Edmunds Thorp in the County of Leicester lately deceased was his Younger Brother.*

But a greater scruple troubled him as unsatisfied in the point of subscription, and the lawfulness of some ceremonies, He was loath to make a rent either in his own Conscience or in the Church, wherefore he resolved on this expedient, not to undertake a Pastoral Charge, but contented himself with a Lecturers place at St. *Clements Danes* without *Temple Bar*.

It may be truly said of him, *He was*

*one peaceable in Israel*: for notwithstanding his foresaid scrupling at conformity, and distasting the violent pressing thereof (as by some passages in this his Book may appear) he could unite with them in *affections* from whom he dissented in *judgment*. He disdained railing and invectives (the symptom of a sick wit) and if he chanced to fall on a sharp reproof, he wrapped it up in such pleasing expressions, that the persons concerned therein had their souls devided betwixt love and anger at the Hearing thereof.

*William Cicill Lord Burleigh*, and *treasurer of England* (to whom he Dedicated his Sermons) very favourably reflected upon him, and he was often the skreen who saved Mr. *Smith* from the scorching; interposing his greatnesse, betwixt him and the anger of some

ſome Epiſcopall Officers: And it is argument enough to prove the eminency of Mr. *Smith*, that ſo great a States-man as this *Lord Treaſurer* ſet a character of his peculiar reſpect upon him.

Indeed that Lord was as thorow-paced as any in *England* for the *body* of Epiſcopal Government, but not for the *Wens* thereof, when ſome quiet Non-conformiſts were proſecuted to perſecution by vexatious Informers. In which caſe he often endeavoured to qualifie the matter, and reſcued them from their violent Adverſaries. Mr. *Travers* not unacquainted with Mr. *Smith* (all know the neerneſſe of the *Temple* to St. *Clements Danes*) often

tasted of this Lords benignity on that occasion.

To return to Mr. *Smith* he was commonly called the *silver tongued preacher*, and that was but one mettall below St. *Chrysostom* himself. His Church was so crouded with Auditors, that Persons of good quality brought their own Pues with them, I mean their legs to stand there upon in the Allies. Their ears did so attend to his lips, their hearts to their ears, that he held the Rudder of their affections in his hand, so that he could steer them whether he was pleased, and he was pleased to steer them onely to Gods glory and their own good. Take one instance of many of the great prevalency

lency he had with his Auditory.

He preached a Sermon on *Sarahs* nurſing of *Iſaac*, and therupon grounded the generall Doctrine, *That it was the duty of all Mothers to nurſe their own children*, allowing diſpenſation to ſuch who were unſufficienced by weakneſs, want of milk, or any avouchable impediment. He preſt the application without reſpect of perſons, high and low, rich, and poor, one with an other, taxing them for pride, or lazineſs, or both, who would not do that office to the fruit of their own womb.

It is almoſt incredible how many perſons of honour and wor-

ſhip, Ladies and great gentlewomen (with whom his congregation was conſtantly crowded) were affected herewith, ſo that I have been informed from ſuch whoſe credit I count it a ſin to ſuſpect, that they preſently Remanded their children from the vicinage round about *London*, and endeavoured to diſcharge the ſecond moytie of a Mother, and to nurſe them whom they had brought into the world.

I confeſſe ſome conceived Mr. *Smith* becauſe a Bachelour an incompetent Iudge hereof, as unacquainted with Feminine Infirmities, ſo that as St. *Auſtine* on

an

an other account was called *durus pater Infantum*, ſo Mr. *Smith* might be termed *duras Doctor Matrum*, However if all things be unpartially conſidered no juſt cauſe of exception can be found, either with the doctrine or Application.

The words of the vviſe ſaith *Solomon*, Eccleſ. 12, 11. *Are like nailes faſtened by the Maſters of the Aſſemblies*: and certainly this *Smith* had as great a dexterity as any in faſtning them in the *Judgments* of his hearers by his ſolid Reaſons, *Fancies*, by his proper ſimilitudes, *Memories*, by his orderly

derly Method; and *Consciences*, by his home applications.

Some fifteen years since I consulted the *Fesses* (I mean such who passed for old men in the Parish of St. *Clements Danes*) but could recover very little of them either of the time or manner of his death, save that they conceived his disease was a *Consumption*; I perused also the *Church Register*, and found it silent concerning the date of his death, for which this Reason was alledged, that a little before his departure out of this life, he departed the Citty, to have the benefit of Country ayre: but

but by the exactest proportion of time, his death may be conjectured about the year 1600.

*Thomas Fuller.*

THE

# The Severall Titles and Texts of the Sermons and Treatises, &c.

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Certain godly and zealous *Prayers* which the pious Author hath inſerted in divers places, looke in the Alphabeticall table of matters, &c. at the end of the head of Prayer.

# A Table, by help whereof ſuch as remember but any part of the Title of a Sermon, may readily be referred thereto, having recourſe to the foregoing Table.


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*Chriſts Cenſure*, ſee Lawyers, &c.
*Confeſſion*, ſee Sinners.
*Contentation*, ſee Benefit.
*Converſion*, ſee Sinners.
*Drunkards*, ſee Glaſſe.
*Earth*, ſee Satan.
*Faithfull*, ſee Affinity.
*Garment*, ſee Wedding.
*Glaſſe*, ſee Looking.
*Hearing*, ſee Att.
*Humilitie*, ſee Honour.
*Jonah*, ſee Calling, Rebellion, Puniſhment.
*Marriage*, ſee Preparative.
*Nebuccadnezzar*, ſee Pride, Reſtitution.
*Peace*, ſee Ladder.
*Prayer*, ſee Tab. Alph. of matters.
*Righteous*, ſee Tryall.
*Sacrifice*, ſee Chriſtians.
*Sheepe*, ſee Loſt.
*Simeon*, ſee Song.
*Soule*, ſee Trumpet.
*Spirits*, ſee Loſt Sheepe, true Tryall.
*Lords Supper*, ſee Treatiſe.
*Tears*, ſee Poor mans.
*Thrift*, ſee Heavenly.
*Vanity*, ſee Tryall.
*Vſury*, ſee Examination.

# NOBILISSIMO VIRO GULIELMO CECILIO,

EQVITI AVRATO, BARONI *BURGHLEIENSI*, SVMMO ANGLIÆ THESAVRARIO, ET *CANTABRIGIENSIS* ACADEMIÆ CANCELLARIO,

*HENRICVS SMITHVS* HÆC PIGNORA IN GRATI ANIMI TESTIMONIUM CONSECRAVIT.

TO

TO THE RIGHT
NOBLE LORD,
THE LORD
EDWARD
EARLE OF
BEDFORD:

CERTAIN
SERMONS,
&c. of Mr. *HENRY*
*SMITH*, ARE
PRESENTED
BY,

W.S.

THE

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Gathered into one Volume.

PRINTED ACCORDING TO HIS corrected Copies in his life time.

WHEREUNTO IS ADDED, Gods Arrow against Atheists.



LONDON:
Printed for *Andrew Kembe*, *John Wright*, *John Saywell*, and *George Sawbridge*. 1657.

NOBILISSIMO VIRO
GVLIELMO CECILIO, EQVITI AVRATO, BARONI BVRGHLEIENSI, SVMMO ANGLIÆ THESAVRARIO, ET CANTABRIGIENSIS ACADEMIÆ CANCELLARIO:
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# The ſeveral Texts and Titles of the Sermons contained in this Book.


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The Chriſtians Sacrifice. Prov.23.26. *My Son, give me thy heart, &c.*

The true trial of the Spirits, 1 Theſ.5.19 20, &c. *Quench not the Spirit, &c.*

The Wedding Garment. Rom.13.14. *Put you on the Lord Jeſus Chriſt, &c.*

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The fall of *Nebuchadnezzar*. Dan.4.31. *While the word was in his mouth, &c.*

The Reſtitution of Nebuchadnezzar. Dan.4 32,33.34. *And at the end of the days, &c.*

The honour of Humility. 1 Pet.5.5. *God reſiſteth the proud, and giveth, &c.*

The Young-mans Task. Eccl.12.1, *Remember thy Creator in the days of, &c.*

The trial of the Righteous. Pſal.34.19. *Many are the troubles of the righteous.*

The Christians practice.

Rom. 12. 2. *Be ye changed by the renewing of your, &c.*

The Pilgrims wish.

Philip. 1. 23. *I desire to be dissolved, and to be with, &c.*

The godly mans request.

Psal. 90. 12. *Teach us, O Lord, to number our days, &c.*

A Glass for Drunkards.

Gen. 9. 22, 23, 24, 25, 26, 27. *And Noah began to be, &c.*

The Art of Hearing, in two Sermons.

Luke 8. 18. *Take heed how you hear.*

The heavenly Thrift.

Luke 8. 18. *Whosoever hath, to him shall be given, &c.*

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Psa. 82, 6, 7. *I have said, Ye are gods, but ye shall dye, &c.*

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1 Thes. 5. 16, 17, 18. *Rejoyce evermore, &c.*

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Mat. 27. 1, 2, 3, 4. *When the morning was come, &c.*

The Petition of *Moses.*

Deut. 3. 23, 24. *And I besought the Lord the same, &c.*

The Dialogue between *Paul* and *Agrippa.*

Act. 26. 27, 28, 29. *O King* Agrippa, *beleevest thou, &c.*

The humility of *Paul.*

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A Looking-glass for Christians.

Rom. 12. 3. *I say, through the grace that is given, &c.*

Food for new-born Babes.

1 Pet. 2. 2. *As new-born babes desire the sincere, &c.*

The banquet of *Jobs* children.

Job 1. 4, 5. *And his sons went and banquetted, &c.*

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Satans compaſſing the earth.

Job 1. 7, 8. *Then the Lord ſaid unto Satan, &c.*

A Caveat for Chriſtians.

1 Cor. 10. 12. *Let him that thinketh he ſtandeth take, &c.*

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Pſal. 45. 7. *The ſcepter of thy kingdome is, &c.*

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The Lawyers Queſtion,

Luke 10. 25. *And behold a certain Lawyer ſtood up, &c.*

The Law-givers Anſwer, to the Lawyers Queſtion.

Luke 10. 26. *And he ſaid unto him, &c.*

The cenſure of Chriſt upon the Anſwer.

The benefit of Contentation.

1 Tim. 6. 6. *Godlineſs is great gain if a man, &c.*

The affinity of the faithful.

Luke 8. 19, 20, 21. *Then came to him his mother, &c.*

The loſt Sheep is found.

1 Joh. 4. 1. *Prove the ſpirits whether they be of God, &c.*

Gods Arrow againſt Atheiſts.

*BEcause sickness hath restrained me from preaching, I am content to do any good by writing. Happy is that author which is instead of other, that after this Book is read, men need read no more of that matter. I go upon a Theame which many have traversed before me prolixly, or cursorily, or barrenly: If I have performed by study any more than the rest, let my Reader judge, and give glory to him which teacheth by whom he will. What I have endeavoured, my self do feel, and others know. We are ignorant of many things, for a few that we understand: but I have been always ashamed that my Writing should weigh lighter for want of pains, which is the bane of Printing, and surfeiteth the Reader. Now I send thee like a Bee to gather Honey out of flowers and weeds. Every garden is furnished with either, and so is ours. Read, pray, and meditate: thy profit shall be little in any book, unless thou read alone, and unless thou read all, and record after, all the Boteans and the Sermons of* Paul. *It is one of the births of my fainting, therefore take it with a right hand: and if thou finde any thing that doth make thee better, I repent not that others importunity hath obtained it for thee. Farewell. As* Jacob *blessed his sons when he left them, so now I must leave my fruit to others; I pray God to bless it, that it may bring forth fruit in others, and bee the savour of life to all that read it.*

Thine in Christ, *H. S.*

## *THE EPISTLE TO THE TREATISE of the Lords Supper.*

IN the first Sermon the adversary is confuted. In the second Sermon the Communicants are prepared. In both, are many observations, and the words of the Text expounded. Now labour for thy self as I have laboured for thee: I would have thee profit somewhat more by this Book, because it hath weakned me more than all the rest.

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# A PREPARATIVE TO MARRIAGE.

YOu are come hither to be contracted in the Lord, that is, of two to be made one; for as God hath knit the bones & sinews together for the strengthening of mens bodies; so he hath knit man and woman together for the strengthening of their life, because *two are firmer than one*: and therefore when God made the woman for man, he said, *I will make him an help*, shewing that man is stronger by his wife. Every marriage before it be knit, should be contracted; as it is shewed in *Exod.* 22. 16. & *Deut.* 22. 28. Which stay between the Contract and the Marriage, was the time of longing, for their affection to settle in, because the deferring of that which we love, doth kindle the desire, which if it came easily and speedily unto us, would make us set less by it. Therefore we read how *Joseph* and *Mary* were contracted before they were married. In the * Contract Christ was conceived, and in the marriage Christ was born, that he might honour both estates; Virginity with his Conception, and Marriage with his birth. You are contracted, but to bee married; therefore I pass from contracts to speak of marriage, which is nothing else but a communion of life between man and woman joyned together according to the ordinance of God.

Gen. 2. 18.

Eccles. 9. 9.

Why contracts go before marriage.

Exod. 22. 16

Deut. 22. 28

Mat. 1. 18

* That is, between the contract and the marriage.

Luke 1. 27. & 42. & 49. &c.

What marriage is.

First, I will shew the excellency of marriage: then the institution of it, then the causes of it: then the choyce of it: then the duties of it: and lastly, the divorcement of it.

The parts of the Treatise.

Well might *Paul* say, *Marriage is honourable*: for God hath honoured it himself. It is honourable for the Author, honourable for the time, and honourable for the place. Whereas all other Ordinances were appointed of God by the hands of men, or the hands of Angels: *Marriage* was ordained by God himself, which cannot erre. No man nor Angel brought the wife

Heb. 13. 4.

The excellency of marriage.

Acts 7. 12.

Heb. 1. 2.

to

Gen. 2. 18 to the Husband but God himself: so Marriage hath more honour of God in this, than all other Ordinances of God beside, because he solemnized it himself.

Marriage the first Ordinance of God. Then it is honourable for the time, for it was the first Ordinance that God instituted, even the first thing which he did after Man and Woman were created; and that in the state of innocency, before either had sinned; like the finest flower, which will not thrive but in a clean ground. Before man had any other calling he was called to be an husband; therefore it hath the honour of antiquity above all other Ordinances, because it was ordained first, and is the ancientest calling of men.

Then it is honourable for the place: for whereas all other Ordinances were instituted out of Paradise, Marriage was instituted in Paradise, in the happiest place, to signifie how happy they are that marry in the Lord; they do not only marry one another, but Christ is married unto them: and so marriage hath the honour of the place above all other Ordinances, because it was ordained in Paradise.

As God the Father honoured Marriage, so did God the Son, which is called, *the seed of the woman*: therefore Marriage was so honoured among women because of this seed, that when *Elizabeth* brought forth a Son, shee said, that God had taken away her rebuke, counting it the honour of women to bear children, and by consequence, the honour of women to be married: for the children which are born out of marriage, are the dishonour of women, and called by the shameful name of Bastards.

Gen. 3. 15

Luke 1. 25

Deut. 23. 2

Christs first Miracle at a marriage, John 2. 8 As Christ honoured Marriage with his birth, so he honoured it with his Miracles: for the first Miracle which Christ did, he wrought at a Marriage in *Cana*, where he turned the water into wine: so, if Christ be at your Marriage, that is, if you marry in Christ, your water shall be turned into wine; that is, your peace, and your rest, and your journey, and your happiness shal begin with your marriage: but if you marry not in Christ, then your wine shal be turned into water; that is, you shal live worse hereafter than you did before.

Matth. 22. 2 Vers. 11. As hee honoured it with Miracles, so hee honoured it with praises: for he compareth the Kingdome of God to a Wedding, and he compareth holiness to a Wedding Garment.

And

And in the fifth of *Canticles*, he is wedded himself. Cant. 5. 9

We read in Scripture of three Marriages of Christ. The first was when Christ and our Nature met together. The second is, when Christ and our Soul joyn together. The third is the union of Christ and his Church. These are Christs three Wives. (As Christ honoured Marriage, so do Christs Disciples: for *John* calleth the conjunction of Christ and the faithful, a marriage. And in *Rev.* 21. 9 the Church hath the name of a Bride, whereas heresie is called an harlot. Further, for the honour of marriage, *Paul* sheweth, how by it the curse of the Woman was turned into a blessing: for the Womans curse was the pains which she should suffer in her travel. Now by marriage this curse is turned into a blessing: for Children are the first blessing in all the Scripture. And therefore Christ saith, that so soon as the Mother seeth a Man-child born into the world, she forgetteth all her sorrows, as though her curse were turned into a blessing.

Three Marriages of Christ. Rev. 19. 7 Rev. 21. 9 Rev. 17. By marriage the womans curse turned into two blessings. Gen. 3. 16 Gen. 1. 28 Joh. 16. 21

And further *Paul* saith, that by bearing of Children, if she continue in faith, and patience, she shall be saved; as though one Curse were turned into two Blessings. For first, she shall have Children, and after, she shall have Salvation. What a merciful God have we, whose curses are blessings? So he loved our Parents, when he punished them, that hee could scarce punish them for love, & therefore a comfort was folded in his judgement.

1 Tim. 2. 15 For those pains will try her faith. Note.

To honour marriage more, it is said, that God took a rib out of *Adams* side, and thereof built the Woman. He is not said to *make* man a Wife, but to *build* him a Wife; signifying, that Man and Wife make (as it were) one house together, and that the building was not perfect, until the Woman was made as wel as the Man: therefore if the building be not perfect now, it must be destroyed again. Gen. 2. 22

Before God made the Woman, it is said, that he cast the Man into a sleep, and in his sleep he took a rib out of his side; and as he made Man of earth, so he made the Woman of bone, while *Adam* was asleep.

A note of Adams sleep. Gen. 2. 21

This doth teach us two things: as the first *Adam* was a figure of the second *Adam*; so the first *Adams* sleep was a figure of the second *Adams* sleep, & the first *Adams* spouse was a figure of the second *Adams* spouse. That is, as in the sleep of *Adam*, *Eve* 1 Cor. 15. 22 & 45.

was

was born, so in the sleep of Christ the Church was born. As a bone came out of the first *Adams* side, so bloud came out of the second *Adams* side. As *Adams* Spouse received life in his sleep, so Christs Spouse received life in his sleep: that is, the death of Christ, is the life of the Church; for the Apostle calleth death a sleep: but Christ which died, is called life, shewing that in his death we live. Secondly, this sleep which the man was cast into, while his wife was created, doth teach us, that our affections, our lusts, and our concupiscences, should sleep while wee go about this action. As the man slept while his wife was making, so our flesh should sleep while our wife is chusing, lest as the love of venison wonne *Isaac* to bless one for another, so the love of Gentry, or riches, or beauty, make us take one for another.

Ephes. 5. 14
John 14. 6

A second note of Adams sleep

To honour Marriage more yet, or rather to teach the married how to honour one another, it is said, that the wife was made of the husbands rib; not of his head, for *Paul* calleth the husband, the wives head; not of the foot, for he must not set her at his foot: the servant is appointed to serve, and the wife to help. If she must not match with the head, nor stoop at the foot, where shall he set her then? He must set her at his heart, and therefore she which should lye in his bosom, was made in his bosom, and should be as close to him as his rib, of which she was fashioned.

Gen. 17. 3
A note of Adams rib.
Gen. 2. 22
Ephes. 5. 23
The fathers observation.

Lastly, in all Nations the day of marriage was reputed the joyfulleſt day in all their life, and is reputed still of all: as though the Sun of happiness began that day to shine upon us, when a good wife is brought unto us. Therefore one saith, that marriage doth signifie merry age, because a play-fellow is come to make our age merry, as *Isaac* and *Rebecca* sported together.

*Salomon* considering all these excellencies, as though we were more indebted unto God for this, than other temporal gifts, saith, *House and riches are the inheritance of the father, but a prudent wife cometh of the Lord.*

Prov. 14. 14

House and riches are given of God, and all things else; and yet he saith, House and riches are given of Parents, but a good wife is given of God: as though a good wife were such a gift, as wee should account comes from God alone, and accept it as if hee should send us a present from heaven, with this name written on it, *The gift of God.*

Thus Adam doth. Gen. 2.

Beasts

Beasts are ordained for food, and clothes for warmth, and flowers for pleasure, but the wife is ordained for man; like little *Zoar*, a City of Refuge to flye to in all his troubles, and there is no peace comparable unto her, but the peace of conscience.

Now it must needs be, that Marriage which was ordained of such an excellent Author, and in such a happy place, and of such an ancient time, and after such a notable order, must likewise have special causes, for the ordinance of it. Therefore the Holy Ghost doth shew us three causes of this union. Gen. 1. 26.

One is, The propagation of children, signified in that when *Moses* saith, *He created them male and female:* not both male, nor both female, but one male, and the other female; as if hee created them fit to propagate other. And therefore when he had created them so, to shew that propagation of children is one end of Marriage, he said unto them, *Increase and multiply:* That is, Bring forth children, as other creatures bring forth their kinde. Three causes of Marriage. Gen. 2. 22. Gen. 1. 28.

For this cause Marriage is called Matrimony, which signifieth Motherage, because it maketh them mothers which were Virgins before, and is the seminary of the world, without which all things should be in vain, for want of men to use them: for God reserveth the great City to himself; and this Suburbs he hath set out unto us, which are Regents by sea and by land. Why Marriage is called Matrimony.

If children be such a chief end of Marriage, then it seems, that where there can be no hope of children, for age and other causes, there Marriage is not so lawful, because it is maimed of one of his ends, and seems rather to be sought for wealth, or for lust, then for this blessing of children. It is not good grafting of an old head upon young shoulders, for they will never bear it willingly, but grudgingly. This is signified in Deut. 23. 1.

Twice the wife is called *The wife of thy youth:* as though when men are old, the time of marrying were past. Therefore God makes such unequal matches so ridiculous every where, that they please none but the parties themselves. Prov. 5. 18. Mal. 2. 15.

The second cause is to avoid Fornication; this *Paul* signifieth when he saith, *For the avoyding of Fornication, let every man have his own wife.* He saith not, for avoyding of Adultery, but for avoyding of Fornication; shewing that Fornication is unlawfull. The second cause. 1 Cor. 7. 2.

Papists stews. lawfull too, which the Papists make lawfull, in maintaining their
2 Sam. 16.22. stews, as a stage for Fornicators to play upon, and a sanctuary to defend them; like *Absolons* tent, which was spread upon the top of the house, that all *Israel* might see how he defiled his
Mal. 2.15. Fathers Concubines. For this cause *Malachi* saith, that God did create but one woman for the man, hee had power to create moe, but to shew that he would have him to stick to one, therefore he created of one rib, but one wife for one husband. And in the Ark there were no moe women than men, but four wives for four husbands, although it was otherwise in the beginning of the world, when many wives might seem necessary to multiply mankinde.

If any might have a dispensation herein, it seems that King might be privileged before any other, because of their succession to the Crown, if his wife should happen to be barren; and yet the
Deut. 17.17. King is forbidden to take many wives, in *Deut.* 17. 17. as well as
1 Tim. 3.2. the Minister, 1 *Tim.* 3.2. shewing that the danger of the State doth not countervail the danger of Fornication.

For this cause we read of none but wicked *Lamech* before
Gen. 4.23. the flood, that had more wives than one, whom *Jovinian* calleth a Monster, because hee made two ribs of one. And another saith, that the name of his second wife doth signifie a shadow, because she was not a wife, but the shadow of a wife. For this cause the Scripture never biddeth man to love his wives, but to
Mat. 9.5. love his wife, and saith, *They shall be two in one flesh*, not three,
Prov. 2.16. nor four, but only two. For this cause King *Salomon* calleth the whorish woman a strange woman; to shew that she should be a stranger unto us, and we should be strange to her. For this cause children which are born in Marriage, are called *Liberi*, which
Gen. 36.25. signifieth free-born; and they which are born out of Marriage, are called Bastards, that is base-born, like the Mule which is ingendred of an Asse and a Mare. Therefore Adulterers are likened to the Devil, which sowed another mans ground: Adulterers
Fornicators like the devil. sow for a harvest, but they sow that which they dare not reap.
Mat. 13.22. Therefore children born in wedlock, are counted Gods blessing,
Psal. 128.4. because they come by vertue of that blessing, *Increase and*
Gen. 1.28. *multiply*. But before *Adam* and *Eve* were married, God never said, *Increase*; shewing that he did curse, and not bless (such in-

crease;

ceaſe. Therefore we read not in all the Scripture of one Baſtard that came to any good, but onely *Jephtah*: and to ſhew that no inheritance did belong to them in heaven, they had no inheritance in earth; neither were counted of the Congregation, as other were, *Deut.* 23. 2. Baſtards. Judg. 11. 1. They might be ſaved, but they had the mark of the curſe.

Now becauſe Marriage was appointed for a remedy againſt Fornication, therefore the Law of God inflicted a ſorer puniſhment upon him which did commit uncleanneſs after Marriage, than upon him which was not married, becauſe hee ſinned, although he had the remedy of fire, like a rich theef which ſteaſeth and hath no need. Luke 20. 10. Deut. 12. 12. Married Fornicators.

Now if Marriage bea remedy againſt the ſin of Fornication, then unleſs Miniſters may commit the ſin of Fornication, it ſeems that they may uſe the remedy as well as other; for as it is better for a man to marry than to burn, ſo it is better for all men to marry than to burn: and therefore *Paul* ſaith, *Marriage is honourable amongſt all men.* And again, *For the avoyding of Fornication, let every man have his wife.* And as though he did foreſee that ſome would except the Miniſter in time to come, in the firſt Epiſtle of *Timothy*, the third Chap. and ſecond verſe, he ſpeaketh more preciſely of the Miniſters wife, than of any other, ſaying, *Let him be the husband of one wife.* And leſt ye ſhould ſay, that by one wife he meaneth one Benefice, like the Papiſts; he expounderh himſelf in the fourth verſe, and ſaith, that he muſt be one that can rule his houſe well, and his children. Marriage of Miniſters. 1 Cor. 7. 2. Heb. 13. 4. 1 Cor. 7. 1 Tim. 3. 2.

Sure God would not have theſe children to be Baſtards, and therefore it is like that he alloweth the Miniſter a wife. Therefore *Paul* ſaid well, that he had no commandement for virginity; for Virginity cannot be commanded, becauſe it is a ſpecial gift, but not a ſpecial gift to Miniſters; and therefore they are not to be bound more than other. A peculiar gift may not be made a general rule, becauſe none can uſe it but they which have it. And therefore 1 *Cor.* 7. 17. he ſaith, *As God hath diſtributed to every man, ſo let him walk.* That is, if hee have not the gift of continency, he is bound to marry; and therefore *Paul* commandeth in the ſeventh verſe, whether he be Miniſter or other, *If they cannot abſtain, let them marry*; as though they tempted God if they married not. 1 Cor. 7. 6. 1 Cor. 7. 17.

The

Gen. 2. 18. Mat. 19. 11. The Law was generall, *It is not good for a man to be alone*, exempting one order of men no more than another. And again, Christ (speaking of chastity, saith, *All men cannot receive this thing*. Therefore unlesse that wee know that this order of men can receive this thing, Christ forbids to binde them more than other; and therefore as the Priests were married that taught the Law, so Christ chose Apostles that were married to preach the Gospel. Therefore the doctrine of Papists, is the doctrine of Devils; for *Paul* calleth the forbidding of Marriage, the doctrine of Devils: a fit title for all their books.

1 Tim. 4. 3. Lastly, if Marriage be a remedy against sin, then Marriage it self is no sin: for if marriage it self were a sin, wee might not marry for any cause, because we must not do the least evill, that the greatest good may come of it: and if Marriage bee not a sin, then the duties of marriage are not sin; that is, the secret of Marriage is not evil; and therefore *Paul* saith, not only *marriage is honorable*, but *the bed is honorable*; that is, even the action of Marriage is as lawful as Marriage.

Rom. 3. 8. Heb. 13. 4. 1 Cor. 7. 6. Besides *Paul* saith, *Let the husband give unto the wife due benevolence*. Here is a Commandement to yeeld this duty; that which is commanded, is lawfull, and not to do it, is a breach of the Commandement. Therefore Marriage was instituted before any sin was, to shew that there is no sin in it, if it bee not abused; but because this is rare; therefore after women were delivered, God appointed them to be purified, shewing that some staine or other doth creep into this action, which had need to bee repented, and therefore when they prayed, *Paul* would not have them come together, lest their prayers should be hindred.

Levit. 12. 4, 5. &c. 1 Cor. 7. 5.

The third cause. Gen. 2. The third cause is to avoid the inconvenience of solitarinesse, signified in these words, *It is not good for man to be alone*: as though he had said, This life would be miserable and irksome, and unpleasant to man, if the Lord had not given him a wife to company his troubles. If it be not good for man to be alone, then it is good for man to have a fellow: therefore as God created a pair of all other kinds, so he created a pair of this kinde.

Wee say that one is none, because hee cannot bee fewer than one, hee cannot be lesse than one, he cannot bee weaker than one

and

and therefore the Wife-man saith, *Wo to him that is alone*, that is, he which is alone shall have woe. Thoughts, and cares, and fears will come to him because he hath none to comfort him, as Theeves steal in when the house is empty; like a Turtle, which hath lost his Mate; like one legge, when the other is cut off; like one wing, when the other is clipt; so had the man been, if the woman had not been joyned to him: therefore for mutual society, God coupled two together, that the infinite troubles which lye upon us in the world, might be eased with the comfort and help one of another, and that the poor in the world might have some comfort as well as the rich: for *the poor man* (saith *Solomon*) *is forsaken of his own brethren*: yet God hath provided one comfort for him, like *Jonathans* Armour-bearer, that shall never forsake him, that is, *another self*: which is the only commodity (as I may term it) wherein the poor do match the rich: without which some persons should have no helper, no comfort, no friend at all.

Eccles. 4. 10

Prov. 19. 9
Prov. 27. 2
1 Sam. 14. 7

A Wife is the poor mans riches.

But as it is not good to be alone, so *Solomon* sheweth, *That it is better to be alone, than to dwell with a froward wife*, which is like a quotidian Ague, to keep his patience in ure. Such Furies do haunt some men like *Sauls* spirit, as though the Devil had put a sword into their hands to kill themselves: therefore chuse whom thou maist enjoy, or live alone still, and thou shalt not repent thee of thy bargain.

Prov. 21 9

1 Sam. 16. 14

The choyce.

That thou maist take and keep without repentance, now wee will speak of the choyce, which some call the way to good wives dwelling, for these flowers grow not on every ground: therefore they say, that in wiving and thriving, a man should take counsel of all the world, lest he light upon a curse, while he seeks for a blessing. As *Moses* considered what Spies he sent into *Canaan*, so thou must regard whom thou sendest to spy out a wife for thee: Discretion is a wary spy, but Fancy is a rash spy, and liketh whom she will mislike again.

Deut. 1. 23

Two Spies for a Wife.

In the *Revelation* Antichrist is described by a Woman; and in *Zachary*, Sin is called a woman; which sheweth, that women have many faults: therefore he which chuseth of them, had need have judgement, and make an Anatomy of their hearts and mindes, before he say, This shall be mine, For the wisest man

Zach. 5. 7.

Eccles. 7. 28. saith, *I have found one man of a thousand, but a woman among them all have I not found.* Although this may be understood of his Concubines, yet it implieth that generally there is a greater infirmity in women than in men, because he compareth them together, as though there were a dearth of good women over the world.

For help hereof, in 1 *Cor.* 7. 39. we are taught to marry in the Lord; then we must chuse in the Lord too: therefore we must begin our marriage where *Solomon* began his wisdom, *Give unto thy servant an understanding heart.* So, give unto thy servant an understanding Wife. If *Abrahams* servant prayed unto the Lord, to prosper his business, when he went about to chuse a Wife for another, how shouldest thou pray when thou goest about a Wife for thy self? that thou maist say after, *My lot is fallen in a pleasant ground.* To direct thee to a right choyce herein, the Holy Ghost gives thee two rules in the choyce of a Wife, godliness, and fitness: godliness, because our Spouse must be like Christs Spouse, that is, graced with gifts, and imbroidered with vertues, as if we matried holiness her self. For the marriage of man and woman is resembled of the Apostle to the marriage of Christ and the Church. Now the Church is called holy, because she is holy. In the sixth of the *Canticles* she is called undefiled, because she is undefiled. In the 45. Psalm she is called fair within, because her beauty is inward: So our Spouse should be holy, undefiled, and fair within. As God respecteth the heart, so we must respect the heart, because that must love, and not the face. Covetousness hath ever been a Suter to the richest, and pride to the highest, and lightness to the fairest: and for revenge hereof, his joy hath ever ended with his Wives youth which took her beauty with it. The goods of the World are good, and the goods of the body are good, but the goods of the minde are better. As *Paul* commendeth Faith, Hope, and Charity, but saith, *The greatest of these is charity*; so may I commend beauty, and riches, and godliness, but the best of these is godliness, because it hath the things which it wants, and makes every state alike with her gift of contentation.

1 King. 3. 9
Gen. 1. 12. 24

Godly, and fit.

Ephes. 5. 29
Cant. 6. 8
Psal. 45. 9

1 Sam. 16. 7.

1 Cor. 13. 13

A fit Wife.

Secondly, the Mate must be fit: It is not enough to bee vertuous, but to be suitable, for divers Women have many vertues, and

and yet do not fit to some men; and divers men have many vertues, and yet do not fit to some women: and therefore wee see many times, even the godly couples to jar when they are married, because there is some unfitnes between them, which makes odds. What is odds, but the contrary to even? therefore make them even (saith one) and there will be no odds. From hence came the first use of the Ring in Weddings, to represent this evenes: for if it be straiter than the finger, it will pinch, and if it be wider than the finger, it will fall off; but if it be fit, it neither pincheth, nor slippeth: so they which are alike, strive not, but they which are unlike, as fire and water. Therefore one observeth, that concord is nothing but likenes, and all that strife is for unfitnes: as in things when they fit not together, and in persons when they sute not one another. How was God pleased when he had found a King according to his own heart? So shall that man be pleased that findes a Wife according to his own heart, whether he be rich or poor, his peace shall afford him a cheerful life, and teach him to sing, *In love is no lack*. Therefore a godly man in our time thanked the Lord, that he had not only given him a godly Wife, but a fit Wife: for he had said, not that she was the wisest, nor the holiest, nor the humblest, nor the modestest Wife in the World, but the fittest Wife for him in the World, which every man should think when that knot is tied, or else so oft as he seeth a better, he will wish that his choyce were to make again. As he did thank God for sending him a fit Wife; so the unmarried should pray to God to send him a fit Wife: for if they be not like, they will not like.

The Ceremony is not approved, but the invention declared.

1 Sam. 2. 35

The saying of a wise man.

The fitnes is commended by the Holy Ghost in two words: one is in the second of *Genesis*, and the other in 2 *Cor.* 6. 14. that in *Genesis* is *Meet*: God saith, *I will make man a help meet for him*; shewing, that a Wife cannot help well, unless she be meet. Further, it sheweth that man is such an excellent Creature, that no Creature was like unto him, or meet for him, till the woman was made.

Gen. 2. 18

2 Cor. 6. 14

This meetnes God sheweth again in the 22. verse, where *Moses* saith, That of the rib which was taken out of Man, God bulle the Woman: signifying, that as one part of the building doth meet and fit with another; so the Wife should meet and

Gen. 2. 22

fit with the Husband, that as they are called couples, so they may be called pairs: that is, as a pair of Gloves, or a pair of Hose are alike: so man and wife should be alike, because they are a pair of friends.

If thou be Learned, chuse one that loveth knowledge; if thou be Martial, chuse one that loveth prowess; if thou must live by thy Labour, chuse one that loveth Husbandry: for unless her minde stand with thy Vocation, thou shalt neither enjoy thy Wife, nor thy Calling.

That other word in 2 *Cor.* 6. 14. is *Yoke*: there Marriage is called a Yoke. *Paul* saith, *Be not unequally yoked.* If Marriage be a yoke, then they which draw in it must be fit, like two Oxen which draw the yoke together, or else all the burthen will lye upon one. Therefore they are called yoke-fellows too, to shew that they which draw this yoke must be fellows. As he which soweth seed, chuseth a fit ground, because they say, it is good grafting upon a good stock: so he, which will have godly and vertuous Children, must chuse a godly and vertuous Wife: for like Mother (saith *Ezekiel*) like Daughter. Now as the Traveller hath marks in his way, that he may proceed aright; so the Suter hath marks in his way, that he may chuse aright.

Phil. 4. 3

Ezek. 16. 44

There be certain signs of this fitness, and godliness, both in the man and in the woman. If thou wilt know a godly man, or a godly woman, thou must mark Five things: the Report, the Looks, the Speech, the Apparrel, and the Companions; which are like the Pulses, that shew whether we be well or ill. The report, because as the market goes, so they say the market-men will talk. A good man commonly hath a good name, because a good name is one of the blessings which God promiseth to good men: but a good name is not to bee prized from the wicked; and therefore Christ saith, *Cursed are you when all men speak well of you*: that is, when evil men speak well of you, because this is a sign that you are of the world, *for the world liketh and praiseth her own.* Yet as Christ saith, *Who can accuse me of sin?* So it should be said of us, not who can accuse me of sin? but who can accuse me of this sin? or who can accuse me of that sin? That is, who can accuse me of swearing? who can accuse me of dissembling? who can accuse me of fornication? No man can say

Five Rules in the choyce of a good Wife.

Psal. 11. 26

Prov. 10. 7

Mark 14. 9

Luke 6. 26

John 15. 19

John 8. 46

this

this of his thought, but every man ſhould ſay it of the act, like *Zachariah* and *Elizabeth*, which are called unblameable before men, becauſe none could accuſe them of open ſins. Luke 1. 6

The next ſign is the look: for *Solomon* ſaith in *Eccleſ.* 8. 7. *Wiſdom is in the face of a man:* ſo godlineſs is in the face of a man, and ſo folly is in the face of a man, and ſo wickedneſs is in the face of a man. And therefore it is ſaid in *Eſay*, chap. 3. ver 9. *The trial of their countenance teſtifieth againſt them:* as though their looks could ſpeak. And therefore we read of proud looks, and angry looks, and wanton looks: becauſe they bewray pride, and anger, and wantonneſs. Eccleſ. 8. 7 Eſay 3. 9

I have heard one ſay, that a modeſt man dwels at the ſign of a modeſt countenance; and an honeſt Woman dwelleth at the ſign of an honeſt face, which is like the gate of the Temple that was called beautiful: ſhewing, that if the entry be ſo beautiful, within is great beauty. To ſhew how a modeſt countenance, and womanly ſhamefaſtneſs do commend a chaſte Wife, it is obſerved that the word *Nuptiæ*, which ſignifieth the marriage of the woman, doth declare the manner of her marriage: for it importeth a covering, becauſe the Virgins which ſhould be married, when they came to their Husbands, for modeſty and ſhamefaſtneſs did cover their faces: as we read of *Rebeccah*, which ſo ſoon as ſhe ſaw *Iſaac*, and knew that he ſhould be her Husband, ſhe caſt a vail before her face, ſhewing that modeſty ſhould be learned before marriage, which is the dowry that God addeth to her portion. Acts 3. 2 Gen 24 65

The third ſign is her ſpeech, or rather her ſilence: for the ornament of a woman is ſilence: and therefore the Law was given to the Man rather than to the Woman, to ſhew that he ſhould be the teacher, and ſhe the hearer. As the Eccho anſwereth but one, for many which are ſpoken to her: ſo a maids anſwer ſhould be in a word; for ſhe which is full of talk, is not likely to prove a quiet wife. To *Adam* firſt, and to *Moſes* after. Maids muſt ſpeak like an Eccho.

The eye & the ſpeech are the minds glaſſes, for *out of the abundance of the heart* (ſaith Chriſt) *the mouth ſpeaketh:* as though by the ſpeech we may know what aboundeth in the heart. And therefore he ſaith, *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned*: that is, thou ſhalt be juſtified Mat. 12. 34 Mat. 26. 34

to be wise, or thou shalt be condemned to be foolish: thou shalt be justified to be sober, or thou shalt be condemned to be rash; thou shalt be justified to be humble, or thou shalt be condemned to be proud: thou shalt be justified to be loving, or thou shalt be condemned to be envious. Therefore *Salomon* saith, *A fools lips are a snare to his own soul.* Prov. 18, 7. Snares are made for others, but this snare catcheth a mans self, because it bewrayeth his folly, and causeth his trouble, and bringeth him into discredit. Contrariwise, *the heart of the wise* (saith *Salomon*) *guideth his mouth wisely, and the words of his mouth have grace.* Prov. 16, 23. Eccles. 12, 10. Now to shew that this should be one mark in the choice of thy Wife, *Salomon* describing a right wife, saith; *She openeth her mouth with wisdom, and the law of grace is in her tongue.* Prov. 31, 26. A wife that can speak this language, is better than she which hath all the tongues. But as the open vessels were counted unclean, so account, that the open mouth hath much uncleanness. Numb. 19, 15.

The fourth sign is the apparrel; for as the pride of the Glutton is noted in that he went in purple every day, so the humility of *John* is noted, in that he went in hair-cloth every day. Luke 16, 19. Mark 1, 6. A modest woman is known by her sober attire, as the Prophet *Eliah* was known by his rough garment. 2. King. 1, 8. Look not for better within, than thou seest without; for every one seemeth better than she is: if the face be vanity, the heart is pride. He which biddeth thee abstain from the shew of evil, would have thee abstain from those wives which have the shews of evil; for it is hard to come in the fashion, and not to be in the abuse: and therefore *Paul* saith, *Fashion not your selves like unto this world,* 1. Thes. 5, 22. Rom. 12, 2. as though the fashions of men did declare of what side they are.

The Fifth sign is the company, for birds of a feather will fly together, and fellows in sin will be fellows in league, even as young *Rehoboam* chose young companions. 2. King. 12, 8. The tame Beasts will not keep with the Wild, nor the clean dwell with the Leprous. If a man can be known by nothing else, then he may be known by his companions; for, like will to like, as *Salomon* saith, *The wicked call one another.* Therefore when *David* left iniquity, he said; *Away from me all ye that work iniquity:* Prov. 1, 11. Psal. 6, 8. meaning, that a man never abandoneth evil, until he abandon [illegible] company: for as good is counselled in this Parliament.

Therefore chuse such a Companion of thy life, as hath chosen company like thee before. For they which did chuse such as loved prophane companions before, in a while were drawn to be prophane too, that their Wives might love them. All these properties are not spied at three or four comings, for Hypocrisie is spun with a fine thread, and none are deceived so often as Lovers. He which will know all his Wives qualities before he be married to her, must see her eating, and walking, and working, and playing, and talking, and laughing, and chiding, or else he shall have less with her than he looked for, or more than he wished for.

When these Rules are warily observed, they may joyn together, and say as *Laban* and *Bethuel* said; *This cometh of the Lord, therefore we will not speak against it.* How happy are those, in whom faith, and love, and godliness are married together, before they marry themselves? For none of these martial, and cloudy, and whining marriages can say, that godliness was invited to their Bride-ale, and therefore the blessings which are promised to godliness, do fly from them. Gen. 24. 50

Now in this choyce are two Questions; First, whether children may marry without their parents consent. Secondly, Whether they may marry with Papists or Atheists, &c. Touching the First, God saith, *Honour thy father and thy mother.* Now wherein canst thou honour them more, than in this honourable action, to which they have preserved thee, and brought thee up; which concerneth the state of thy whole life? Again, in the first institution of marriage, when there was no father to give consent, then our heavenly Father gave his consent. God supplied the place of the father, and brought his daughter unto her husband, and ever since, the father after the same manner hath offered his daughter unto the husband. Parents consent in Marriage. Exod. 20. Gen. 2. 22

Beside, there is a Law, that if any man deflour a Virgin, hee shal marry her: but if the father of the Virgin do not like of the marriage, then he shall pay unto her the dowrie of Virgins; that is, so much as her virginity is esteemed; so that the father might allow the marriage, or forbid it. Exod. 22.

Again, there is a Law, that if a free-man, or free-woman make a vow it must be kept. But if a virgin make a vow, it should Numb. 30. 6

not be kept unless the father approve it, because she is not free, therefore if she did vow to marry, yet the father hath power by this Law to break it. Again, our Saviour saith, that in Heaven there is no marrying, or giving to marriage, shewing that in earth there should be a giving to marriage, as well as marrying. Therefore the Law speaketh unto the father, saying; *Thou shalt not take a wife for thy Son of strangers*; therefore *Paul* speaketh to the father, *If thou give thy daughter to marriage, thou dost well*. Therefore *Jobs* children are counted part of *Jobs* substance; shewing, that as a man hath the disposition of his own substance, so he hath the disposition of his own children. Therefore in *Mat.* 22. 30. the Wife is said to be bestowed in marriage; which signifieth, that some did give her beside her self. Therefore it is said, that *Jacob* served *Laban*, that *Laban* might give him his Daughter to Wife. Therefore *Saul* saith to *David*, I will give thee mine eldest Daughter to Wife. Therefore it is said, that *Judah* took a Wife to *Er* his Son. Therefore *Sichem* saith to his father, get me this maid to wife. Therefore in the marriage of *Isaac*, we see *Abrahams* servant in the place of *Isaac*, and *Rebecca* the Maid and her Parents, sitting in Parliament together. Therefore *Sampson* though he had found a Maid to his liking, yet he would not take her to Wife, before he had told his Parents, and craved their assent. It is a sweet Wedding when the Father and the Mother bring a blessing to the feast; and a heavie union, which is cursed the first day that it is knit.

Deut. 7. 3

1 Cor. 7. 38
Iob 1. 3. & 10

Gen. 29. 18
1 Sam. 18. 17

Gen. 28. 6
Gen. 34. 9
Gen. 24. 51, 52, 53
Iudg. 14. 2

The Parents commit their Children to Tutors, but themselves are more than Tutors. If Children may not make other Contracts without their good will, shall they contract Marriage, which have nothing to maintain it after, unless they return to beg of them whom they scorned before?

Will you take your fathers money, and will you not take his instruction? Marriage hath need of many Counsellers, and dost thou count thy father too many, which is like the fore-man of thy instructors? If you mark what kind of youths they bee, which have such haste, that they dare not stay for their Parents advice, they are such as hunt for nothing but beauty, and for punishment hereof, they marry to beggery, and lose their father and mother for their wife: therefore honour thy Parents in this,

this, as thou wouldest that thy Children should honour thee.

The second question is answered of *Paul*, when he saith, *Bee not unequally yoaked with infidels*. As we should not be yoked with Infidels, so we should not be yoaked with Papists, and so we shou'd not be yoaked with Atheists, for that also is to bee unequally yoked, unless we be Atheists too. As the *Jews* might not marry with the *Canaanites*, so we may not marry with them which are like *Canaanites*; but as the sons of *Jacob* said unto *Emor*, which would marry their Sister; *We may not give our Sister to a man uncircumcised: but if you will be circumcised like us, then we will marry with you*: so Parents should say to Suters, I may not give my Daughter to a man unsanctified, but if you will be sanctified, then will I give my Daughter unto you. Though heresie and irreligion be not a cause of Divorce, as *Paul* teacheth, yet it is a cause of restraint: for we may not marry all, with whom we may live being married. If Adultery may separate marriage, shall not Idolatry hinder marriage, which is worse than it? Christ saith, *Let no man separate whom God hath joyned*: so I may say, Let no man joyn whom God doth separate. For if our father must be pleased with our marriage, much more should we please that Father which ordained marriage.

Marriage with Papists, &c. Gen. 24. 3 Exod. 34. 16 Gen. 28. 1 Mal. 2. 11 Ezra 9. 12 Gen. 34. 14 The similitude holds in their saying, and not in their meaning; for they spake truly, but they meant falsely. Mat. 19. 6 Mark 10. 9

Shall I say, *Be my wife*, to whom I may not say, *Be my companion*? or, *Come to my bed*, to whom I may not say, *Come to my Table*? How should my marriage speed well, when I marry one to whom I may not say, *God speed*, because she is none of Gods friends? If a man long for a bad wife, he were best go to Hell a wooing, that he may have choyce. Is there no friend but the enemy? no tree but the forbidden tree? He marrieth with the Devil, which marrieth with the Tempter: for *Tempter* is his name, and to tempt is his nature. When a man may chuse, he should chuse the best: but this man chuseth the worst, like them which call good, evil; and evil, good.

Esay 51. 11 2 Joh. 10 Mat. 4. 3

He prayeth, *Not to be led into tentation*, and leadeth himself into tentation. Surely hee doth not fear sin, which doth not shun occasions: and he is worthy to bee snared, which maketh a trap for himself. When *Salomon*, the mirror of Wisdom, the wonder of the World, the figure of our Lord, by idolatrous Concubines is turned to an Idolater, let no man say, I shall not

Luke 11. 4 1 King. 11. 1, &c.

be

be secured: but say, how shall I stand, where such a Cedar fell? The Wife must be meet, as God said, *Gen.* 2. 18. But how is she meet, if thou be a Christian, and she a Papist? We must marry in the Lord, as *Paul* saith: but how do we marry in the Lord, when we marry the Lords enemies? Our Spouse must be like Christs Spouse; but Christs Spouse is neither Harlot, nor Heretick, nor Atheist. If she be poor, the Lord reproveth not for that; if she be weak, the Lord reproveth not for that; if she be hard favoured, the Lord reproveth not for that; all these wants may be dispensed with: but none giveth any dispensation for godliness but the Devil. Therefore they which take that priviledge, are like to them which seek to Witches, and are guilty of preferring evil before good. This unequal marriage was the chief cause that brought the Flood, and the first beginning of Giants, and monstrous births, shewing by their monstrous children what a monstrous thing it is, for beleevers and unbeleevers to match together.

1 Cor. 7. 39

Gen. 2. 4.

Gen. 6. 2

In *Mat.* 22. Christ sheweth, that before parties married, they were wont to put on fair and new garments, which were called Wedding Garments; a warning unto all which put on Wedding Garments, to put on truth and holiness too, which so precisely is resembled by that Garment more than other. It is noted, *Luk.* 14. that of all them which were invited to the Lords Banquet, and came not, only he which had married a Wife did not desire to be excused, but said stoutly, *I cannot come*: shewing how this state doth occupy a man most, and draw him often from the service of God: and therefore we had not need to take the worst, for the best are cumbersome enough. In the Book of *Job*, it is to be observed, that his Wife did tempt him to blaspheme God; and he did not *open his mouth to curse the day of his birth*, til after he had been so tempted by her: shewing, that wicked women are able to change the stedfast man, more than all tentations beside. *Sampson* would take a Philistian to Wife, but her lost his honour, his strength, and his life by her, lest any should do the like.

Mat. 22. 11

Wedding garment.

*Note.*

Luke 14. 21

Iob 2. 9

Iob 3. 1

Iudg. 14.

But what a notable warning is that in 2 *Chro.* 21. 6. where the holy Ghost saith Jeroboam *walked in the way of* Ahab, *for he had the daughter of* Ahab *to wife*? as though it were a miracle

2 Chron. 21. 6

if

if he had been better than he was, because his Wife was a tentation. Miserable is that man which is fettered with a Woman that liketh not his Religion, she will be nibling at his prayer, and at his study, and at his meditations, till she have tired his devotion: and turned the edge of his soul, as *David* was tried of his malaport *Michol*, she mocked him for his zeal, and liked her self in her folly; many have fallen at this stone. Therefore as Christ saith, *Remember* Lots *wife*; so when thou marriest, remember *Joborams* wife, and be not wedded to her which hath not the Wedding garment: but let unity go first, and let union follow after, and hope not to convert her, but fear that she will pervert thee; lest thou say after, like him, which should come to the Lords banquet, *I have married a Wife and cannot come*, Luk. 14. 20.

2 Sam. 16. 6

Luke 16. 32

Luke 14. 20

Yet the chiefest point is behind, that is, our duties. The duties of marriage may be reduced to the duties of Man and Wife one toward another, and their duties toward their Children, and their duty toward their Servants. For themselves, saith one, they must think themselves like to Birds, the one is the Cock, and the other is the Hen: the Cock flieth abroad to bring in, and the Dam sitteth upon the Nest to keep all at home. So God hath made the Man to travel abroad, and the Woman to keep home: and so their nature, and their wit, and their strength, are fitted accordingly: for the mans pleasure is most abroad, and the womans within.

The duties of Marriage.

Prov. 31. 16

The Man and wife like Cock and Dam.

In every state there is some one vertue which belongeth to that calling more than other: as Justice unto Magisthates, and Knowledge unto Preachers, and Fortitude unto Souldiers; so love is the Marriage vertue, which sings Musick to their whole life.

Wedlock is made of two Loves, which I may call the first love, and the after love. As every man is taught to love God before he be bid to love his Neighbour; so they must love God, before they can love one another.

Marriage compounded of two Loves.

To shew the love which should be between Man and Wife, Marriage is called *Conjugium*, which signifieth a knitting or joyning together: shewing, that unless there be a joyning of hearts, and a knitting of affections together, it is not marriage indeed, but in show and name, and they shall dwell in a house like two poysons.

poysons in a stomack, and one shall ever be sick of another.

Therefore, first that they may love, and keep love one with another, it is necessary that they both love God: and as their love increaseth toward him, so it shall increase each to other. But the man must take heed that his love towards his Wife bee not greater than his love toward God, as *Adams* and *Sampsons* were: for all unlawful love will turn to hatred; as the love of *Amon* did toward *Thamar*; and because Christ hath forbidden it, therefore he will cross it. This made *Vriah* so fearful, lest the pleasure of his Wife should withdraw his heart from God, that he would not go to his house, so long as he had cause to mourn and pray, although he had a Wife which feared God like himself: and that you may see it is no cheap dalliance for the Husband to make the Wife, or the Wife to make the Husband less zealous than they were, in *Deut.* 13. the Wife which did draw her Husband from God is condemned to dye. Therefore good Wives when their Husbands purpose any good, should encourage them like *Jacobs* Wife, which bad him do according to the Word of God; and if they see them minded to do any evil, they should stay them, like the Wife of *Pilate*, which counselled her Husband not to condemn Christ. For seeing Holiness is called the Wedding Garment, who shall wear this Wedding Garment, if they wear it not which are wedded? When one holy hath found another, then the Holiest seemeth to make the marriage, and his Angels come to the feast.

Gen 3. 6
Judg. 16. 17
2 Sam. 13. 15
Mat. 10. 36
Gen. 30. 16
Mat. 17. 19
Mat. 22. 11

**Best policy in marriage, to begin well.**

To pass over sleights which seldom prosper, unless they have some warrant; the best policy in marriage is to begin well: for as boords well joyned at the first, sit close ever after; but if they square at the first, they warp more and more: so they which are well joyned, are well married: but they which offend their love before it be setled, fade every day like a Marigold, which closeth her flower as the Sun goeth down, till they hate one another more than they loved at first.

**They must learn one anothers natures.**

To begin this concord well, it is necessary to learn one anothers nature, and one anothers affections, and one anothers infirmities, because ye must be helpers, and ye cannot help, unless you know the Disease. All the jarrs almost which do trouble this band, do rise of this, that one doth not hit the measure of the

the others heart, apply themſelves to eithers nature, where-
by it cometh to paſs, that neither can refrain when either is
offended; but one ſharpeneth another, when they had need to
bee calmed. Therefore they muſt learn of *Paul*, to faſhion 1 Cor. 9 20
themſelves one to another, if they would win one another: for if
any jar do ariſe, one ſaith, in no wiſe divide beds for it; for Epheſ. 4 25
then the Sun goeth down upon their wrath, and the means of
reconcilement is taken away. Give paſſions no time; for if
ſome mens anger ſtand but a night, it turneth to malice, which
is uncurable.

The Apoſtle ſaith, that there will be offences in the Church: 1 Cor. 11. 19
ſo ſure there will be many offences in marriage: but he ſaith,
theſe are trials who have faith, theſe are but trials who are
good Husbands, and who are good Wives. His anger muſt be
in ſuch a mood, as if he did chide with himſelf, and their ſtrife
as it were a ſawce made of purpoſe to ſharpen their love when
it waxeth unpleaſant? like *Jonathans* Arrows, which were not 1 Sam. 20. 20
ſhot to hurt, but to give warning. Knowing once a couple
which were both cholerick, and yet never fell out, I asked the
man how they did order the matter, that their infirmity did
not make them diſcord? He anſwered me, When her fit is upon A ſweet exam-
her, I yeeld to her, as *Abraham* did to *Sara*; and when my fit ple, teaching
is upon me, ſhe yeelds to me; and ſo we never ſtrive together, but how couples
aſunder. Me thought it was a good example to commend unto ſhall never
all married folks; for every one hath his frenzie, and loveth them fall out.
that can bear his infirmity. Whom will a woman ſuffer, if ſhe Gen. 16. 6
will not ſuffer her husband? and whoſe deſects will a man bear,
if he will not bear hers which beareth his? Thus much of their
duties in general: now to their ſeveral offices. The man may
ſpell his duty out of his name, for he is called *the head*, to ſhew Epheſ. 5. 23
that as the eye, the tongue, and the ear are in the head, to direct
the whole body; ſo the man ſhould bee ſtored with wiſdom,
and underſtanding, and knowledge, and diſcretion, to direct his Note ye Huſ-
whole family: for it is not right, that the worſe ſhould rule the bands.
better; but the better ſhould rule the worſe, as the beſt rules all.
The husband ſaith, that his wife muſt obey him, becauſe he is her
better, therefore if he let her be better than himſelf, he ſeems to
free her from her obedience, and bindes himſelf to obey her.

His

The Husbands first duty.

His first duty is called *Hearting*; that is, hearty affection. As they are hand-fasted, so they must be heart-fasted: for the eye, and the tongue, and the hand will be her enemies, if the heart be not her friend. As Christ draweth all the Commandements to love, so I may draw all their duties to love, which is the hearts gift to the Bride at her marriage. First, he must chuse his Love, and then he must love his Choyce: this is the oyl which maketh all things easie. In *Solomons* Song, which is nothing else but a description of Christ the Bridegroom, and the Church his Spouse, one calleth the other Love; to shew, that though both do not honour alike, yet both should love alike, which the man may do without subjection.

Understand in his marriage only.

The man is to his Wife in the place of Christ to his Church: therefore the Apostle requireth such an affection of him towards his Spouse, as Christ beareth towards his Spouse: for he

Ephes. 5. 25

saith, *Husbands, love your Wives, as Christ loved his Congregation*: that is, with a holy love, and with a hearty love, and with a constant love, as the Church would be loved of Christ. Will not a man love his glory? why *Paul* calleth the woman

1 Cor. 11. 7

*the glory of the man*, for her reverence makes him to be reverenced, and her praise makes him to be praised. Therefore hee which loveth not his Wife, loveth his shame, because she is his

Ephes. 5. 28

glory. *Ephes.* 5. 28. *Paul* saith, *He which loveth his Wife, loveth himself*: for thereby he enjoyeth peace and comfort, & help to himself in all his affairs: therefore in the same verse *Paul* counselleth Husbands to love their Wives as their bodies. And after in vers. 33. as though it were too little to love them as their

Levit. 19. 18

bodies, he saith; *Let every man love his wife as himself*: that is, as his body and soul too. For if God commanded men to love their Neighbour as themselves, much more are they bound to love their Wives as themselves, which are their next neighbours. As *Elcanah* did not love his Wife less for her barrenness,

1 Sam. 1. 7

but saith, *Am not I better unto thee than ten Sons?* As though he favoured her more for that which she thought her self despised: so a good Husband will not take occasion to love his Wife less for her infirmities, but comfort her more for them, as this man did, that she may bear with his infirmities too.

Mark 10. 7

When Christ saith, that *a man should leave father and mother and*

*and cleave to his Wife*: he signifieth how Christ left his Father for his Spouse; and that man doth not love his Wife so much as he should, until he affect her more than ever he did his father or mother. Therefore when God bad *Abraham* forsake all his Kindred, yet he bade him not forsake his Wife; as though the other sometime might be forsaken for God, but the Wife must be kept for God, like a charge which bindeth for term of life. Gen. 12. 1

The Husbands second duty.

His next duty to Love, is a fruit of his love: that is, to let all things be common between them, which were private before. The Man and Wife are Partners, like two Oares in a Boat; therefore he must divide offices, and affairs, and goods with her, causing her to be feared and reverenced, and obeyed of her Children and Servants, like himself, for she is an under-officer in his Common-weal, and therefore she must bee assisted and born out like his Deputy; as the Prince standeth with his Magistrates for his own quiet, because they are the legge which bear him up. To shew this community between Husband and Wife, he is to maintain her as he doth himself, because Christ saith, *They are no more two, but one*; Therefore when hee maintaineth her, he must think it but one charge, because hee maintaineth no more but himself, for they two are one. He may not say as Husbands are wont to say, That which is thine is mine, and that which is mine is mine own: but that which is mine is thine, and my self too. For as it is said, *He which hath given us his Son, can he deny us any thing?* So she may say, Hee which hath given me himself, can he deny me any thing? The body is better than the goods, therefore if the body bee mine, the goods are mine too.

Man and Wife are two Partners.

Mark 10. 8

1

Rom. 8. 30

The Husbands last duty.

Lastly, he must tender her as much as all her friends, because he hath taken her from her friends, and covenanted to tender her for them all. To shew how he should tender her, *Peter* saith, *Honour the woman as the weaker vessel*. As we do not handle Glasses like Pots, because they are weaker Vessels, but touch them nicely and softly, for fear of cracks; so a man must intreat his Wife with gentleness and softness, not expecting that wisdom, nor that faith, nor that patience, nor that strength in the weaker Vessel, which should be in the stronger; but think when he takes a wife, he takes a vineyard, not grapes, but a vine-

1 Pet. 3. 7

yard

yard to beat him grapes: therefore he must sow it, and dress it, and water it, and fence it, and think it a good vineyard, if at last it bring forth grapes. So he must not look to finde a Wife without a fault, but think that she is committed to him to reclaime her from her faults; for all are defectives: and if hee finde the Proverb true, That in space cometh grace, he must rejoyce as much at his Wife when she amendeth, as the Husband-man rejoyceth when his vineyard beginneth to fructifie.

Husbands must hold their hands, and Wives their tongues.

This is far from civil wars between man and wife; in all his offices is found no office to fight. If he cannot reform his Wife without beating, he is worthy to be beaten for chusing no better: when he hath used all means that he may, and yet she is like her self, he must take her for his cross, and say with *Jeremy*, *This is my cross, and I will bear it*. But if he strike her, he takes away his hand from her, which was the first part he gave her to joyn them together: and she may put up her complaint against him, that he hath taken away part of her goods. Her cheeks are made for thy lips, and not for thy fists.

Gen. 22. 11

The very name of a wife, is like the Angel which stayed *Abrahams* hand when the stroke was coming. If *David*, because he could not express the good and comfort of unity, was fain to

Psl. 133. 1

say, *O how good and joyful a thing it is for brethren to dwell together in unity!* then weigh and judge how harsh and bitter a thing it is, for man and wife to dwell together at enmity. For the first year after marriage, God would not have the Husband

Deut. 24. 9

go to War with his enemies: but no year would he have him war with his Wife; and therefore God gave him that year to stay at home and settle his love, that he might not war, nor jar after: for the God of peace dwelleth not in the house of War.

Mat. 12. 29

As a Kingdom cannot stand if it be divided, so a house cannot stand if it be divided: for strife is like fire, which leaves nothing but dust, and smoke, and ashes behind it. We read in Scriptures of Masters that struck their servants, but never of any that struck

Gen. 19. 33

his Wife, but rebuked her. *Lot* was drunk when he lay with his Daughters instead of his Wife: and so is he which striketh his

Deut. 23. 2

Wife in stead of his servant. The Law sheweth how a bond-man should be corrected, but the Wife is like a Judge, which is joyned in Commission with her Husband to correct other. Wilt

thou

thou ſtrike one in his own houſe? no more ſhouldeſt thou ſtrike thy wife in her houſe. She is come to thee as to a ſanctuary to defend her from hurt, and canſt thou hurt her thy ſelf? Therefore *Abraham* was called *Sarahs veil*, becauſe he ſhould ſhield her: for a veil is made to ſave. *Abraham* ſaid to *Lot*, *Are we not brethren?* that is, My Brethren jarre? but they may ſay, Are we not one? can one chide with another? can one fight with another? Hee is a bad Hoſt that welcomes his gueſt with ſtripes. Doth a King trample his Crown? *Salomon* calleth the wife, *The Crown of her husband*: therefore he which woundeth her, woundeth his own honour. She is a free Citizen in thine own houſe, and hath taken the peace of thee the firſt day of her marriage, to hold thy hands till ſhe releaſe thee again. *Adam* ſaith of his ſpouſe, *This is fleſh of my fleſh*, But *no man* (ſaith *Paul*) *ever hated his own fleſh*. So then, if a man ask whether he may ſtrike his wife, God ſaith, nay, thou maieſt not hate thy wife, for no man hateth his own fleſh; ſhewing that hee ſhould not come neer blows, but think his wrath too much: for *Paul* ſaith, *Be not bitter to your wives*: noting, that anger in a husband is a vice.

Gen 20. 16
Gen. 13. 8
Prov. 12. 4
Gen. 2. 23
Ephes. 5. 29
Coloſ. 3. 16

Doth the Cock ſpur the Hen: Everyman is aſhamed to lay his hands on a woman, becauſe ſhe cannot match him: therefore he is a ſhameleſſe man which layeth hands on his wife. The hand doth not buffet its own cheek, but ſtroke it. If a man be ſeen raging with himſelf, he is carried to Bedlam: ſo theſe mad men which beat themſelves, ſhould be ſent to Bedlam, till their madneſſe be gone. *Solomon* ſaith, *Delight continually in her love*, that is, begin, proceed, and end in love. In revenge therefore, he ſheweth that delight is gone, becauſe he calleth love their delight. Therfore as *Paul* ſaith of Biſhops, *A Biſhop muſt be no ſtriker*, ſo a husband muſt be no ſtriker, for he which ſtriketh his own fleſh, breaketh that law which ſaith, *Thou ſhalt not make a skar in thy fleſh*: & is like the *Baalites*, which wounded their own bodies. Thus we have ſent letters unto husbands to read before they fight. Now let us go home to love again. Wouldeſt thou learn how to make thy match delightful? *Solomon* ſaith, *rejoyce in her love continually*. As though thou couldeſt not delight without love, and with love thou maieſt delight

Prov 5. 16
1 Tim. 3. 3
Of his wife.
Lev. 19. 28
Deut. 14
1 King. 18. 28
It is properly ment in mourning for the dead, but it doth imply an unlawfulneſſe to hurt our ſelves.

Prov. 5. 18 mally. Therefore love is called the thankful vertue, because it rendreth peace, and ease, and comfort to them that make of her. So much to husbands.

The womans duty. Likewise the woman may learn her duty of her names. They are called good wives, as good-wife *A.* and good wife *B.* every wife is called a goodwife; therefore if they be not good wives, their names do bely them, and they are not worth their titles, but answer to a wrong name, as players do upon a stage. This name pleaseth them well: but besides this, wife is called

Phil. 4. 3 a *Yoke fellow*, to shew that she should help her husband to bear his yoke: that is, his grief must be her grief; and whether it be the yoke of poverty, or the yoke of envy, or the yoke of sickness, or the yoke of imprisonment, she must submit her neck to bear it patiently with him: or else she is not his yoke-fellow, but his yoke, as though she were inflicted upon him for

Job 2. 9 a penalty, like to *Iobs* wife, whom the devil left to torment him, when he took away all he had beside. The Apostle biddeth

Rom. 12. 19 to *Rejoyce with them that rejoyce, & mourn with them that mourn.* With whom should the wife rejoyce, rather than with her husband? or with whom should she mourn, rather than with her own flesh? *I will not leave thee*, saith *Elisha*, to *Eli-*

2. King 2 6 *ah*: so she should never leave him till death. *Bear one anothers*

Gal. 6. 2 *burthen*, saith *Paul*: who shall bear one anothers burthen, if the wife do not bear the husbands burthen? wicked *Iezabel* com-

1. King 21 forted her husband in his sickness, & *Ieroboams* wife sought

1. King. 14. 4 for his health, though she were as bad as he. God did not bid *Sara* leave her father, and her country, as he bad her her husband: yet because hee bid *Abraham* leave his, shee left hers too: shewing that she was content, not only to be his

Gen. 21. 1 play-fellow, but his yoke fellow too.

2 Gen. 2. 18 Beside a yoke-fellow, she is called a *Helper*, to help him in his business to help him in his labours, to help him in his troubles, to help him in his sickness, like a woman-physician; sometime with her strength, and sometime with her councel: for

1. Cor. 1. 27 sometime as God confoundeth the wise by the foolish, and the strong by the weak: so he teacheth the wise by the foolish, and helpeth the strong by the weak: Therefore *Peter*

1. Pet. 3. 1 saith, *Husbands are wonn by the conversation of their wives.*

As

As if he should say, sometime the weaker vessel is the stronger vessel, and *Abraham* may take councell of *Sara*, as *Naaman* was advised by his servant. The *Shunamites* counsell made her husband receive a Prophet into his house; and *Hesters* councel made her husband spare the Church: so some have been better helpers to their husbands, than their husbands have been to them for it pleased God to provoke the wise with the foolish, as hee did the Jews with the Gentiles. Gen. 16. 2 2 King. 5. 8 2 King 4. 10 Hest. 7. 3

Beside a helper, shee is called a *Comforter* too, and therfore the man is bid rejoyce in his wife: which is as much to say, that wives must be the rejoycing of their husbands, even like *Davids* Harp to comfort *Saul*, Therfore it is said of *Rebecca*, that shee prepared meat for her husband, such as he loved: so a good wife is known, when her words, and deeds, and countenances are such as her husband loveth. She must not examine whether hee be wise or simple, but that she is his wife: and therefore they which are bound must obey; as *Abigail* loved her husband, though he were a fool: for the wife is as much despised for taking rule over her husband, as he for yeilding it unto her. Therefore one saith, that a mankind woman is a monster; that is, half a woman, and half a man. It becomes not the Mistresse to be Master, no more than it beseemeth the Master to be Mistresse, but both to sail with their own wind. Prov. 5. 18 1 Sam. 16. 23. Gen. 27. 9. 1 Sam. 25. 3

Lastly, We call the wife huswife; that is, house-wife: not a street wife, like *Tamar*, nor a field wife, like *Dinah*; but a house-wife: to shew that a good wife keeps her house. And therfore *Paul* biddeth *Titus* to exhort women, that they be *chaste* and keeping *at home*; presently after *chaste*, he saith, *keeping at home*: as though home were chastities keeper. And therfore *Solomon* depainting the Whore, setteth her at the door, now sitting upon her stals, now walking in the streets, now looking out at the windows, like cursed *Jezabel*: as if she held forth the glass of tentation for vanity to gaze upon. But chastity careth to please but one, and therefore she keeps her closet as if she were still at prayer. The Angel asked *Abraham*, *where is thy wife?* *Abraham* answered, *she is in the Tent*. The Angel knew where she was, but yet we asked, that he might see how women in old time did keep their Tents and houses. It is recorded of the *Shunamite*, that she did ask her husband leave to go unto Gen. 38. 14 Gen. 34. 2 Why wives are called Huswives. Tit. 2. 5 Prov. 7. 12 2 King 9. 30 Gen. 18. 9 2 King. 4. 22

the Prophet: though she went to a Prophet, and went of a good errand, and for his cause as much as her own, yet she thought it not meet to go far abroad without her husbands leave. *Phidias*, when he should paint a woman, painted her sitting under a Snails shell; signifying that she should go like a Snail, which carrieth his house upon his back. *Solomon* bid *Shimei*, *Go not beyond the river*: so a wife should teach her feet; go not beyond the door: she must count the walls of her house like the bounds of the river which *Shimei* might not pass, if he would please the King. For when *Adam* was away *Eve* was made a prey. If her husband be from her, untill he return again, shee must think her self a widow; that is, separated from man: for *Vidua* doth signify, *A viro divisa*, that is, widow doth signify divided from man: therefore now she must have no fellowship nor company with men, because she is divided from man. As it becometh her to keep home, so it becommeth her to keep silence, and always speak the best of her head. Other seek their honour in triumph, but shee must seek her honour in reverence, for it becommeth not any woman to set light by her husband, nor to publish his infirmities: For they say, That is an evil bird that defileth her own nest? and if a wife use her husband so, how may the husband use his wife? Because this is the quality of that sex, to overthwart and upbraid, and sue the preeminence of their husbands: therefore the Philosophers could not tell how to define a wife, but called her, *The contrary to the husband*: as though nothing were so crosse and contrary to a man, as a wife. This is not scripture, but no slander to many.

1 King. 2. 36, 37
Husbands should not keep their wives so strait but wives should not think their house their prison, but as their paradise where they would be.
A wife may not utter her husbands faults

A wife the contrary to a husband.

As *David* exalted the love of women above all other loves, so *Solomon* mounteth the envy of women above all other envies: stubborn, sullen, taunting, gain-saying, out-facing, with such a bitter humour, that one would think they were moulten out of the salt-pillar, into which *Lots* wife was transformed, wee say not all are alike, but this sect hath many disciples. Doth the rib that is in mans side fret or gall him? no more then should she which is made of the rib, Though a woman be wise, & painfull & have many good parts, yet if she be a shrew, her troublesom jarring in the end will make her honest behaviour unpleasant as her over-pinching at last causeth her good huswivery to be

2 Sam. 1. 26
Prov. 21. 19
Gen. 9. 26
Gen. 2. 20

evil

evil spoken of. Therefore although she be a wife, yet sometimes she must observe the servants lesson, *Not answering again*; and hold her peace, to keep the peace. Therefore they which keep silence, are well said to hold their peace, because silence oftentimes doth keep the peace, when words would break it. Tit. 2. 9

To her silence and patience, she must adde *the acceptable obedience*, which makes a woman rule while she is ruled. This is the wives tribute to her husband; for she is not called his head, but he is called her head. Great cause hath man to make much of his wife, for great and many are her duties to him: for *Paul* saith, *wives submit your selves, unto your husbands; as to the Lord*. Shewing that she should regard his will as the Lords will, but withall, as the Lord commandeth, onely that which is good and right: so she should obey her husband in good and right; or else she doth not obey him as the Lord, but as the tempter. The first subjection of women began at first: for when God cursed her for seducing her husband, when the serpent had seduced her, he said, *He shall have authority over thee*. And therefore as the man named all other creatures, in sign that they should be subject to him, as a servant which cometh when his master calleth him by his name; so did he name the woman also, in token that she should be subject to him likewise. And therfore *Ahashuerus* made a law, that every man should bear rule in his own house, and not the woman; because shee sinned first, therefore she is humbled most: and ever since, the daughters of *Sara* are bound to call their husbands Lords, as *Sara* called her husband: that is, to take them for their Lords, for heads and governours. If ye disdain to follow *Abrahams* spouse, the Apostle biddeth you follow Christs spouse: for he saith, *Let a wife be subject to her husband, as the Church is to Christ. A greater love then this* (saith Christ) *no man can have*: so a better example than this, no woman can have. That the wife may yeild this reverence to her husband, *Paul* would have her attire to be modest and orderly for garish apparel hath taught many gossips to disdain their husbands. This is the folly of some men, to lay all their pride upon their wives; they care not how they sloven themselves, so their wives jet like Peacocks. But *Peter* doth commend *Sara* for her attire, and not *Abraham*; shewing that women should

Ephes. 5. 23.

How far the wife should obey.

Gen. 3. 16
Gen. 1. 28

Vers. 2, 3

Hest. 1. 20, 22
Numb. 30. 7
Judg. 19. 26
Gen. 19. 32
1 Pet. 3. 6

Eph. 5. 24
Iohn 15. 13

The cause why many despise their husbands
1 Tim. 2. 9

1 Pet. 3. 5.

Gen. 3.21 brave it no more than men: and God made *Eves* coat of the ſame cloth that he made *Adams*. They covered themſelves with leaves, and God derided them: but now they cover themſelves with pride, like Satan which is fallen down before them like lightening: ruffe upon ruffe, lace upon lace, cut upon cut, four and twenty orders, untill the woman be not ſo precious as her apparel: that if any man would picture vanity, he muſt take a pattern of a woman, or elſe he cannot draw her likeneſſe. As *Herodias* was worſe for her fine dancing: ſo a woman may have too many Ornaments. Frizled locks, naked breſts, painting, perfume, and ſpecially a rolling eye, are the fore-runners of adultery; and he which hath ſuch a wife, hath a fine plague. Once women were married without dowries, becauſe they were well nurtured; but now, if they weighed not more in gold, than in godlineſſe, many ſhould ſit like Nuns, without husbands. Thus we have ſhadowed the mans duty to his wife, and the womans to her husband.

Gen. 3.7
Luke 10.18

Matth. 14.6

Their duties to their ſervants.

After their duties one to another, they muſt learn their duties to their familie. One compareth the Maſter of the houſe to the Seraphin, which came and kindled the Prophets zeal: ſo he ſhould go from wife to ſervants, and from ſervants to children, and kindle in them the zeal of God, longing to teach his knowledge, as a Nurſe to empty her breaſts. Another ſaith, that a maſter in his family hath all the offices of Chriſt; for hee muſt rule, and teach, and pray; rule like a King, and teach like a Prophet, and pray like a Prieſt. To ſhew how a godly man ſhould behave himſelf in his houſhold: when the holy Ghoſt ſpeaketh of the converſation of any houſe-keeper, lightly hee ſaith, that the man beleeved with all his houſhold. As *Peter* being converted, muſt convert his brethren: ſo the Maſter being converted, muſt convert his ſervants. For therfore God ſaid, that he would not hide his counſel from *Abraham*, becauſe he would teach his family: and ſurely all duty which is not done of conſcience, is but eye ſervice, and faileth at moſt need, as *Ziba* betrayed his maſter, when he ſhould have defended him. Therefore before *Oneſimus* was converted, *Paul* ſaid, hee was an unprofitable ſervant, but when he was converted, he calleth him more than a ſervant, becauſe ſuch a ſervant is better then many ſervants.

Rev. 5.10
Acts 13.16 & 18.8

Phil. 1.8

ſervants. Therefore though *Laban* was wicked himſelf, yet he rejoyced that *Jacob* his ſervant was godly, becauſe God bleſſed him the better for him. *Ioſhua* ſaith, *I & my houſhold will ſerve the Lord*: ſhewing that maſters ſhould receive none into their houſes, but whom they can govern, as *Ioſhua* did: and if any have crept into their doors, then they muſt put him forth again: for *David* ſaith, *I will not ſuffer a liar to ſtay in my houſe*, Pſal. 101.7. He ſaith not, a ſwearer, nor a thief, but a liar: as if he ſhould ſay, I will rid him out of my doors before he be a ſwearer, and a thief; for a liar will grow to a ſwearer & a thief in a day, as a dicer groweth to a begger in a night. Therefore it is noted of *Cornelius*, that all his houſhold ſerved God as himſelf did. This is reported alſo of *Ioſeph* and *Mary* for an example, that they went up every year with all their family, to worſhip at *Jeruſalem*, that their children, and their ſervants might learn to know God as well as they. Theſe examples be written for houſholders, as others are for Magiſtrates, and Miniſters, and Souldiers, that no calling might ſeek farther then the ſcripture for inſtruction. Wherefore as you are Maſters now, and they your ſervants, inſtruct them and train them, as if you would ſhew what Maſters they ſhould be hereafter. After the care of their ſouls, they muſt care for their bodies: for if the labourer is worthy of his hire, which laboureth but a day, what is the ſervant worthy of which labours every day? therfore *Paul* is ſo earneſt with *Philemon*, to make much of *Oneſimus* his ſervant, that he deſired *Philemon* to receive him as he would himſelf. Therefore becauſe cruel and greedy Maſters ſhould not uſe them too hardly, God remembred them in his creation, and made every week one day of reſt, wherein they ſhould bee as free as their maſters: ſo God pittyeth the labourer from heaven, and every Sabbath looks down upon him from heaven; as if hee ſhould ſay, One day thy labours ſhall have an end, and thou ſhalt reſt for ever, as thou reſtedſt this day.

Gen. 29.27
Ioſh. 14.15
Acts 10.2
Luke 2.41
Luke 10.7
Phil. 17
Gen. 2.2.

By this we ſee, as *David* did limit *Joab*, that he ſhould not kill *Abſolom*, ſo God hath bound Maſters, that they ſhould not oppreſſe their ſervants. Shall God reſpect thine more than thou? Art thou made freſher to thy labour by a little reſt? and is not thy ſervant made ſtronger by reſt to labour for thee? How

2 Sam. 18.5.

Gen. 31. 9 many beasts and sheep did *Laban* lose, onely for hardly intreating of a good servant: therefore that is the way to lose, but not to thrive. He which counteth his servant a slave, is in an errour: for there is difference between beleeving servants, and infidel servants: the Infidels were made slaves to the Jews, because God hated them, and would humble them; but their brethren did serve them like helpers, which should be trained by them. It is not a base nor vile thing to be called a servant, for

Esay 42. 1 our Lord is called a servant: which teacheth Christians to use

Matt. 12. 18 their servants well for Christs sake, seeing they are servants too, and have one Master Christ. As *David* speaketh of man saying,

Psal. 8. 6 *Thou hast made him a little lower then the Angels:* so I may say of servants, that God hath made them a little lower than children; not children, but the next to children, as one would say inferiour children, or sonnes in Law. And therefore the householder is called *Pater familias*: which signifieth a father of his family, because he should have a fatherly care over his servants, as if they were his children: and not use them onely for their labour, like beasts.

Besides, the name of a servant doth not signify suffering, but doing; therefore Masters must not exercise their hands upon

2 Cor. 12. 13 them, but set their hands to work; and yet as God layeth no more upon his servants, then he makes them able to bear: so men should lay no more upon their servants then they are able

Prov. 12. 10 to bear. For a good man (saith *Salomon*) will bee merciful to his beast, and therefore he will be more merciful to his brother.

That man is not worthy to be served, which cannot afford that his servants should serve God as well as himself. Give unto God that which is Gods, and then thou maiest take that which

1 Tim. 5. 8 is thine. *He that careth not for his family* (saith *Paul*) *is worse than an Infidel*, because Infidels care for their familys. But as

Prov. 30. 8 Eph. 5. 4 *Agur* prayeth, *Give me not too much, nor too little, but feed me with food convenient*: so their care should not be too much nor too little, but convenient, or else they are worse than Infidels too, because covetousnesse is called Idolatry, which is worse then infidelity: for it is lesse rebellion not to honour the King, than to set up another King against him, as the Idolaters do against the King of heaven.

Next

Next unto ſervants inſtructions and labours, muſt be conſidered their corrections. As *Paul* ſaith, *Fathers, provoke not your Children to wrath*: ſo may I ſay, Maſters provoke not your ſervants to wrath: that is, uſe ſuch reproofs, and ſuch corrections, that you do not provoke them; but move them: that you do not exaſperate them, but winne them: for reviling words and unſeaſonable fiercenesſe doth more hurt than good. And therefore the law of God did charge the Maſter, that he ſhould not inflict above fourty ſtripes upon his ſervant, leſt hee ſhould ſeem deſpiſed in his eyes. For while a child, or Scholler, or ſervant, doth think that he is reproved for love, or beaten with reaſon, it makes him think of his faults and is aſhamed: but when hee ſees that he is rebuked with curſes, and beaten with ſtaves, as though he were hated like a dog, his heart is hardned againſt the man which correcteth him; and the fault for the which he is corrected: and after he becommeth deſperate, like a horſe which turneth upon the ſtriker: and therefore think that God even then chides you, whenſoever you chide in ſuch rage. For though there be a fault, yet ſome things muſt be winkt at, and ſome things muſt bee forgiven, and ſome puniſhed with a look: for he which takes the forfeit of every offence, ſhall never be in any reſt, but vex himſelf more than his ſervant. Ephes. 6. 4

Further, I have heard experience ſay, that in theſe puniſhments it is moſt meet and acceptable to the offender; that the man ſhould correct his men, and the woman her maids: for a mans nature ſcorneth to be beaten of a woman, and a maids nature is corrupted with the ſtripes of a man. Therefore wee read that *Abraham* would not meddle with his maid, but committed her to his wife, and ſaid, *Do with her as it pleaſeth thee* as if he ſhould ſay, It belongeth not to me, but to thee. The maſter muſt correct his men, and the Miſtris her Maids. Gen. 16. 6

Laſtly, We put the duty towards children, becauſe they come laſt to their hands. In Latine children are called *pignora*; that is, *pledges*, as if I ſhould ſay, a pledge of the husbands love to the wife, and a pledge of the wives love toward the Husband: for there is nothing which doth ſo knit love between the man and the wife, as the fruit of the womb. Therefore when *Leah* began to conceive, ſhe ſaid, *Now my husband will love me:* as though the Husband did love for children, if a woman have Their duty towards their children. Gen. 28. 31

many

many defects (as *Leah* had) yet this is the mends which thee makes her husband, to bring him children, which is the right wedding Ring, that sealeth and maketh up the marriage. When their father and mother fall out, they perk up between them like little mediators, and with many pretty sports make truce, when others dare not speak to them. Therefore now let us consider what these little ones may challenge of their parents, that stand them instead of Lawyers. Before we teach parents to love their children, they had need be taught not to love them too much, for *Davids* darling was *Davids* traitor: and this is the manner of God, when a man begins to set any thing in Gods room, and love it above him which gave it, either to take away it, or to take away him, before hee provoke him too much: therefore if parents would have their children live, they must take heed not to love them too much: for the giver is offended, when the gift is more esteemed than he.

Mothers should nurse their children Gen. 21. 7 Exod. 2. 8.

The first duty is the mothers, that is, to nurse her child at her own brests, as *Sara* did *Isaac*: and therefore *Esay* joyneth the nurses name and the mothers name both in one, and calleth them *nursing mothers*: shewing, that mothers should bee the nurses. So when God chose a nurse for *Moses*, he led the handmaid of *Pharaohs* daughter to his mother, as though God would have none nurse him but his mother. After, when the Son of God was born, his father thought none fit to be his nurse, but Matth. 2. 14 the Virgin his mother. The earths fountains are made to give water, and the brests of women are made to give suck. Every beast, and every foul is bred of the same that did bear it, onely women love to be mothers, but not nurses. Therefore if their children prove unnatural, they may say, Thou followest thy mother, for she was unnatural first, in locking up her brests from thee, and committing thee forth like a Cuckow to bee hatched in a sparrows nest. Hereof it comes that we say, *Hee sucks evil from the dug:* that is, as the nurse is affected in her body or in her mind, commonly the child draweth the like infirmity from her, as the egges of a Hen are altered under the Hawk. Yet they which have no milk, can give no milk. But whose brests have this perpetual drought? forsooth it is like the gowt; no beggers may have it, but Citizens or Gentlewomen.

women. In the ninth chapter of *Hosea*, dry brests are named for a curse: what lamentable hap have Gentlewomen to light upon this curse more than other? Sure if their brests be dry, as they say, they should fast and pray together, that this curse might be removed from them.

The next duty is, *Catechize a child in his youth, & he will remember it when he is old.* This is the right blessing which fathers and mothers give to their children, when they cause God to bless them too. The wrong mother cared not though the child were divided, but the right mother would not have it divided: so wicked parents care not though their children be destroyed, but godly parents would not have them destroyed but saved that when they have dwelt together in earth, they may dwell together in heaven. As the Mid-wife frameth the body when it is young and tender, so the parents must frame the mind while it is green and flexible; for youth is the seed-time of vertue: They which are called Fathers, are called by the name of God, to warn them that they are in stead of God to their children, which teacheth all his sons. What example have children but their parents? and sure the providence of God doth ease their charge more than they are aware; for a child will learn better of his father than of any other. And therefore we read of no School-master in the Scripture but the parents: for when Christ saith to the Jews, *If ye be the Sons of Abraham, ye will do the works of your father Abraham*: he sheweth that sons use to walk in their fathers steps, whether they be good or bad.

Prov. 22. 6 How children should be brought up. 1 King. 23. 6

Luke 11. 2

Except of Kings Sons.

John 8. 38

It is a marvellous delight to the father and mother, when people say that their children are like them; but if they bee like them in godlinesse, it is as great delight to others as to their parents: or else we say, that they are so like, that they are the worse for it. Well doth *David* call children *Arrows*; for if they be well bred, they shoot at their parents enemies: and if they be evill bred, they shoot at their parents. Therefore many parents want a staffe to stay them in their age, because thay prepared none before; like old *Eli*, which was corrected himself, for not correcting his sons. Are not children called the fruit of their parents? Therefore as a good tree is known by bringing forth good fruit; so parents should shew their godlinesse in the education

Psal. 127. 4

1 Sam. 2. 29
Psal. 128. 1 1
Matth. 12. 33

cation of their children, which are their fruit. For this cause the Jews were woot to name their children so when they were born, that ever after, if they did but think upon their names, they would put them in mind of that religion which they should professe; for they did signify something that they should learn.

1 Sam. 1. 20
1 Sam. 13. 14

An admonition to such as call their children at all adventures, sometimes by the names of dogs, even as they prove after. In 1 *King.* 2. 2. we have *David* instructing his sons. In *Gen.* 39. *Jacob* correcting his sons, and in *Job* 1. *Iob* praying for his sons. These three put together, instructing, correcting, and praying, make good children, and happy parents.

Three examples of good parents.

Once Christ took a child, and set him in the midst of his Disciples and said, *He which will receive the kingdome of heaven must receive it as a little child*: shewing that our children should be so innocent, so humble, and so void of evil, that they may be taken for examples of the children of God. Therefore in *Psal.* 127. vers. 4. children are called *the heritage of the Lord*: to shew, that they should be trained, as though they were not mens children; but Gods, that they may have Gods heritage after. Thus if you do, your servants shall be Gods servants, and your children shall be Gods children, and your house shall bee Gods House, like a little Church; when others are like a den of theeves.

Luk. 18. 17

Col. 4. 15
Phil. 1. 8

Now I speak to one which is a mother so soon as she is married: therefore peradventure you look that I should shew the duty of step-mothers. Their name doth shew them their duty too: for a step-mother doth signify a sted-mother; that is, one mother dieth, and another commeth in her stead: therefore that your love may settle to those little ones as it ought, you must remember that you are their sted mother, that is, instead of their mother, & therfore to love them and tender them, and cherish them as their mother did. Shee must not look upon them like *Rehoboam*, who told his people that he would be worse unto them than his predecessor; for then they will turn from her, as his subjects did from him: but she must come to them as *David* came to the people after *Saul* was dead, and said, *Though your Master* Saul *be dead, yet I will reign over you*: so she must say to them, though your mother be dead, yet I will be as a mother: so the children will love her as much as their father. Further

The name of step-mothers expounded, and their duty.

1 Sam. 2. 7

Ier. 22. 2.
Deut. 33. 17

ther, these children are orphanes, and therefore you must not onely regard them as children, but as orphane children. Now God requireth a greater care over widows, and orphanes, than over any other women or children. Deut. 24. 17 & 26. 12.

Lastly, you must remember that saying; *As you measure unto other, so it shall be measured unto you again*: that is, as you intreat these children: so another may come after and intreat your children: for he which hath taken away the first mother, and sent you, can take away the second mother, and send a third, which shall not be like a step mother to yours, unlesse you bee like a step-mother to these. Mat. 7. 2

If these duties be performed in marriage, then I need not speak of divorcement, which is the rod of marriage, and divideth them which were one flesh, as if the body and soul were parted asunder. But because all perform not their wedlock vows, therefore he which appointed marriage, hath appointed divorcement, as it were taking our priviledge from us, when we abuse it. As God hath ordained remedies for every disease, so he hath ordained a remedy for the disease of marriage. The disease of marriage is adultery, and the medicine hereof is divorcement. *Moses* licensed them to depart for hardnesse of heart; but Christ licenseth them to depart for no cause but adultery. If they might bee separated for discord, some would make a commodity of strife: but now they are not best to be contentious, for this law will hold their noses together, till wearinesse make them leave struggling; like two Spaniels which are coupled in a chain, at last they learn to go together, because they may not go asunder. As nothing might part friends, but *if thine eye offend thee, pull it out*; that is; thy friend be a tempter: so nothing may dissolve marriage, but fornication, which is the breach of marriage for marriage is ordained to avoid fornication: and therefore if the condition be broken, the obligation is void. Divorcement the phyfick of marriage. Matth. 18. 19 Matth. 19. 8 Why Christ would have no Divorcement but for Fornication. Matth. 5. 32 Matth. 10. 9. 1 Cor 7. 10

And besides, so long as all her children are his children, she must needs be his wife, because the father and mother, are man and wife: but when her children are not his children, she seems no more to be his wife, but the others, whose children shee beats, and therefore to be divorced from him. In all the old Testament, we read of no divorce between any; which sheweth Note.

eth that they lived chaster then we: yet no doubt this law was better executed amongst them, than amongst us. Such a care God had in all ages and callings, to provide for them which live honestly: for divorcement is not instituted for the carnall, but for the chaste, lest they should be tyed to a plague while they live: as for the adulterer and adultresse, he hath assigned death to cut them off, lest their breath should infect others. Thus he which made marriage, did not make it unseparable; for then marriage were a servitude. But as Christ saith of the Sabbath, *The Sabbath was made for man*; that is, for the benefit of man and not for the hinderance of man: so marriage was made for man: that is, for the honour of man, and not for the dishonour of man: but if marriage should turn to fornication, and when it is turned to fornication, there might bee no separation; then marriage were not for the honour of man, but for the trouble, and grief, and dishonour of man. Therfore now ye have heard how divorcement is appointed for a remedy of fornication; if any be ashamed of this physick, let them be more ashamed of the disease. Because I have spoken more than you can remember; if you ask me what is most needfull to bear away, in my opinion; there is one saying of *Paul*, which is the profitablest sentence in all the Scripture for man and wife to meditate often, and examine whether they finde it in themselves, as they do in other, lest their marriage turn to sin, which should further them in godlinesse. *The unmarried man careth for the things of the Lord; how he may please the Lord; but he that is married careth for the things of the world, how he may please his Wife.* Also *the unmarried woman careth for the things of the Lord, how she may be holy, but she that is married; careth for the things of the world, how she may please her husband*: as though their pleasing God were turned all to pleasing one another, and their carnal love had eaten their spiritual love; as the lean kine devoured the fat. Therfore it follows in the next words, *This I speak for your commodity*; as though there were great commodity in remembring this watch-word. All men have not the feeling of Gods word, or else such a sentence might be an Anchor for the married to stay them, when any temptation goeth about this change, which *Paul* feared even in them which feared God before.

Levit. 20. 10.

Mark 2. 27

Lev. 20. 10

Conclusion.

A sentence for the married to think upon.

1 Cor. 7. 32

Gen. 41. 4

1 Cor. 7. 35

If

If thou haſt read all this Book, and art never the better, yet catch this flower before thou go out of the garden, and peradventure the ſent thereof will bring thee back to ſmell the reſt. As the corps of *Azael* made the paſſengers to ſtand, ſo I placed this ſentence in the door of thy paſſage, to make thee ſtand and conſider what thou doeſt before thou marrieſt. For this is the ſcope and operation of it, to call thy minde to a ſolemn meditation, and warn thee to live in marriage as in a tentation, which is like to make him worſe then he was, as the marriage of *Iehoram* did, if he uſe not *Iobs* preſervative, to be jealous over all his life. 1 Sam. 1. 23. 2 Chron. 21. 6. Job 9. 28.

The allurements of beauty, the troubles about riches, the charges of children, the loſſes by ſervants, the unquietneſſe of neighbours, cry unto him that he is entred into the hardeſt vocation of all other: and therefore they which have but nine years prentiſhip to make them good Mercers or Drapers, have nineteen years before marriage to learn to bee good husbands and wives: as though it were a trade of nothing but myſteries, and had need of double time over all the reſt.

Therfore ſo often as you think upon this ſaying, think whether you be examples of it, and it will waken you, and chide you, and lead you a ſtraight path, like the Angel which led the ſervant of *Abraham*. Gen. 24. 40.

Thus have I chalked the way to prepare you unto marriage, as the Levites prepared their brethren to the Paſſeover; *Remember that this day you are made one*: and therefore muſt have but one will. And now the Lord Jeſus, in whom you are contracted, knit your hearts together, that ye may love one another like *David* and *Jonathan*; and go before you in this life, like the ſtar which went before the Gentiles, that ye may begin and proceed, and end in his glory. To whom be all glory for ever. *Amen*. 2 Chron. 35. 6. 1 Sam. 13. 1. Mat. 2. 9.

*FINIS.*

# A TREATISE OF THE LORDS SUPPER.

in two Sermons,

## The First Sermon.

1 Cor. 11. 23, 24.

*The Lord Jesus, in the night that he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat, this is my body which is broken for you: this do yee in remembrance of me.*

The two brests of the Church.

THe word and the Sacraments are the two brests wherewith our mother doth nurse us. Seeing every one receiveth, & few understand what they receive: I thought it the necessarieſt doctrin to preach of the Sacrament, which is a witness of Gods promises, a remembrance of Christs death, and a seal of our adoption. Therefore Christ hath not instituted this Sacrament for a fashion in his Church, to touch, and feel and, see as wee gaze upon pictures in the windows: but as the woman which had the bloody issue, touching the hem of Christs garment, drew vertue from Christ himself, because she beleeved: so Christ would that we touching these signes, should draw vertue from himself: that is, all the graces which these signs represent. Therefore as the Levites under the Law, were bound to prepare their brethren, before they came to the Passeover; so Preachers of the Gospel should prepare their brethren, before they come to the Supper of the Lord. For which purpose I have chosen this place to the *Corinthians*, which is the cleareſt and fulleſt declaration of this Sacrament in all the Scripture.

Matth. 9. 22

2 Chron. 35. 6

*The Lord Jesus in the night, &c.*

The division.

The sum of all these words is, the institution and use of the Lords Supper. First, *Paul* sheweth the Author of it, *the Lord Iesus*: then the time when it was instituted *in the night that he was betrayed*: then the manner how he did institute it, *he took bread, and when he had given thanks, he brake it, and gave unto his Disciples, &c.* Then the end why he did institute it, *for a remembrance of his death.*

The Author.

Touching the Author, he which is signified by it, was the Author

thor of it. The Lord Jesus hath bid us to Supper, *I am not worthy* (saith *John*) *to loose his shooe*: so we are not worthy to wait at his trencher, and yet he will have us to sit at his Table. To him belongeth the power to ordain Sacraments in his Church, because he fulfilled the Sacraments of the Law. When Christ came, the Passeover ceased, because he is our Passeover; that is, the Lamb by whose bloud we are saved. When Christ came, Circumcision ceased, because he is our Circumcision; that is, the purifier and cleanser of our sins. Joh. 1. 27

None but Christ may ordain Sacraments. Iohn. 1. 29 Revel. 7. 14

Now these two Sacraments are fulfilled, he hath appointed two other Sacraments for them. Instead of the Paschal Lamb, which the *Jews* did eat, he hath given us another Lamb to eat, which *John* calleth, *The Lamb of God*, that is, himself, upon whom all do feed, whosoever do receive the Sacrament with an assured faith that Christ died to possess them of life. The breaking of the bread doth signifie the wounding of the body: the pouring out of the wine doth signifie the shedding of his bloud. The eating of the bread, and drinking of the wine, doth signifie that his flesh and bloud, do nourish in us life eternal, as the bread and wine do nourish the life present. Iohn 1. 29

In stead of Circumcision, which began at *Abraham*, he hath ordained Baptism, which began at *John*, a more lively representation of the true circumcision of the heart, because it representeth unto us the bloud of Christ, which washeth our souls as the water in Baptism washeth our bodies. Gen. 17. 10 Who was therefore called Iohn the Baptist. Mat. 3. 10

Touching the time, *In the night* (saith *Paul*:) therefore this Sacrament is called the *Lords Supper*, because it was instituted at night when they used to sup. But what night? *Even that night* (saith *Paul*) *when he was betrayed*. That night which he should have cursed, as *Job* did the day of his birth, if he had suffered against his will; that night when he should have thought to destroy men, as men conspired to destroy him; that night (saith *Paul*) this Sacrament of Grace, and Peace, and Life began: *Even that night when we betrayed him*. Many nights did he spend in watching and praying for us; and is there a night now for us to betray him? That was a dark night, when men went about to put out the Sun which brought them light. Who can but wonder, to see how Christ, and they for whom Christ came, Revel. 1. 5 Revel. 22. 14 The time. Vers. 23. Iohn 33.

were occupied at one time; when they deuised mischief against him, and sought all meanes to destroy him, then hee continued how to saue them, and instituted the same night this blessed Sacrament, to conuey all his graces and blessings unto them, *Euen that night when they betrayed him.* The reason why this action was deferred until night, is, because that was the time appointed by the Law to eat the Passeouer, which was like a predecessor of this Sacrament. The reason why he deferred it until his last night, was, because the Passeouer could not be ended before the fulnes of time, and the true Paschal Lamb were come to be slain instead of the other. Therefore how fitly did Christ end the Passeouer, which was a sign of his suffering, so presently before his suffering? And beside how sweetly did he confirm his Disciples faith, when as they should see that, the next day performed before their eyes, which over-night both in the Passeouer, and in the Sacrament, was so lively resembled unto them?

Why this Sacrament was instituted at night.

Why it was deferred till his last night.

If any man from this do gather, that we ought to eat the Lords Supper at night as Christ did; he must understand that we haue not the same cause to do so which Christ had, because of the Passeouer. And therefore the Church which hath discretion of times and places, hath altered both the time and the place, using the Temples instead of the chamber, and the morning instead of the euening: for indifferent things are ruled by order and decency.

Why we receiue not the Lords Supper at night.

Touching the manner, *He took bread, and when he had giuen thanks, he brake it, and gaue it unto them.* He would not eat it, nor break it, before he had giuen thanks to God. What need he which was God, giue thanks to God, but to shew us what we should do when we eat our selues? *In all things giue thanks* (saith *Paul*): whereby wee declare that all things come from God: but the wicked beleeue easier that God doth take, than that he doth giue; and therefore they neuer pray heartily unto him for any thing, nor feelingly thank him for it. For which the Lord complaineth, saying; *I haue loued you, yet ye say, wherein hast thou loued us?* shewing that we are worse than the Oxe which knoweth his feeder. And if that wee acknowledge all things from God, yet we do like *Lot* (Is it not a little one, saith he, when he prayed to go unto *Zoar*? as though it were not much

Vers. 23, 24

1 Thes. 5. 18

Note. Mal. 1. 2 Esay 1. 3

Gen. 19, 20

much which he asked) so mince and extenuate the gifts of God, before we receive them, and after; like them which have a grace for dinner, and none for breakfast, as though they had their dinners from God, and breakfasts of their own.

Our example did not so, although it was but bread which he received, yet he was more thankful for bread, than many which bury the Fowls, and Fishes, and beasts in their belly: for if account of all were kept; for one that prayeth, *Give us this day our daily bread*, a hundred take their bread and meat, and sleep too, which never pray for it. Luke 11. 3.

*After he had given thanks, he brake it, and gave unto them, and said, Take, eat*; for when he had given thanks to God, then it was sanctified, and blessed, and lawful to eat; so when thou serveſt God, then it is lawful for thee to use Gods blessings, then thou mayest eat and drink as Christ did, but not before: for these things were created to serve them which serve God; if thou dost not serve him for them, thou incroachest upon Gods blessings, and stealest his Creatures which are no more thine, than thou art his: for the good God created all things for good men, as the Devils possessions are reserved for evil men. Note.

Therefore as Christ would not break the bread before he had given thanks to the Founder; so know, that there is some thing to be done before thou receive any benefit of God: and presume not to use his Creatures with more liberty than his Son did, which did not eat without giving thanks, nor rise again without singing a Psalm.

It followeth, *This is my body*. Here is the fruit of his thanks before, he prayed that the bread and wine might be blessed, and they were blessed. As *Isaacs* blessing shewed it self upon *Jacob* whom he blessed, so Christ his blessing appeared straight upon these mysteries: for it could not be said before, *This is my body*, because it was meer bread: but now it may be called his body, because his blessing hath infused that vertue into it, that it doth not only represent his body, but convey his body and himself unto us. The efficacy of this blessing is in this Sacrament ever since, sanctifying it unto us as well as it did to the Apostles, even as Christs prayer stayed *Peters* faith after Christ was dead. Mat. 26. 30. Gen. 27. Luke 22. 32.

Now ye have heard the meaning of these words, *He took*

*bread, and blessed it, and brake it, and gave it*: you shall see with what a mystical resemblance they unite Christ and us. First, as Christ in the Supper took bread to feed us: so in his birth
Heb. 2. 16 he took our flesh to save us. Secondly, as Christ when he had taken the bread, blessed the bread to make it a spiritual food: so Christ, when he had taken our flesh, poured forth most rich and
Ioh. 17. 19 precious Graces into it, to make it food of life unto us. Thirdly, as Christ when he had blessed the bread, brake the bread: so
1 Pet. 2. 24 Christ when he had filled his body with most precious Graces, brake it up like a rich Treasure-house; his hands by the nails,
Ephes. 3. 17 his back by the stripes, his head by the thorns, his side by the spear; that out of every hole, a river of Grace and goodness might issue and flow forth unto us. Lastly, as Christ gave the bread when he had broken it: so Christ (by a lively faith) communicateth his body after he hath crucified it. Hereby we are taught, that when we see the Minister take the bread to feed us: we may conceive that Christ (being God from everlasting) took our flesh to save us. When we see the Minister bless the bread to a holy use, we must conceive that Christ (by uniting the Godhead unto it) sanctified his flesh for our redemption. When we see the Minister break the bread to sustain our bodies, we must conceive, that Christ in his death, brake his body to refresh our souls. When we see the Minister give the bread to our hand, we must conceive, that Christ as truly offereth himself to our faith, to be received of us.

Because upon these words, the Papists ground their Transubstantiation, that is, that the bread is changed into Christs flesh, and the wine is turned into Christs bloud, whereby we eat the same body which dyed upon the Cross, and drink the same bloud which issued out of his side: That you may see the blindness of this Popish dream, I would have you but mark every word of the Scripture, how they make against Transubstantiation, that yee may see them slain like *Goliah* with their own sword. Even as God made *Caiphas* speak against himself, so the Scriptures which Hereticks alledge, do make against themselves, like the *Baalites* which wounded their own flesh. I may liken their allegations to Satans; when he tempted Christ in the Wilderness, he alledged but one sentence of Scripture for himself,

1 Sam. 17. 15. Iohn 19. 14 2 King. 1. 22 Hereticks alledge Scripture like the Devil, Mat. 4. 4 Psal. 91. 11

himself, and that Psalm out of which he borrowed it, made so plain against him, that he was fain to pick here a word, and there a word, and leave out that which went before, and skip in the middests and omit that which came after, or else he had marred his cause. The Scripture is so holy, and pure, and true, that no word nor syllable thereof can make for the Devil, or for Sinners, or for Heretucks: yet as the Devil alleaged Scripture, though it made not for him, but against him; so do the Libertines & Epicures, and Heretickes, as though they had learned at his School.

Now, there is no sentence of the Scripture, which the wiser Papists alleadge boldly for their Transubstantiation, but this, that Christ said, *This is my body*: by which they may prove as well, that Christ is a door, because he saith, *I am the door*: or a vine, because he saith, *I am a vine*: for his sayings are like. Figurative speeches must not be construed literally; but this is Heretickes fashion. If you mark, you shall see throughout, that all the testimonies which the Papists alleadge for their Heresies, are either tropes, or figures, or allegories, or parables, or allusions, or dark speeches; which when they presume to expound allegorically, or literally, without conference of any other Scriptures, then they wander and stray from the mark, or else it is impossible that the truth should maintain errour, that is, that the Scriptures should speak for Heresie, if it were not wrested and perverted: therefore we see that *Eve* never erred, until she corrupted the Text.

Mat. 26. 26
Ioh. 10. 7. 9
Ioh. 15. 1
Note.
Gen. 3. 3

Now we will enter the lists with our adversaries, and see whether these words do prove that the Bread and Wine are turned into Christs body. *Paul* saith, *Jesus took bread*: well then, yet it is bread: when he had taken it, then he blessed it; What did he bless? the bread which he took; well then, yet it is bread: when he had blessed it, then he brake it; what did hee break? the bread which he blessed; well then, yet it is bread: when he had broken it, then he gave it; what did he give? the bread which he brake; well then, yet it is bread: when he had given it, they did eat it; What did they eat? the bread which he gave them: well then, yet it is bread: when they did eat it, then he said, *This is my body*; what did he call his body? the bread which they did eat; well then, yet it is bread. If it bee

Arguments against Popish Transubstantiation.

bread all this while, when he did take it, and bleſs it, and breake
Mat. 22. 34 it, and gave it, and they did eat it, when is it turned into his bo-
dy? here they ſtand like the Saduces, as mute as fiſhes.

2. Now that yee may ſee, that not we only ſay it is Bread and
Wine after the Conſecration; in verſ. 27. Chriſt himſelf doth
call it Bread and Wine after he had given it, as hee did before.
Mark 14. 25 And in *Mark* he ſaith, *I will drink no more of the fruit of the
vine*. Here Chriſt ſaith, that it was the fruit of the vine which he
drank; but his Bloud is not the fruit of the vine, but wine:
therefore wine was his drink, and not bloud.

3. Beſides, if you would hear *Paul* expound Chriſt, he ſheweth
that all our fathers had the ſame ſubſtance of Chriſt in their Sa-
craments, that we have in ours, for he ſaith, *They all did eat the
1 Cor. 10. 4 ſame ſpiritual meat, and all drank the ſame ſpiritual drink*.
Straight he ſaith, *that this meat, and this drink was Chriſt*. Mark
Verſ. 3, 4 that he ſaith not only *they did eat the ſame meat* that we eat, but
Verſ. 4 he ſaith, *that the meat was Chriſt*: and not only ſo, but to ſhew
that Chriſt is not a Corporal meat, as the Papiſts ſay, he ſaith,
he is a Spiritual meat, as we ſay: therefore you ſee that we do
not eat him Corporally, no more than our fathers; but that as
they did eat him Spiritually, ſo do we: for *Spiritual* meat muſt
be eaten ſpiritually, as Corporal meat is eaten corporally.

4. Again, for the figures to be turned into the thing ſignified
by them, is utterly againſt the nature of a Sacrament, and makes
it no Sacrament, becauſe there is no ſign: for every Sacrament
doth conſiſt of a ſign, and a thing ſignified; the ſign is ever an
earthly thing, and that which is ſignified is an heavenly thing.
This ſhall appear in all examples: As, in Paradiſe there was a
very Tree for the ſign, and Chriſt the thing ſignified by it: in
Circumciſion there was a cutting off of the skin, and the cutting
Gen. 2. 9. off of ſin: in the Paſſover there was a Lamb, and Chriſt:
Gen. 17. 14 in the Sabbath there was a day of reſt, and eternal reſt: in the
Exod. 12. 3 Sacrifices there was an offering of ſome beaſts, and the offering
Exod. 23. 11. of Chriſt: in the Sanctuary there was the holy place, and Hea-
Heb. 9. 8 ven: in the Propitiatory there was the Golden covering, and
Exod. 30. Chriſt our cover in the Wildernes there was a Rock yeelding
Exod. 25. 24 water, and Chriſt yeelding his bloud: in the Apparition there
Exod. 17. 16 was a Dove, and the holy Ghoſt: in the Manna there was bread,
Mat. 3. 16

and

and Christ: in Baptism there is very water which washeth us, and Christs bloud washing us: so in the Supper of Christ, there is very Bread and Wine for the sign, and the Body and Bloud of Christ for the thing signified, or else this Sacrament is against the nature of all other Sacraments. Joh. 6. 45 Ioh. 1. 33 1 Cor. 11. 29

Again, there must be a proportion between the Passeover and the Lords Supper, because this was figured by the other. 5. Exod. 12.

Now the *Jews* had in their Passeover, Bread, and Wine, and a Lamb: so our Saviour Christ instituting his last Supper, left Bread, and Wine, and a Lamb; the which name is given to himself, because he came like a Lamb, and dyed like a Lamb. Mat. 26. 26 Iohn 19.

Again, if Christs very Body were offered in the Sacrament, then it were not a Sacrament, but a Sacrifice; which two differ as much as giving and taking; for in a Sacrifice we give, and in a Sacrament we receive; and therefore wee say our sacrifice, and Christs Sacrament.

Again, every Sacrifice was offered upon the Altar. Now mark the wisdom of the holy Ghost; lest we should take this for a Sacrifice, he never names Altar when he speaks of it, but, *The Table of the Lord.* Therefore it is no doubt but the Devil hath kept the name of Altar, that we might think it a sacrifice. 6. Exod. 27

Again, if the Bread were Christs flesh, and the Wine his Bloud; as these two are separate one from the other, so Christs flesh should be separate from his bloud: but his Body is not divided, for then it were a dead body. 7.

Again, that which remaineth doth nourish the body, and relish in the mouth as it did before: which could not be, but that it is the same food which it was before. 8.

Again, I would ask whose are this whiteness, and hardness, and roundness, and coldness? None of them say, that it is the whiteness, and hardness, and roundness, and coldness of Christs Body: therefore it must needs be the whiteness, and hardness, and roundness, and coldness of the bread, or else qualities should stand without substances, which is, as if one should tell you of a house without a foundation. 9.

Again, as Christ dwelleth in us, so he is eaten of us: but hee dwelleth in us only by faith, *Ephes.* 3. 17. therefore he is eaten only by faith. 10.

11. Again, none can be saved without the communion of the body of Christ: but if all should communicate with it corporally, then neither infants, nor any of our fathers, the Patriarks, or the Prophets should be saved, because they receive it not so.

12. Again, Christ saith not, *This Wine*, but *This Cup*: and therefore by their conclusion, not only the Wine should be turned into bloud, but the Cup too.

13. Again, *Paul* saith, *They which receive unworthily, receive their own damnation.* But if it were the flesh of Christ, they should rather receive salvation than damnation, because Christ saith, *He that eateth my flesh, and drinketh my bloud, hath life everlasting*, Joh. 6. 54.

14. Again, if they would hear an Angel from Heaven: when Christs body was glorified, an Angel said to the woman, *He is risen, and is not here*, Mat. 28. as if he should say; His body is but in one place at once; or else he might have been there though he was risen.

15. Again, why do they say in receiving this Sacrament ever since the Primitive Church, *Lift up your hearts*, if they have all in their mouthes.

John 6. 68 To end this controversie, here we may say, as the Disciples said to Christ, *Whither shall we go from thee?* I mean, we need not to go to any other Expositor of Christ, than Christ himself. Therefore mark what he saith: At first, when Christ said, that he

John 6. 60 was the Bread of Life, and that all which would live, must eat him, they murmured untill he expounded his words: and how

John 6. 35 did he expound his words? thus, *He that cometh unto me, hath eaten, and he that beleeveth in me, hath drunk.* After, when he instituted this Sacrament in like words, they murmured not; which they would, as before, if he had not resolved them before, that to eat his body, and to drink his bloud, was nothing but to come to him, and beleeve in him.

After he had said so, they murmured not, because they did see some reason in it. As it is plainly said, *This is my body*; so it is

John 6. 63 plainly said, *these words are spirit*; that is, they must be understood spiritually, and not literally.

But if it be flesh indeed, why do they not satisfie the simple people how they may eat this flesh in Lent, when they forbid them,

them to eat any flesh? they must needs eat it doubtfully; and he which doubteth, saith *James*, receiveth nothing: therefore he which eateth the Mass, receiveth nothing.

I did not alledge the Fathers in my Sermon: but if any suspend his assent, till they bring in their verdict, let him hear them make confession of their beleef.

*Augustine* saith, The Lord doubted not to say, *This is my body*; when he gave only a sign, or a Sacrament of his body. Aug. upon the 3. Psalm.

*Tertullian* saith, *This is my body*: that is, a sign of his body. Tertul. against Marcion the 4. book.

*Ambrose* saith, The Bread and Wine remain still the same thing that they were. Ambro. 4. book, 4. chapter of Sacraments.

*Theodoret* saith, After the Consecration, the mystical signs do not cast off their own nature, but abide still in their first substance and form. Theod. dialogue 1.

*Origen* saith, The bread that is sanctified with the Word of God, as touching the material substance thereof, goeth into the belly, and forth again like other meats. Orig. on Mat. 15.

*Irenæus* saith, That it hath two things in it; one earthly, and the other heavenly. Iren. lib. 4. cap. 34. against Valentius.

*Cyril* saith, our Sacraments avouch not the eating of a man. *Ad ob. Theo. Anathemat.*

*Cyprian* saith, The Lord called bread, made of many grains, his body; and called wine, made of many grapes, his bloud. Cyp. Epist. lib. 1

*Athanasius* saith, Christ made mention of his ascension into heaven, that he might withdraw his Disciples from corporal and fleshly eating. In that Gospel, Whosoever speaketh a word, &c.

*Chrysostom* saith, God giveth us things spiritual, under things visible and natural. And again, being sanctified, it is delivered from the name of bread, and is exalted to the name of the Lords body, although the nature of the bread still remain. Hom. 60 to the people of Antioch.

And because they beleeve that the Pope cannot erre, Pope *Gelasius* setteth to his hand, and saith with the rest; Neither the substance of the bread, or nature of the wine, cease, to be more than they were before. To Cæsarius the Monk. Against Eutyches the Heretik.

Tell us Papists, do not these Fathers speak as plain as we? Canst thou avouch Transubstantiation more flatly than they deny it? how had this Heresie been chased, if the Devil had hatched it in their time?

Thus the Scriptures on the one side, and the Fathers on the other.

Vpon the Canon. Lect. 40.

other side, did so trouble three Arch-papists, *Biel*, *Tonstal*, and *Fisher*, that *Gabriel Biel* saith, How the Body of Christ is in the Sacrament, is not found in the Canon of the Bible.

1. Book of the Sacraments. Pag. 46. Against the captivity of Babilon, made by M. Luther.

*Tonstal* saith, It had been better to leave every man to his own conjecture, as they were before the Councel of *Lateranse*, than to bring in such a question.

Luk. 19. 22

*Fisher* saith, No man can prove by the words of the Gospel, that any Priest in these days doth Consecrate the very Body and Bloud of Christ.

Here is fulfilled, *Out of thine own mouth, I will condemne thee.* But we will carry the matter so, because a Judge must have two ears, therefore now let them speak.

The Papists allegation, for the real presence.

Because they cannot tell how the Bread and Wine should be turned into flesh and bloud, and yet appear bread and wine still, they say it is a miracle: but how do they prove it? If they contend it is a miracle, they must shew us a sign: for every miracle may be seen, like all the miracles of *Moses*, and Christ, and the Apostles: and therefore a miracle is called a sign, because it may be seen like a sign, and the word signifieth a Wonder. And the *Jews* craving a miracle, said, *Shew us a miracle:* as though they were taught to judge of miracles by sight. All which doth shew, that a miracle may be seen, but here no miracle is seen.

Exod. 4. 8. & 11

Exod. 9.

Again, a miracle (especially in the time of the Gospel) is an extraordinary thing, but they make this an ordinary thing: for if the bread and wine be turned into flesh and bloud, then miracles are as common as Sacraments, and so because they have Mass every day, they should work miracles every day.

Lastly, this seemeth strange, that *Augustine* (whom they so much honour) gathered all the miracles which are written in the Scripture, and yet amongst all, speaks not of this: therefore then it was counted no miracle: but *Paul* speaks of lying miracles, and this is one of them.

1 Thes. 1. 9

Object. Answ.

If they say that Christ can turn bread and wine into his body, and therefore he doth: First, they must prove that he will, for they can do many things themselves which they do not, because they will not; therefore it is an old answer, that from *Can* to *Will*, no argument followeth. The Leper did not say unto Christ, If thou canst, thou wilt: but, *If thou wilt thou canst.*

Mark 1. 40

But

But the question which they think cannot be answered, like their invincible Navies, is this: If the bread be not his body, why doth he call it his body? Resolve this knot and all is clear. Mark then, and we will loose it as well as we can. He saith, *This is my body*: as he saith after, *which is broken for you*. Why? his body was not broken before hee suffered; how did he say then, *which is broken*, before it was broken? There is no sense of it but this, the bread was broken, and signified that his body should be broken. Objection. Answer.

Now, as the breaking of the bread did signifie the breaking of his body; so the bread must needs signifie his body: but as his body was not broken indeed when the bread was broken; so the bread could not be his body indeed: for then his body should have been broken, when the bread was broken: yet let them object what they can.

If (say they) the Bread and Wine be not changed into his body and bloud, why doth he speak so darkly? he might have spoken plainer. Objection.

Answer, though this seem dark to Papists, yet it was not dark to the Apostles, they understood his meaning well enough, and all the rest, for 1215 years after Christ, before Transubstantiation was spoken of. If the Apostles had not understood his meaning they would not stick to ask him, as their manner was: until they were acquainted with Christs phrase, whensoever they doubted upon any of his speeches, they were wont to come unto him, and say, *Master, what is thy meaning?* but they were used to such phrases: for it was Christs manner to teach by similitudes, shewing one thing by another, which is the plainest manner of teaching, and most used in holy Scripture, especially in the types and shadows of this Sacrament. For example, Christ calleth the Lamb the Passeover, in place whereof this Sacrament succeeded, and therefore presently after they had eaten the Passeover, Christ instituted this Sacrament to be used for it. Christ (I say) called the Lamb the Passeover, and yet the Passeover was this; an Angel passed over the houses of the *Israelites*, and struck the *Egyptians*: this was not a Lamb; and yet because a Lamb was a sign of this Passeover, as the bread and wine is of Christs body, therefore Christ called the Lamb the Passeover, as he called the bread and wine his body. Answer. Luk. 1. 19. Mat. 26. 17. Exod. 12. 27.

Again,

Gen. 17, 13 Again, Circumcision is called the *Covenant*, and yet Circumcision was nothing but the cutting away of a skin: but the Covenant is, *In Abrahams seed all Nations shall be blessed: I will be their God, and they shall be my people: I will defend and save them, and they shall serve and worship me.* This is not Circumcision, and yet as though Circumcision were the Covenant it self, it is called the Covenant, because it signifieth the Covenant: so bread and wine are called Christs body, because they signifie Christs body.

Gen. 12. 3

Titus 3. 5 Again, Baptism is called Regeneration, and yet Baptism is a dipping of our bodies in water: but Regeneration is the renewing of the mind to the image wherein it was created. This is not Baptism, and yet as though Baptism were Regeneration it self, it is called Regeneration, because it signifieth Regeneration: so the bread and wine are called Christs Body, because they signifie Christs body.

1 Cor. 6. 11

Luke 22, 20 Again, the Cup is called the New Testament, and yet the Cup is but a peece of metal filled with wine: but the New Testament is; *He which beleeveth in the Son shall be saved.* This is not a Cup; and yet as though the Cup were the New Testament it self, it is called the New Testament, because it signifieth the New Testament: so the bread and wine are called Christs body, because they signifie Christs body.

John 3. 36

They which knew that the Lamb is not the Passeover, though Christ called it the Passeover; That Circumcision is not the Covenant, though God called it the Covenant; that Baptism is not Regeneration, though it be called Regeneration; that the Cup is not the New Testament, though Christ called it the New Testament; could they not as well understand, that the bread and wine were not Christs body, though Christ called them his body? As they understood these speeches, so they understood this speech: therefore they which say, that the bread and wine are Christs body, because Christ saith, *This is my body*: may as well say, that the Lamb is the Passeover, because Christ calleth it the Passeover; that Baptism is Regeneration, because *Paul* calleth it Regeneration; that the Cup is the New Testament, because Christ calleth it the New Testament.

Mat. 26. 26

If every Sacrament was called by the thing which it signified, and yet never any Sacrament was taken for the thing it self:

ſelf: what reaſon have they to take this Sacrament for the thing it ſelf, more than all the reſt? It is the conſent of all Writers, that a Sacrament is a ſign, therefore not the thing ſignified: no more than the buſh at the door is the wine in the celler. If I call the Prince a Phœnix, the Univerſity a Fountain, the Court a Peacock, the City a Sea, the Country an Hermite: why can the Papiſts underſtand me, and not underſtand Chriſt?

What a dark, and ſtrange, and intricate, and incredible ſpeech had this been for them to underſtand groſly, and literally? Would they think that they did eat Chriſts body, when his body ſtood before them, and he had told them before, that his body was like their body? Nay, this would have required more words, and made them come again with, *Maſter, what is thy meaning?* For they were not ſo inſtructed yet before the Reſurrection, to beleeve every thing without queſtioning, if it were contrary to ſenſe and reaſon: but as they asked, who had given him any meat, when he ſaid that he had meat, and they could ſee none: ſo they would have asked, what meat is this which we ſee not? How can every one of us eat his body, and yet he hath but one body, and that body is whole when we eat it? Loe he ſtandeth before us and ſaith, that his body is like unto ours, and yet he takes bread and breaks it, and gives it unto us to eat, and when we eat it he ſaith, *This is my body*, and yet his body ſtandeth before us ſtill. If his body be like ours (as he ſaith) how can it be eaten, and be there? for ours cannot. Thus they would have queſtioned, if they had not been uſed to ſuch phraſes: but as they could underſtand him, when he called himſelf a ſtone, a rock, a door, a window, and a vine: ſo they pickt out his meaning, when he had ſaid that bread was his body: for hee told them before, that he was *the bread of eternal life*.

Luke 9. 8.

Iohn 4. 33.

Luke 24. 39.

Iohn 6. 35.

Now the Bread of Eternal Life is not eaten with teeth; for the body cannot eat Spiritually, no more than the ſoul can eat Corporally: and therefore he is ſuch a bread as is eaten with faith, and ſo himſelf ſaith in the Goſpel of *John*. Mark this eating by faith, and all the ſtriſe is ended. Fleſh and bloud indeed need not ſaith to chew them, for the teeth can chew them well enough. Therefore if the bread and wine were the body of Chriſt, then we need not ſaith to eat it, but all thoſe

which

which hath teeth might eat Christs Body, yea the Mice might eat it as well as men, for they eat the same bread that we do, as well after it is Consecrated as before.

If this be not enough to batter the mines of this upstart Heresie, I will come to Interrogatories, and see whether they have learned it by rote, or by reason.

If they ground their Transubstantiation upon these words of Christ, *This is my body*, which he spake to his Disciples; I ask them, whether they receive that body which was mortal, or that body which is glorified? because one of these bodies they must needs receive, either his mortal body, or his glorified body. If they say that it is his mortal body; the mortal body will not profit them, for you see that mortal food is but for this mortal life: neither hath Christ a mortal body now to communicate unto them, because it is changed to an immortal body; therefore they cannot receive the mortal body, because Christ hath not a mortal body to give unto them: if they say, that they receive his glorified body, then they must fly from this Text: for at that time Christ had not any glorified body.

Mat. 26. 26

Neither Christs mortal body nor immortal in the Sacrament.

When this Sacrament was instituted, and Christ said, *This is my body*, his body was not glorified, because the Sacrament was instituted before his death, and his body was glorified after his Resurrection: therefore if they receive the same body which the Apostles received, as they say they do, they cannot receive a glorified body, because then Christ had not a glorified body to communicate unto them.

Thus the Rocks and Sands are on both sides them, they receive a body neither mortal, nor immortal: if Christ hath any such body, judge you. Here they stand like a fool, which cannot tell on his tale. *Nebuchadnezzar* dreamed a dream, and knew not what it meant.

Dan. 4. 25

Beside, I ask them to whom Christ spake, when he said, *This is my body? Mark* saith, he spake it to them, that is, to his Disciples: well then, if these words, *This is my body*, were not spoken to the signs, but to the persons: not to the bread and wine, but to the receivers, as the words which follow, *Do this in remembrance of me*: if these words were not spoken to the bread and wine, then it is plain that they do not change the nature of the bread

Mark 14. 24 Christ spake not to the bread and wine, but to his Disciples.

bread and wine. If the nature of them be not altered, then the substance remaineth, and then we receive no other substance with them, because two substances cannot be in one place.

What then, is there nothing in the Sacrament but bread and wine, like an hungry nuncion? Nay, we say not that the Sacrament is nothing but a bare sign, or that you receive no more than you see; for Christ saith, that it is his body; and *Paul* saith, that it is the communion of Christs body and bloud. Therefore there is more in Sacramental bread, than in common bread; though the nature be not changed, yet the use is changed: it doth not only nourish the body as it did before, but also it bringeth a bread with it which nourisheth the soul: for as sure as we receive bread, so sure we receive Christ; not only the benefits of Christ, but Christ: although not in a Popish manner, yet we are so joyned and united unto him, even as though wee were but one body with him. More in the Lords Supper than bread and wine. 1 Cor. 10. 16

As the Spouse doth not marry with the Lands and Goods, but with the man himself, and being partaker of him, is made partaker of them; so the faithful do not only marry with Christs benefits, but with Christ himself; and being partakers of him, they are made partakers of his benefits: for Christ may not in any wise be divided from his benefits, no more than the Sun from his light. A Similitude.

It is said, *The Father gave us his Son*, and so the Son giveth us himself. For as the bread is a sign of his body, so the giving of the bread is a sign of the giving of his body. Thus he lieth before us like a Pellican, which letteth her young ones suck her bloud: so that we may say, the Lord invited us to Supper, and he himself was our meat. Rom. 1. 32

But if you ask how this is? I must answer; It is a mystery: but if I could tell it, it were no mystery. Yet, as it is said, when three men walked in the midst of the furnace, *One like the Son of God walked amongst them*: so, when the faithful receive the bread and wine, one like the Son of God seemeth to come unto them, which fils them with peace, and joy, and grace, that they marvel what it was which they received besides bread and wine. Dan. 3. 25.

For example, thou makest a bargain with thy Neighbour for House, or Land, and receivest in earnest a peece of Gold. That A Similitude.

which

which thou receiveſt is but a peece of Gold; but now it is a ſign of thy bargain; and if thou keep not touch with him, haply it will claſpe thee for all that thou art worth: ſo that which thou receiveſt is bread, but this bread is a ſign of another matter, which paſſeth bread.

Another Similitude.

Again, thou haſt an Obligation in thy hand, and I ask thee what haſt thou there? and thou ſayeſt, I have here an hundred pounds: why (ſay I) there is nothing but Paper, Inke, and Wax: Oh but by this (ſayeſt thou) I will recover an hundred pounds, and that is as good. So beloved, this is as good, that under theſe ſigns you receive the vertue of Chriſts body and bloud by faith, as if you did eat his body, and drink his bloud indeed, which were horrible to think, that any ſhould devour their God, thinking thereby to worſhip him: never any Heretick, nor Idolater conceived ſo groſly of their God, before the Papiſt. Wee read of a people which did eat men, but never of any people which did eat their God.

All the Apoſtles ſay, that it was needful that Chriſt ſhould take our fleſh, but no Apoſtle ſaith, that it is needful that we ſhould take Chriſts fleſh; for all the bleſſings of Chriſt are apprehended by faith: and nothing fit to apprehend him whom we ſee not, but faith: and therefore one of their own *Pillars ſaid, *Beleeve, & thou haſt eaten.* Faith doth more in religion than the mouth; or elſe we might ſay with the woman, *Bleſſed are the breſts which gave thee ſuck*, and ſo none ſhould be bleſſed but *Mary*: but *Mary* was not bleſſed becauſe Chriſt was in her body, but becauſe Chriſt was in her heart. And leſt this ſhould ſeem incredible unto you, becauſe *Mary* is called bleſſed among women; when Chriſt heard the woman ſay, *Bleſſed are the breſts which gave thee ſuck*; he replied unto her, *Bleſſed are they which hear the Word of God and keep it: theſe are my brethren, and ſiſters, & mother*, ſaith Chriſt; as though the reſt were no kin to him in Heaven, though they were kin in Earth. Thus if Chriſt were in thy body, and thou ſhouldeſt ſay as this woman, *Bleſſed is the body that hath thee in it*; nay, would Chriſt ſay, *Bleſſed is the heart that hath me in it.* If *Mary* were no whit better for having Chriſt in her arms, nor for having him in her body, how much better art thou for having him in thy belly,

* So they account. Auguſtine.

Luke 11. 27

Luke 8. 21

Note.

where

where thou canst not see him? Must the Sun needs come to us, or else cannot his heat and light profit us? Nay, it doth us more good, because it is so far off: so this Sunne is gone from us, that hee might give more light unto us, which made him say, *It is good for you that I go from you*; therefore away with this carnal eating of spiritual things. *Many daughters have done vertuously, but thou* (saith *Salomon*) *surpassest them all*: so many heretickes have spoken absurdly, but this surpasseth them all, that Christ must be applyed like physick, as though his blood could not profit us, unlesse we did drink it, and swallow it as a potion. Is this the Papists union with Christ? Is this the manner whereby we are made one flesh with Christ, *to eat his flesh*? Nay, when he took our flesh unto him, and was made man, then we were united to him in the flesh, & not now. Christ took our flesh, we take not his flesh, but beleeve he took ours: therefore if you would know whether Christs body be in the Sacrament, I say unto you as Christ said unto *Thomas*, touch, feel, and see. In visible things God hath appointed our eyes to bee judges, for as the spirit discerneth spiritual objects, so sense discerneth sensible objects. As Christ taught *Thomas* to judge of his body, so may we, and so should they: therefore if you cannot see his body, nor feel his body, you may gather by Christs sayings to *Thomas*, that he would not have you beleeve that it is his body, for my body (saith Christ) may be seen and felt. And thus Transubstantiation is found a lyar.

Iohn 16. 7

Prov. 31. 29

No natural or corporal presence or union.

A way to know whether Christs body be in the Sacrament.

Iohn 20. 27

Now if you ask me why Christ called the sign by the name of the thing it self: I ask thee again, maist thou say when thou seest the picture of the Queen, this is the Queen? and when thou seest the picture of a Lion, this is a Lyon? And may not Christ say when he seeth a thing like his body, *This is my body*?

Why Christ calleth the bread his body.

I shewed you before that every Sacrament is called by the name of the thing which it doth signify, and therefore why should we stumble at this more than the rest? The reason why the signs have the names of the things, is to strike a deep reverence in us to receive this Sacrament of Christ reverently, sincerely, and holily, as if that Christ were there present in body and blood himself.

And surely, as hee which defaceth the Kings Seal is convicted

ered of contempt and treason to her own person: so hee which prophaneth these seals of Christ, doth not worship Christ, but despise him, and that contempt shall be required of him, as if he had contemned Christ himself. This is the reason why Christ calleth the signs of his body, his body; to make us take this Sacrament reverently, because we are apt to contemn it, as the Jews did their Manna.

Verse 25. It followeth; *Do this in remembrance of me*: that is, these signs shall be a remembrance of my death: when you break the bread, you shall remember the wounding of my body: and when you drink the wine, you shall remember the shedding of my blood. If we do this in remembrance of Christs body, which was broken like the bread, it is an argument that his body is not there because remembrance is not of things present, but of things absent: we remember not, but we see, that which is before us. This might put the Papists in remembrance that Christ is not sacrificed now, when we do but remember his sacrifice: this is not Christs sacrifice, but a remembrance of his Sacrifice; he was sacrificed before, and now it is applied, lest his sacrifice should be in vain. This was done once really, when he offered himself upon the Crosse; therefore that offering was called a sacrifice, because he was sacrificed indeed; but this offering is called a Sacrament, because it is but a sign of his sacrifice.

If Christs body were in the Sacrament, it were not a Sacrament, but a Sacrifice.

If Christ in this Sacrament were offered indeed, then it should be called a sacrifice, as his once offering was: but because it is but a remembrance of his sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selves. Lest we should take it to be a sacrifice of Christ, Christ himself calleth it a remembrance of his Sacrifice, *Do this in my remembrance.*

Here is our work. As Christ hath done, so must we do: so we minister, and so you receive: we can give you nothing but that which we have received from him, as *Paul* saith. Therefore if Christ did not give his mortal body which stood before them, and could not profit them; nor his glorified body, which was not glorified then, and when it was glorified, ascended up into heaven, and there abideth: how can these jugling Priests make their God again, which made them? They can no more turn

wine

wine into blood, and bread into flesh, than they can command a goat to become a Camel: for it is a greater work to make God than to make the world. Therefore as Christ saith, *When they tell you here is Christ, and there is Christ, beleeve them not.* Mat. 24. 23
So when they tell you that Christ is in heaven, and that Christ is in earth, in this place, and that place, beleeve them not: for *Elias* ascension was a figure of Christs ascension: when *Elias* was ascended, yet some sought for his body upon earth: so though Christ be ascended, yet many seek his body upon earth: but as they could not find *Elias* body, so these cannot find Christs body, although they have sought three hundred years. 2 King 2. 17

But if his body were upon earth, as they say, how could we handle it, and touch it, now it is glorified? After his resurrection he said unto *Mary, touch me not*; because his body was glorified, that is, not to be touched with fingers any more, but with faith. Therefore we read of none which touched his body (after it was risen) but onely *Thomas*, to settle his faith. Iohn. 20. 17

Thus you see wee need to suborn no witnesses, for every word in this text which they alledge for Transubstantiation, doth make against Transubstantiation: whereby, if Antichrist doth signify those which are against Christ, you see who may bee called Antichrist. There is no question in Popery (except Purgatory, the Popes publican and tasker) about which the Papists are at such civil wars among themselves, as about this Transubstantiation. They cannot tell when the change begineth, nor what manner of change it is, nor how long the change continueth: some hang one way, and some another, like the Midianites, which fought one against another. And no marvell though their consciences stagger about it: for to shew you the right father of it, it was one of the dreams of *Innocentius* the third, in the year of our Lord, 1215. So many years passed before Transubstantiation was named, and then a Pope set it first on foot: so it came out of Rome, the grandame of all heresies; and for want of Scriptures, hath been defended with fire and sword, and swallowed more Martyrs, than all the gulfs of the Papal sea beside. Iudg. 7. 22

A monster of his age.

Eight absurdities which follow Transubstantiation.

Now, when the doctrins of men go for Scriptures, you shall see how many errors rush into the Church: for grant but this to

Pope *Innocentius* as the Papists do, that the bread and wine are
1 changed into Christs body; First, it will follow that Christs bo-
dy is not ascended up to heaven, because it remaineth upon
Act. 19. 11 earth, and so one of the articles of our faith shall bee falsified,
which saith, *He is ascended into heaven*: or if he be ascended,
Rom. 8. 34 and descended again, another article will be falsified, which saith,
Act. 3. 21 *That he sitteth at the right hand of his father*, that is, as *Peter*
2 saith, he abideth in heaven. Secondly, it will follow, that Christ
hath not a true body, but a fantastical body, because it may be
in many places at one time: for if his body be in the Sacrament,
he must needs have so many bodies as there be Sacraments; nay,
he must have so many bodies as there be bits in every Sacra-
ment. Thirdly, it will follow, that his body is divided from his
soul, and consequently is a dead body, because the bread is on-
ly changed into his body, and not into his soul. Fourthly, it will
4 follow, that the wicked and prophane, and reprobate may re-
ceive Christ as well as the godly, because they have a mouth to
5 eat as well as the best. Fifthly, it will follow that Christs sacri-
Heb. 9. 28 & 10. 12 fice once for all, was not sufficient, because we must sacrifice him
6 again, and break his body, and shed his blood, as the Jews
crucified him upon the Crosse. Sixthly, it will follow, that the
bread being turned into the body of our Redeemer, hath a part
7 in our Redemption as well as Christ. Seventhly, it will follow,
that Christ did eat his own body: for all the Fathers say, that
8 he did eat the same bread which he gave to his Disciples. Last-
ly, it will follow, that a Massing Priest shall be the Creator of
his Creator, because he makes him, which made him. All these
absurdities are hatched of Transubstantiation.

Thus when men devise articles of their own, while they strike upon the anvil, the sparks fly in their face: and they are like the man which began to build, and could not finish it. When I see the Papist in so many absurdities for entertaining one error, me thinks he seemeth like a Collier which is grimed with his own coals. Therefore as in manners wee should think of *Peters* saying, *Whether is it meet to obey God or men?* Act. 5. 29 so in doctrins we should think, whether it be meet to beleeve God or men.

Conclusion. Thus you have heard the Author of this Sacrament, *The Lord Jesus*; the time when it was instituted, *in the night that*

*hee*

*he was betrayed*; the manner how it was instituted, *after thanksgiving*; the end why it was instituted, *for a remembrance of his death*; and the discovery of Transubstantiation, one of the last heresies which *Babylon* hatched. Now they which have been patrons of it before, should do like the father and mother of an idolater; that is, lay the first hand upon him to shorten his life. Deut. 13. 6. & 9
Thus I end. Think what account yee shal give of that ye have heard.

*The end of the first Sermon.*

# A TREATISE OF THE LORDS SUPPER.

## The Second Sermon.

1 Cor. 11. 25, 26, 27, 28.

25 *After the same manner also he took the Cup when he had supped, saying, This Cup is the new Testament in my bloud: this do as oft as ye drink it, in remembrance of me.*

26 *For as often as ye shall eat this bread, and drink this Cup, ye shew the Lords death till he come.*

27 *Wherefore whosoever shall eat this bread, and drink the Cup of the Lord unworthily, shall be guilty of the body and bloud of the Lord.*

28 *Let a man therefore examine himself, and so let him eat of this bread, and drink of this Cup.*

HEre I am to speak of the second service (as it were) at the Lords Table, and of that preparation, which is like the Wedding Garment; that every man must bring to his Banquet. These words are diversly repeated of the Evangelists. Here it is said, *This Cup is the new Testament in my bloud.* In *Matthew* and in *Mark* it is said, *This Cup is my Blood of the New Testament.* Mat. 26. 28 Mark. 14. 24
This is the first mention which Christ makes of a Testament, as though now his promises deserved the name of a Testament, because the seal is set unto them, which before this Sacrament were not sealed, but like a bare writing without a signet. This word Testament doth imply a promise, and there-

sore teacheth us, that the Sacrament doth confirm, and strengthen and nourish our faith, because it sealeth the promise which we should beleeve.

Here is to be noted, that Christ doth not onely speak of a Testament, but he calleth it a *New Testament*, which words never met together before: as though the Law were for the old man to mortify him, and the Gospel for the new man to comfort him again: or, as if the old Testament had so washt her face, and changed her apparrel at Christs comming, that one would not think it the same, but a new Testament, because even now shee was shadowed with a thousand Ceremonies, and now they are gone from her like a mist at the sun rising. As Christ calleth
Iohn 13. 34. Love, *A new Commandement*, because hee renued it like a law worn out of memory; so he calleth the promise of salvation, *a new Testament*, because as it was renued to *Shem*, & after renued to *Abraham*, and after renued to *David*: so now he renued it again, which should be alway new and fresh unto us. Every
Heb. 9. 18. Testament is confirmed with blood. The Old Testament was confirmed by the bloud of Goats, and Bullocks, and Rammes: but the New Testament is confirmed by the bloud of Christ; *My bloud* (saith Christ) *is the bloud of the New Testament*: may, *This cup* (saith Christ) *is the new Testament*. You
Matth. 26. Luke 22. 20 may see then, that they may gather as well of Christs words, that the cup is the new Testament, as that the wine is his bloud: for Christ saith, *This cup is the new Testament*, as well as he saith *This wine is my bloud*, or *This bread is my body*. Beside, when Christ speaks of a new Testament, he implieth that the old Te-
Heb. 8. 13. stament is fulfilled; the sacrifices and Ceremonies of the Law, did signify Christ before he came, therfore they are fulfilled in his comming. No more Sacrifices, no more Ceremonies, for the truth is come. Sacrifices and Ceremonies are honourably buried with the Priesthood of *Aaron*, let them rest: it is not lawful to violate the Sepulchers of the dead & take their bodies out of earth,
1 Sam. 28. 14. as the Witch would raise *Samuel* out of his grave. Therefore they which retain Ceremonies, which should bee abrogated, reliques of *Iudaisme*, or reliques of Papism, may be said to violate the Sepulchers of the dead, and disturb the deceased, like the witch which presumed to raise *Samuel* out of his grave.

Against Ceremonies.

This,

This Testament is called a Testament in bloud, because the Testament and Will of a man is confirmed when the man is dead: so Christ confirmed his Testament by his death. *Moses* saith, that life is in the blood: so the bloud of Christ is the life of this Testament. If Christs bloud had not been shed, this Testament made unto us had been unprofitable, as the Testament of a father is unto his son, if the father should not die but live: Therefore the Apostle saith, without shedding of bloud there is no remission of sinnes. Therefore the Testament or Covenant of the remission of our sinnes, is called the Testament in bloud: the bloud of Christ is the seal of the Testament, which we have to shew unto God for the remission of our sinnes, and the two Sacraments are a seal of that bloud, to witnesse that it was shed. Luk. 17. 11. Heb. 9. 22.

Again, this is a matter regarded in Testaments and wills: to the Testament of him that is dead, no man addeth or detracteth; but as the testator made it, so it standeth without alteration. So should this testament of Christ, and this Sacrament of Christ, no man should alter it now he is dead: for he which addeth or detracteth, hath a curse in Gods book. Deut. 4. 2. Rev. 22. 18.

Therefore Christ, when hee instituted this Sacrament, commanded, *Do this*; that is, do as I do; lest they should swarve one whit from his own manner: yet how many gawdes have the Papists added to it? that he which had heard Christ say, *Do this in remembrance of me*, and should see how they handle the matter in their Masse, could see nothing to remember Christ by, but a veile to hide Christ from him. Therefore this commandement was repeated again, when hee gave the Wine, *Do this, &c.*

As hee commanded them to eat the bread in remembrance of him: so hee commanded them to drink the Wine in remembrance of him: nay, he speaks more precisely of the Wine than the Bread; for he saith of the wine, *Drink you all of this*, which hee saith not of the bread. Surely Christ did foresee, that some proud Hereticks would do otherwise after him, even as it is come to passe: for the Papists do break this commandement of Christ, as flatly as *Saul* brake the commandment of *Samuel*. *Samuel* commanded him to kill the fat and the lean: *Saul* kil- The Popish receiving under one kind confuted. Mat. 26. 27.

1 Sam. 15. 9 led the leane, but not the fat: so Christ commandeth to receive bread and wine: they teach to receive bread, but not wine. Christ saith, *Drink you all of this*: they say, drink not all of this. Christ gave the bread and wine to all, they give the bread to all, and the wine to some; their Priests receive all, but the people must content themselves with half: the Priests eats and drinks, but the people must not drink for spilling on their cloathes. Is this the Church which cannot erre? Do they think to hemme Christ in their Masse, and shut his ordinance out of their Masse? Mat 27. 28. The Souldiers divided Christs coat, but these divide his body, and separate the bread and Wine which Christ hath joyned, *Paul* speaketh of Heretickes which taught, *Touch not, taste not, handle not*: so these say, Touch not, taste not, handle not: when they should say, touch, and taste, and handle. Of all Heresies either old or new, there is none so injurious to the common people, as the Pasture of Popish shavelings: for they may not read the Scriptures, they may not come to Councels; they may not examine that which is taught them; they may not be buried without a Mortuary, they may not drink at the Communion: as though their Priests were their Lords.

Col. 2. 22 How the Popish Priests do injury the people.

1
2
3
4
5

Act. 5. 2 Therefore we may say, as a Heathen did, *There is no charity in the Papists Sacraments*, because like *Ananias*, the Priests keep back that which they should distribute, & mangle the Sacrifice, as tho *Eli* his sons had left his hook to the Masling Friers.

1 Sam. 2. 13 Thus that ye may know who succeedeth the Pharisees, they have fulfilled that which the Pharisees did, that is *by their own commandements, they have made the Commandement of God of no effect*. For whereas the purpose of Christ was to tye our faith wholly to himself, that wee should not seek for any thing without him, knowing that the maintenance of this life hath need both of meat and drink, to teach us that sufficiency is in himself; by bread and wine he sheweth, that he is in stead both of meat and drink, that is, in stead of all: which signification is taken away, where the wine is not given as well as the bread. Therefore as it is said of a horrible & odious crime, *Consider the matter, and give sentence*; so I wish all to consider this innovation, and give sentence of it. Can there be any cleaner contradiction to the word, or bolder check to Christ, than when he saith,

Mark. 7. 13

Isaig. 1. 30

*Drink*

*Drink ye all of this*; to say, drink not all of this? it is even as when God said, *Ye shall dye*: the Devil said, *Ye shall not dye*. Shall we go now to a Councell, or a father, or a Doctor, to enquire, whether this Doctrin be like Christs doctrin? I do verily think, that none here is so simple, but that he seeth, that if any thing can be contrary to Christs speech, this is contrary to it. But this is only their detraction from the Sacrament. Gen. 2. 17

Now you shall hear their additions to the Sacrament. Look upon their vestures, and their gestures, and their Altars, and their Pixe, and their incense, and their becks, and their nods, and their turnings, all this is more than Christ did: and therefore the Prophet may say again, *Who hath required this of you?* Did Christ command you to do more than he did, and not do as he did? Therefore let them that have eyes to see, be thankfull for their light, when they hear how blind they were whom God gave over to be seduced. Esay 1. 12

The fruit of this Sacrament is noted in these words, *which is broken for you, which is shed for you*: that is (as *Matthew* interprets) *shed for the remission of sins*. As all was made for us, so all which Christ spake, he spake for us; and all which Christ did, he did for us; and all which Christ suffered he suffered for us; that the sinnes of men might be forgiven: and yet so few apprehend this benefit, that the way to heaven is called *A narrow way*, as though all these pains did ransome but a small number, and certain order of men. All are not saved by Christs death, but all which are saved are saved by Christs death: his death is sufficient to save all, as the Sun is sufficient to lighten all: but if any man wink, the Sunne will not give him light: so if any man contemn, and will not receive Christ, he will not thrust him into heaven but every man shall have that which he chuseth (as *David* saith) *Blessing to him that loveth blessing, and cursing to him that loveth cursing*. There wants not a hand to give, but a hand to take; *I would* (saith Christ) *but you would not*. Stretch forth thy hand, and here is Christs hand, which takes Gods hand and mans hand, and joyns them together, and then the remission of sins is sealed. This is the will and testament of Christ. Vers. 24 Mat. 26. 28 Gen. 1 2 Cor. 4. 15 Mat. 7. 13 Psal. 109. 7 Mat. 23

He had no goods, nor land, nor money to give by his Testament. A rich man when he dyeth, bestoweth the mony which he hath

hath gathered, and forgiven many debts which are owing him, but Christ hath nothing to give, nor any thing to forgive. The Lord of all had least of all, and he might say like his servant *Peter*, *Gold and silver have I none*, no not a grave to bury his body in: but the grave that *Ioseph* made for himself, served to bury Christ. His father was a Carpenter, but never made any house for himself: his mother lay in a stable for want of a chamber: his Disciple was fain to borrow twenty pence for him of a fish. Therefore when one offered, *Master, I will follow thee*? thinking to gain by his service, like retainers to Noblemen; he replied unto him; *The foxes have holes, and the fowls have nests, but the son of man hath not a house to hide his head*: shewing that the beasts and fowls were richer than he: therefore when he had nothing to give, he gave himself, and when he had no debters to forgive, he forgave his enemies. What then? this is a poor and weak Testament, which gave nothing. Oh the goodliest Testament that ever was made, for it bringeth to us the remission of sins! Is it such a matter to forgive sins? Yea, the greatest benefit in all the world; nay, a greater benefit then all the world; for thus it stood: Thou hadst committed high treason against the Queens person; thou art detected, apprehended, accused, convicted, and condemned upon it, to be hanged, drawn and quartered, and thy quarters to be set up for a spectacle, like a carkasse which thou hast seen hanged upon a gibbet, and the Crows picking upon it. What a horrour and shaking to thy minde, to think of that day, when all these torments and shame and fear, shall surprise thee at once, which would make thee quake and tremble, if thou shouldest see but another so dismembred before thy face? Thou hast no comfort now but this, When I have suffered, I shall be free, before to morrow at this time all my pain will be past; though my shame continue, and my children be beggers. What grace, what favour, what mercy, now to pardon thee all this, and save thy life, and set thee at liberty, as though thou hadst never offended? So I and thou, and every one here had committed treason against the King of Kings and stood condemned for it: not to suffer, and then be free, like them which break the laws of men; but to suffer and suffer, and ever to suffer, all that the devils would heap upon us.

Acts 3. 6
Mark 15. 46
Mat. 13. 55
Luke 2. 16

Mat. 17. 27

Luke 9. 57

Luke 23. 34

A similitude of mans estate.

Then

Then came the mercy of God for Christ which shed his bloud, like an umpier between God and us, and said as *Esay* said to *Hezekiah*, *Thou shalt not die but live: Loose him, and let him go*, for he is mine: so we were stayed like the widows son, when he was carried to his grave. This is the benefit of Christs death, and this Sacrament is the remembrance of it: and therefore whensoever we receive it, this addition commeth with it, *which is shed for the remission of sins*; our fault was so haynous and grievous, that no ransome could countervail it, unlesse God himself had suffered for us. His words are not so, but the effect of his words. 2 King. 20. 5 Luke 7. 15 Mat. 26. 28

Being in this extremity, neither man nor Angell offered his life for us, but the Prince himself, which should have crucified us, came to be crucified of us, for us, that wee might say with stedfast faith, *I believe the remission of sins*; not the satisfaction of sins, but the remission of sins. Mark this distinction against Popish merits of works or penance. Christ hath satisfied, & not we; we are remitted, and not Christ: therfore we say in our confession, *I believe the remission of sins*; which I may call the merciful Article, because it is the quintessence, & sweetnes of the 12. Therefore who but Anichrist durst deprave it? If there be a satisfaction for our sins by our works, or by our pilgrimages, or by our Masses, or by our penance, let Christ never be called a forgiver, but an exchanger, like the Pope which selleth his pardons. The Merciful Article.

Wretched creatures, which will not receive the Lord when he comes to the door! Christ saith, *Take for nothing*; and they say so, we will not take but buy. Vile, base, miserable men disdain to take the grace of God without satisfaction, but they will cope with the Lord, and give him so many pilgrimages, fast so many days, hear so many Masses, and pay so many works for it, untill they have done as much good as they have done evil. Our sins are infinit, and God is infinit: but our works are finite in number and measure: how can they answer then to that which exceedeth number and measure? Therefore be content with *Josephs* brethren, to take your money again: and say that you have corn for nothing; that is, you are saved for nothing: or else when you say, *I believe the remission of sins*, you lie unto God, because you do not beleeve the remission of sins, but satisfaction for sins, like the Papists. Rev. 21. 6. Gen. 42. 25.

It,

Verse 26. Three arguments against Transubstantiation in one verse.

It followeth, *As often as ye shall eat this bread, and drink this Cup, ye shall shew the Lords death till he come*, there are three invincible arguments against Popish Transubstantiation, like the three witnesses, under which every word doth stand.

Deut. 17. 6

First, we are said to eat bread; then it is not flesh, but bread. Secondly we are said to shew the Lords death; then it is but a shew or representation of his death. Thirdly, it is said, until he come, if he be to come, then he is not come: if he be come, how can we say, until he come? The effect of this verse was shewed in these words, *Do this in remembrance of me*. For to say, *Do this in remembrance of me*, and to say, *So oft as ye do this, you shew my death*, is much at one. So that if you call this Sacrament a shew of Christs death, as it is called here, then it is not Christ; or if you call it a remembrance of Christ, as it is called there, yet it is not Christ, but a shew or remembrance of Christ: but this is such a shew and remembrance, that the next verse saith, *Whosoever receiveth it unworthily, is guilty of the body and blood of Christ*.

Verse 27.

What it is to receive unworthily.

Will yee know who receiveth unworthily? In the nine and twentieth verse, *Paul* saith, *he discerneth not the Lords body*, that is, which putteth no difference between this bread and other, but eateth like a child, the meat which he knoweth not: and after, the bread seemeth stones to him, and the wine poyson, because his conscience telleth him, I have received unworthily, before I could say like *David*, *My heart is prepared, My sheep* (saith Christ) *know my voice*: as they discern Christs words, so they discern Christs body; and therefore so often as they come to the Lords table, they seem to come into the Lords presence, there they greet, and kisse, and embrace one another with affections, which none can know, but they that feel, like *John*, which leaped in the womb, so soon as Christ came neer him.

Psal. 108. 1
Psal. 57. 7
Iohn. 10. 27

Luke 1. 41

How receivers may bee guilty of Christs death.
Mat. 14. 44
Mat. 25. 15
Mark. 15. 25

Will yee know beside, what it is to be guilty of the body and bloud of Christ? even as *Judas* was guilty for betraying him, and *Pilate* for delivering him, and the Jews for crucifying him, so they are guilty which receive this Sacrament unworthily, as *Pilate*, and *Caiphas*, and *Judas* were. If they be guilty of Christs death, they are guilty of their own death too; as if they had committed two murthers: and therefore *Paul* saith, af-

ter

ter, that many of the Corinthians dyed, onely for the unworthy receiving of this Sacrament. As the word is the savor of death to them which receive it unworthily: so the Sacrament is the savour of death to them which receive it unworthily: it never goeth into their mouth, but they are traitors *ipso facto*, and may say to hell, this day have I taken possession of thee, because I am guilty of Christs bloud. Therefore it follows immediately, *Let a man examine himself before hee eat of this bread, or drink of this wine*: as if he should say. If he which receiveth this Sacrament unworthily, be guilty of Christs death, like *Judas* which hanged himself; if these signs be received to salvation or damnation, like the word: the next lesson is to examine your selves before you receive, lest you receive like the son of perdition, which swallowed the bread and the Devil together. Therefore, *Let a man examine himself, and so let him eat*: that is, let him examine first, and receive after: for if we should receive the bread of the earth reverently, how should we receive the bread of heaven? When *Jehonadab* came to *Iehu* his chariot, he said, *Is thy heart upright as my heart is toward thee?* So when wee come to the Lords Table, he would have our hearts upright to him, as his heart is to us: for who feasteth his enemies & mockers? The golden King sitteth highest at our table, but the wedding garment sitteth highest at this table. It is safer eating with unwashed hands, than with unwashed hearts. The Jews were taught to chuse the Lamb of the Passeover on the tenth day of the first month, in which month they came out of Egypt; and on the fourteenth day after, they were taught to eat him: so they had four days respite, between the chusing and the killing, to prepare and sanctify themselves for the Passeover, which was a sign of the Lords Supper. This admonished them that the matter (now to bee performed) was very weighty, and therefore they were deeply to consider it: for now was the action and summe of all salvation in handling. If they did prepare themselves so, before they did receive the figure of this Sacrament, how should we be prepared before we receive the Sacrament it self? Therefore as *Josiah* commandeth the Levites to prepare the people: so *Paul* adviseth the people to prepare themselves, that is, to examine whether they have faith and love,

1 Cor. 11 30

2 Cor. 2. 16

How we should be prepared before we come to the Lords table.

John 13. 17

1 Sam. 9. 13

2 King 10. 15

Iames 2. 2

Exod. 12. 3. & 6

1 Chron. 35.

love and repentance before they come to this feast. By this all may see: first, that *Paul* would have every lay man skilful in the Scripture, that he be able to examine himself by it: for this admonition is not to them which Minister the Sacrament, but to all which receive the Sacrament. And the rule by which we must examine our selves, is the law which we should obey: therfore if the rule be unknown, the examination must be undone. Our doctrin must bee examined by the doctrin of the Prophets and Apostles; our prayers must bee examined by the six petitions of Christs prayer; our beleefe must be examined by the twelve articles of faith; our life must be examined by the ten Cõmandments of the Law. Now he which hath his Touchstone, may try gold from Copper; but he which hath it not, takes one for the other: therefore before *Pauls examine*, you had need to learn Christs *search, search the Scriptures*, & they will lighten you to search your selves. This is the doctrin with which I will end, and the necessary point for which I chose this Text, to teach you (if I could) that Christian Art, how to examine your selves.

All are bound to know the Scriptures.

Act. 17. 11. Note.

Exod. 20. 1 &c.

2 Cor. 13. 5
Iohn 5. 39

Verse 28
The division.

*Let a man examine himself before he eat.* Here is first an examination: secondly, an examination of our selves: thirdly, an examination before we come to the Sacrament. Touching the first, here *Paul* saith, *Examine your selves*, but in 2 *Cor.* 13. he doubleth his charge, *Prove your selves*, and again at next word *Examine your selves*: as if he should say, this work must be done when it is done, because it is never throughly done; & therfore we must double our examination, as *Paul* doubleth his counsell. If a man suspect his enemy, he will try him with a question; if that will not search him, he will put forth another; if that bee spied, he will move another; like one which putteth divers keys into a lock untill it be open; so he which examineth, must try and try, prove and prove, search and search: for the Angell of darknesse is like an Angel of light, and we have no way to discover him, but that of *John*: *Try the spirits*. God examineth with tryals; the Devil examineth with tentations; the world examineth with persecutions: we which are thus examined, had need to examine too. If any man skill not what *Examining* meaneth, the very word *Examine* is so pregnant, that it prompteth us how we should examine: for it signifieth to put our

2 Cor. 11. 14
1 Iohn 4. 1

selves

selves unto the Touchstone, as if we would try gold from Copper. Therefore one saith, that Examination is the eye of the soul, whereby she seeth her self, and her safety, and her danger, and her way which she walketh, and her pace which shee holdeth, and the end to which she tendeth: she looks into her glasse; and spieth every spot in her face, how all her graces are stained; then she takes the water of life, and washeth her blots away. After she looks again, and beholdeth all her gifts; her faith, fear, love, patience, meeknesse, and marketh how every one do flourish or wither. If they fade and decay, that she feeleth a consumption; then she takes preservatives and restoratives of prayer, and counsell, and repentance; before the sicknesse grow. Thus every day shee letteth down a bucket into her heart, to see what water it bringeth up, lest she should corrupt within, and perish suddenly. A description of true examination

To hear, and read, and pray, and fast, and communicate, is a work of many: but to examine those works, is the fashion of few: and therefore *Ieremy* complaineth, *No man saith, what have I done?* as if he should say, No man examineth himself. And therefore in all the Scripture it is said but of one, *That he feared all his works*: as though he durst not think, nor speak, nor do any thing before he had examined what it was, from whence it came, and whither it went: so the more pretious treasure is deeper hid in the ground. Iere. 3. 9 Job 9. 28 Mat. 13. 14

The second point is, *To examine our selves*. Paul saith, *Try all things*: much more should we try our selves. The good sower doth sow his own ground, but the bad sower doth sow another mans ground, as the devil did. The Disciples of Christ said, *Master, is it I?* not, Master, is it he? The Disciples of *John* asked, *Master, what shall we do?* not, Master, what shall they do? Wee must obey some, and hear others, and admonish others, and love all; but examine our selves. That which we apply unto others, the Apostle applieth unto our selves: for when we speak of an examiner, we intend one which examineth others; when we speak of an accuser, wee intend one which accuseth others; when we speak of a Judge, we mean one that judgeth others; but the Scripture cryeth, *Examine thy self, accuse thy self judge thy self*; that is, be not curious to search a mote in thy brothers 1 Thes. 5. 21 Mat. 13. 25 Mat. 26. 22 Luke 3. 10 1 Cor. 11. 28, 31.

eye,

Mat. 7. 5 eye, but pull out the beam which is in thine own eye. This doth shew, that they which sit in Gods chair to judge others, commonly have greater faults themselves than they whom they use to judge: and therfore Christ called their fault a beam, Psal. 4. 4 and the others a mote. This made *David* say, *Examine thy heart: thy heart* is thine own heart, therefore thou must examine whether *thou* pray, whether *thou* watch, whether thou fast, Luke 18. 11 and not whether *he* pray, whether *he* watch, whether *he* fast, as the Pharisee examined the Publican: lest thou have *Peters* check John 21. 22 when he examined what *John* should do. Christ said, *What is that to thee? follow thou me.* Thou art a private man, and hast a private examination, therefore let thy question be, *What have I done?* and make thy Anatomy of thy self.

See beloved, we may not beleeve our selves, before we have examined our selves, for we are false hearted: and the notablest couseuer that deceiveth most, for one time that he deceiveth others, ten times he deceiveth himself. Because the flesh is a 2 Kin. 5. 25, 26 wily servant, and will lye like *Gehezi* to his Master, and face him that it hath not sinned, when it commeth from sin; therefore as *Elisha* examined his servant, so the soul must examine her servant; that is, man must be jealous of himself, and take himself for a liar, for a flatterer, for a dissembler, until he be throughly acquainted with himself: for no man is so often beguiled as by himself, by trusting his double heart, and taking his own word without further tryal. If *Paul* had bid us examine others, we would have sifted them like Satan, *Satan hath desired to sift thee* (saith Christ to *Peter*) so we have a desire to sift others. Luke 22. 13 John 21. 21 Even as *Peter* which was sifted of Satan, longed to sift *John*, to know what he should do, before hee hearkned to his own charge. Therefore the help of examination is a needfull preservative, although we were as sound as *Peter*. They which are suspected of a crime, do not examine themselves, but are examined of others, lest they should be partial: but a Christian must examine himself of his crime, and be his own judge, his 1 Cor. 11. 32 own accuser, and his own condemner: for no man knoweth 1 Cor. 2. 11 the spirit of man, but the spirit which is in man, which will con- Rom. 2. 15 demne him if he be guilty, and tell him all that he hath done, 1 John 3. 21 and with what mind he did it, and what he deserveth for it.

This

This is the private Arraignment, or close Sessions, when Conscience sits in her chair to examine, and accuse, and judge, and condemn her self, because she will not be condemned of God.

Thus holy men have kept the Sessions at home, and made their Hearts the Fore-men of the Jury, and examined themselves as we examine others: the fear of the Lord stood at the door of their souls, to examine every thought before it went in; and at the door of their lips, to examine every word before it went out, whereby they escaped a thousand sins, which wee commit, as though we had no other work. So thou shouldest sit in Judgement of thy self, and call thy thoughts and speeches, and actions, to give in Evidence against thee, whether thou be a Christian, or an Infidel, a Son, or a Bastard, a Servant, or a Rebel, a Protestant, or an Hypocrite: if thou find not faith, nor fear, nor love, nor zeal, when thou examinest thy self, let no man make thee beleeve that thou art holy, that thou art sanctified, that thou art a Christian, that thou art a Beleever, that thou art a Gospeller, because thou art worse than thou seemest thy self: for every man is partial to himself when he is most humbled.

Therefore if my heart tell me, that I do love God, whom shall I beleeve before my self? As *Salomon* saith, *No man can search the heart of the King*: so *Paul* saith, *No man knoweth the spirit of any man, but the spirit which is in man*: that is, no man feeleth the heart of man so well as himself. And yet himself, although he have lived with it ever since he was born, doth not know his own heart, unless he examine it narrowly, no more than he knoweth his own bones, or his veines, or his sinews, or his arteries, or his muscles, how many are in his body, or where they lye, or what they do. Prov. 25. 3 1 Cor. 2. 11

This seems strange that a man should not know his own heart: yet it is true that the best of all doth not know his own heart, though he hath dwelt with it from his Mothers wombe. For Christ saith to his Disciples, even to his Disciples, *you know not of what spirit you are*, that is, yee think better of your selves than you are, and know not what the clock striketh within. There is a zeal without knowledge, and there is a knowledge without zeal: there is a faith without obedience, and there is Luke 9. 55

an obedience without faith; there is a love without fear; and there is a fear without love, and both are Hypocrises. Therefore as *Dalilah* searched where *Samsons* strength lay: so let every man search where his weakneſſe lyeth, and alway be filling the empty gap.

Iudg. 16. 6.

Now this examination muſt go before us to the Sacrament. Every meat worketh according as it is digeſted, and this meat worketh according as it is received. Therefore when Chriſt had taught what we ſhould do in receiving the Sacrament, now *Paul* ſheweth what wee ſhould do before we receive the Sacrament. *Let a man examine himſelf*, but ſome will come before they examine themſelves: and therefore as the Prieſts of the Law had authority to put by lame and blind Sacrifices, ſo the Miniſters of the Goſpel have power to put by lame and blind receivers; and he which doth not ſo, giveth a ſword into their hands to kill themſelves. If the Paſtor would uſe this examination daily, it were the onely way to make every one examine himſelf, leſt he be put by like *Non proficientes*. As *Iephthah* diſcerned the *Ephraimites*, becauſe when they ſhould pronounce *Shibboleth*, they pronounced *Sibboleth*: ſo all which cannot pronounce Chriſt, that is, give a reaſon of their faith, are to be thruſt from this table.

There is a hearing, and a preparative before hearing. There is a praying, and a preparative before praying. There is a receiving, and a preparative before receiving: which if it be wanting, the receiver receiveth uncomfortably, the prayer prayeth idlely, the hearer heareth unfruitfully, like thoſe which do eat before hunger, and drink before thirſt.

Luk. 2. 18
Eccl. 5. 17

This preparative before hearing, and praying, and receiving, doth ſignify that there is a kind of Phyſick in theſe three: for preparatives are miniſtred always before phyſick. And as the preparative which goeth before, maketh way to the phyſick, or elſe it would do no good but hurt: ſo unleſſe examination go before the Sacrament, we ſeal up the threatnings which are written againſt us, in ſtead of the promiſes which are made unto us: for the Sacrament is a ſeal, and therefore ſealeth good or evil, as every other ſeal doth.

Luke 1. 76.
The ſecond examination.

The preparative before we receive, is to *Examine*. As *Iohn*

was the fore-runner of Christ; so examination is the fore-runner of the Sacrament, like the Harbinger which rideth before to prepare the room. For if *Iob* commanded his sons to sanctify themselves before they did come to his Sacrifice, how should we sanctify our selves before we come to Christs Sacrament; wherein wee are commanded to do as the Lord himself did which instituted it? It is said that the chamber wherein Christ did institute this Sacrament was trimmed; the chamber wherein the Apostles received this Sacrament was trimmed. If *Iudas* chamber, his inner chamber had been trimmed so too, hee had received this Sacrament with as much comfort, as the other Disciples did: but because his heart was not trimmed, therefore he was the first which was condemned for the unworthy receiving of this Sacrament. Iob. 1. 5 Luke 12. 18

*Adam* did not think that death had been in an apple: so you would not think that death should be in bread: but as a coal hath fire in it, besides the coal it self, which fire doth either warm or burn; so this meat hath another meat in it, beside that which is seen, which doth either save or destroy: therefore he which commeth to this spiritual meat, must examine whether he hath a spiritual mouth, as well as a carnal mouth, or else shall receive no more then he seeth, and that which he seeth not shall destroy him. Gen. 3. 6

*No man* (saith Christ) *putteth new wine into old vessels, lest the vessels break and the wine leak.* This wine, is new wine, therefore put it into new vessels, holy vessels sanctified vessels, or else it will leak forth, and break the vessell, and thou shalt have no more taste of it, than while the reliſh of bread is in thy mouth. When Christ commeth to our house, shall we not look whether our chamber be trimmed, as the chamber was trimmed against his comming to the Passeover? But how shall wee trim it? Mark. 2. 22

When a man takes an office, hee examines his substance: when he takes a trade, he examineth his skil: when he goeth to fight, hee examineth his strength: but these wants are no wants when he goeth to the Sacrament. Wilt thou know now upon what articles thou must enquire at that time that is, how thou shouldest examine thy self; As some prayer may 1 Thes. 5. 16

Job. 9. 28. Be at all times, so some examination is at all times: Thus *Job* examined himself every day, nay, every hour, because he scanned all that he did.

But there is a special examination before the Sacrament, because it is the bread which is received to salvation, or damnation; because it is the feast, to which whosoever commeth without his wedding garment, shall be cast into utter darkenesse, because it is a seal which sealeth a curse or a blessing.

1. Cor. 11. 29
Matth. 22. 11

Three examinations.

Therefore having observed that examination is the neetsariest lesson in christianity, and lesse known then other, I have studied since my Sermon, to lay down three examinations which you should use at all times, and a speciall examination for the Communicants Catechisme, which leadeth immediatly to the Sacrament, as a guest is handed to the Table. In the first examination, I will shew thee a rule how thou shalt try others spirits, and how then thou shalt try thine one.

The first examination of the tryal of spirits.

1

Of others spirits.

1 Thou shalt try strange spirits by their manner of speaking, plainly, or doubtfully, boldly, or fearfully: therefore wee read that the Oracles of the heathen had a double meaning, and that the false Prophets never spake boldly, but where their patrons were ready to flesh them.

1. King 22. 11

2

2 By the proportion of faith: for every heresy is contrary to some article of our beleefe, as every sin is against some of the ten Commandements.

3

Deut. 18. 22
Mat. 7. 15

3 By the event of their speeches; for they take no effect, as it is said in the 18 chapter of *Deuteronomy*: and therefore they are called false Prophets.

4

Mat. 7. 16

4 By their fruits: for none of the false Prophets were good men.

5

5 By their successe: for if they be not of God, they will come to nought. As the *Arrians*, and *Manichees*, and *Pelagians* are vanished, as if they had never been: so time shall wear out every doctrin that is not truth. This is thy rule to try others spirits.

1

The examination of our own spirits.

Thou shalt try thine own spirit by the motions that it hath to good or evil. For as a good stomack turneth all that it eates into good nutriment; and a bad stomack turneth all that it eats into raw humours: so likewise a good minde converteth

all

all that it heareth, and all that it seeth, and all that it feeleth, unto some profit: but a bad mind maketh a tentation of every thing: therefore it is said, *To the clean all things are clean*; and so, *to the unclean, nothing is clean*: that is, they defile themselves with every thing. Rom. 14. 14 Tit. 1. 15

Secondly, by the first cause or preparation which thou hadst unto it; for whatsoever it be, thy thoughts will be where thou lovest: to verifie that saying *Where a mans treasure is, there will be his heart*: for likely the beginning is a picture of the end, and the act is like the thought which set it a work. Mark 6. 21 2

Thirdly, by the manner of the consolation in it, whether it be of knowledge, or ignorance, whether it be constant, or mutable, calm, or boysterous, simple, or mixt: for as a cleer fountain yeeldeth cleer streams, so a pure heart hath pure joys. 3

Fourthly, whether it bring to Christ, or take any thing from him to thy self, like all the parts of Popery, which mangle his honour, either to Angels, or to Saints, or to Pope, or to Images. If it abide all these questions, and draw thee not from any good, then thou maist say, It is from God; water the seed, O Lord, which thou hast sown. This is the fruit of thy first examination. In the second, by making thee discern whether another bee a Christian, I will teach thee to know whether thy self be a Christian; which that thou maist reach to, observe this direction, and thou shalt see of what side thou art. 4

The second examination upon the differences between the wicked and the godly.

It must needs be, that they which walk to contrary ends, should go divers ways: therefore there be more differences between the Children of God, and the children of the world, than there be between men and beasts.

1 First, they are distinguished in *will*: for the wicked strive to bring Gods Will to their will, like *Balaam*, which when he had an answer, staid for another: but the faithful labour to bring their will to Gods Will; like Christ, which said, *Not as I will, but as thou wilt*. Num. 22. 19 Mat. 26. 36

2 They are distinguished in *Faith*: *All men have not faith*, (saith *Paul*) *but the just live by faith*: as if he should say, The just beleeve, and the unjust beleeve not. The just beleeve, and apply that they beleeve, to themselves: the wicked may beleeve like the Devils, but their faith is like the gadding Hen, which 2 Thes. 3. 2 Rom. 1. 17 Jam. 2. 19

carrieth her eggs to other, and never layeth at home: so they believe that other shall be saved, but not themselves.

Mat. 6. 2

3 They are distinguished in *Hope*; for because the wicked hope not for any mends of God, therefore they never defer their reward; but if they do any good, they are trumpets of it themselves, for fear it should not bee blazed enough: and therefore Christ said, that the Pharisees had their reward already, because they were boasters of their works: and if they do not good, but evil, yet they would be magnified as much for evil, as other are for good. But the faithful are likened to handmaids which wait their reward; *Their left hand seeth not when their right hand doth well*, and they are afraid to take honour of men, for losing their honour with God, like *John Baptist*, which made his vertues meaner than they were, and debased himself, when he might have got a name above his Lord.

2 Tim. 3. 2

Psal. 123. 2. Mat. 6. 3 John 3. 28.

Mat. 7. 17

4 They are distinguished in *Obedience*, therefore Christ teacheth us to judge men by their fruit, as an unfallible rule: for the evil tree will bring forth evil fruit, and the good tree good fruit; and neither can change his property, although the evil fruit is sometimes beautiful, and the good fruit sometime blasted. All sin, but in the wicked one sin teacheth another; and in the faithful, one sin preventeth another.

Exod. 10. 16 2 Sam. 15. 30 Mark 17. 3 Dan. 3. 18 Psal. 51. 17 Rom. 2. 5 Luke 8. 30 2 King. 5. 18 Mat. 14. 3

5 They are distinguished in *Repentance*: for the wicked do but weep for their sins past, but the godly purpose to sin no more: so *Pharaoh*, *Saul*, and *Judas* said, *I have sinned*: but *Shadrach*, *Meshech*, and *Abednego* said, *We will not sin*: therefore the heart of the godly is called *a contrite heart*; but the heart of the wicked is called *a heart that cannot repent*. Beside, as Christ cast out a Legion of Devils at once, so the godly would be purged of all their sins together; but the wicked never consent to leave all, but as *Naaman* said, *Let the Lord spare me in this*; so ever he exceptech one sin, which is his beloved sin: like *Herod*, which reformed many things, and yet would not leave his brothers wife.

Mat. 5. 43 Luke 6. 32

6 They are distinguished in *Charity*: for ye shall never see the wicked love their enemies: and therefore when the Pharisees could not love their enemies, they taught that men might hate their enemies: and Christ speaking of the Publicans and sin-

ners

ners, exhorteth his Disciples not to love like them, because they loved none but their friends.

7 They are distinguished in *Prayer*: for the wicked cannot pray; therefore *David* saith, *they call not upon the Lord*; as if they had not the *Spirit of prayer*: and therefore Christ calleth their prayer *babbling*; for they think not of God when they speak unto him. Psal. 14. 4 Zach. 12. 13 Rom. 8. 16 Mat. 6. 7

8 They are distinguished in *Patience*: no hypocrite can bear the Cross, but saith like *Cain*, *It is heavier than I can suffer*: but *Paul* and *Silas* sung in prison: for a faithful man would have something to humble him, and rejoyceth to bear his Masters marks, because the wounds of a Lover are sweet. Gen. 4. 13 Acts 16. 25 Gal. 6. 17

9 They are distinguished in the *use of adversity*: for this is a proper and peculiar mark of Gods Children, to profit by affliction: and therefore we read not in all the punishments of the wicked, that one of them said like *David*, *It is good for me that I have been afflicted*. Psal. 119. 71

10 They are distinguished in *Humility*: for the wicked are not humbled before the Cross; like *Pharaoh*, that never sorrowed, but when he suffered: but the Apostles learned Humility of their Master, before their persecution came. Exod. 8. 8, 15 Mat. 11. 29

11 They are distinguished in their *judgement of the word*: for to the wicked it seemeth the hardest, and simplest, and unpleasantest book that is: and therefore *Paul* saith, *that it is foolishness unto them*: but to the godly it seemeth the wisest, and eloquentest, and sweetest, and easiest book of all others: as though God did suddenly bring the understanding of it to them, as *Jacob* said of his Venison: according to that, *He that will do his will, shall know his doctrin*. 1 Cor. 1. 11 Gen. 27. 20 John 7. 17

12 They are distinguished in their *Judgement of God*: the wicked are perswaded now and then of Gods mercy, for the present time while they feel it, as the *Jews* praised him always when he did as they would have him; but they cannot perswade themselves, that God will be merciful to them still, like *Job*, which said, *Though the Lord kill me, yet will I trust in him*: therefore the hope of the righteous is called *hope in death*. Beside if the wicked love God, it is but for his benefits, as *Saul* loved him for his Kingdom. And this is always to be noted, that Exod. 15. 20 Job 13. 15 Prov. 14. 32 Prov. 23. 18 1 Sam. 10. 6

in the wicked, the fear of Hell is greater than is their hope of Heaven: but in the faithful, the hope of Heaven is greater than their fear of Hell.

Dan. 5. 4

13 They are distinguished in their *Delights*: for the sport of the ungodly is folly, like *Belshazzars*: and therefore when they are sick or troubled, they never run to the Word for comfort; as though Gods promise pertained not to them: but to feasts, or tables, or tales, or musick; as *Saul* did to the Harp. But all the delights of the godly, are like *Davids* dance about the Ark: they are never merry, but when they are doing well; nor at peace, but when their prayers have overcome God, like *Jacob*.

1 Sam. 16. 23
2 Sam. 6. 14
Gen. 32. 28

Phil. 1. 23
Luke 2. 29

14 They are distinguished in their *opinions of death*: for the faithful long to be dissolved; and although they might live ever in continual prosperity, yet they would not stay so long out of heaven: but the wicked would never be dissolved, because death comes always unto them like a Jaylor, to hale unto prison; as *Achab* said of *Michaiah*, *That he never prophesied good to him*. Hereby a man shall know whether he have faith: for if he do beleeve the Promises, he will be glad to receive them.

1 King. 22. 8

15 They are distinguished in their *sence of sin*. Wicked men feel the lothsomeness of their Vices: but none but the faithful feel the defects of their righteousness. The Natural man never complaineth of his good works, but vaunteth of them: but a godly man findeth fault with his prayers, and his almes, and his watches; like *Isaiah*, that said, His righteousness was like a menstruous cloth. As Christ met the Tempter in the Wilderness, a place of prayer, and fasting, and meditation: so a godly man meeteth the Tempter in his prayer, and in his fasts, and in his meditations; that is, he findes some let, or spot, or want in all his devotions. Therefore unless thy righteousness mislike thee as well as thy prophaneness, know that thou art yet no further than the wicked.

Esay 64. 6
Psal. 16. 2
Mat. 4. 11

16 They are distinguished in their *Ends*: for the children of God propose the glory of God, and level all their thoughts, and speeches, and actions, as if they were messengers sent to carry him presents of honour.

Psal 103. 1

Thus did *David*, when he said, *All that is within me praise the Lord*: As though himself had rather be without praise, than his Master:

Master: but the children of the world set up their own glory for their mark, like *Nebuchadnezzar*, which said, *For the honour of my majesty*, Dan. 4. 27. Therefore they speak, and look, and walk, as if they did say to their tongue, and eyes, and feet, and apparel, as *Saul* said to *Samuel*, *Honour me before this people*. Dan. 4. 27 1 Sam. 15. 13

17 Lastly, they are distinguished in *Perseverance*: for the zeal of the wicked lasteth not, and therefore God saith, *They are soon turned out of the way*: but the zeal of the faithful was represented by the fire of the Temple, which never went out. By these differences thou maist see how much thou dost differ from the wicked, or whether thou be of their band: Exod. 2. 32. Levit. 6. 12.

Then come to the third examination: as the Devil tempteth thee, to see what thou wilt do for him, so thou must tempt thy self, and get of thy soul what it would do for God, and what it would suffer for him, which hath suffered death for it. Therefore here we will set down certain Interrogatories, whereof thou shalt examine it. The third examination. Mat. 4. 9

1 First, whether thou have the heart of *Joshua*, to worship God as boldly as thou dost, though all the World did renounce him, and every one did mock thee as they did *Noah*, while he built the Ark? Josh. 24. 15.

2 Whether thou wouldest not deny Christ, as *Peter* did, if thou were in *Peters* straits, and nothing to succour thee but policy? Mat. 26. 70.

3 Whether thou wouldest not steal, if thou didst see a booty as fit as *Achan*, which thou mightest catch up, and no man spy thee? Josh. 7. 8, 9

4 Whether thou wouldest refuse a Bribe, like *Elisha*, if thou didst meet with one which were as willing and able to give it as *Naaman*? 2 King. 5. 16

5 Whether thou wouldest not deceive, if thou were in such an office as the false Steward, whose Master referred all unto him, and knew not when he kept any thing back? Luke 16. 6. Although this is a parable, yet it carrieth the signification of a History.

6 Whether thou wouldest not fulfil thy lust, as *David* did, if thou hadst his opportunity and allurement, and mightest do it without danger of the Law, like a King, as *David* might? 2 Sam. 11. 4.

7 Whether thou wouldest not tell a Lye, as *Abraham* did, if it stood upon thy life, which made him twice dissemble that his

his wife was his sister, lest he should dye for her beauty?

Gen. 12. 13
Gen. 20. 2
Mat. 4. 9

8 Finally, if it should be said unto thee, as the Devil said to Christ, *All these will I give thee, if thou wilt fall down and worship me*: that is no more, but if thou wilt sin, whether thou wouldest yeeld or no?

If thou have sinned thus and thus before, I will not say therefore, the Lord will not hear thee. But *David* saith; *If I regard wickednes in my heart, the Lord will not hear me*: that is, if for any cause a man purpose and carry a mind to sin when he is tempted, the Lord is so far from helping him, that he will stand like *Baal*, as though he did not hear him: for he hath a trayton mind as deep as any, which thinks for a Dukedom I would betray my Prince, though he never play the traitor in his life. Thus you have heard how to try spirits, and how to discern a Christian from an Hypocrite, and how to oppose your hearts, that ye may be sure to judge rightly what yee are.

Psal. 66. 18
1 King. 18. 26

The fourth examination.

Now we come to that examination, which is the Epitome or abridgement of all these, for memory is short, and all are not of one strength, but some run, and some go, and some creep, and all do well, so long as they strive to perfection. The matters whereof principally the mind should be examined before the Sacraments, are these.

Heb. 6. 1

The receivers articles.

1 First, whether thou hast faith, not only to beleeve that Christ died, but that he died for thee: for as the Scripture calleth him Redeemer, so *Job* calleth him his Redeemer.

2 The second Article is, whether thou be in charity, not whether thou love them which love thee, but whether thou love them that hate thee: for Christ commandeth us, *To love our enemies.*

Esay 59. 20.
Job 19. 25
Mat. 5. 44

3 The third Article is, whether thou repent, not for thy open and grosse sins but for thy secret sins, and petty sins, because Christ saith, *that we must give account of every idle word.*

Mat. 12. 36

4 The fourth Article is, whether thou resolve, not to sin again for any cause, but to amend thy evil life, not when age cometh, or for a spurt, but to begin now, and last till death: for Christ is *Alpha* and *Omega*, both the beginning, and the end, as well in our living, as in our being, which hath made no promise to them which begin, but to them which persevere.

Revel. 22. 13
Revel. 2. 12

5 The

5 The last Article is, whether thou canst find in thy heart to dye for Christ, as Christ died for thee: we are bid not only to follow him, but to bear his Cross: and therefore we are called Servants, to shew how we should obey; and we are called Souldiers, to shew how we should suffer. Luke 12. 38 2 Tim. 3 4

These are the receivers Articles, whereof his Conscience must be examined before he receive this Sacrament: happy is hee which can say, *All these have I kept*: for the Dove was not so welcome to *Noah*, as this man is to Christ. But if thou find not these affections within, but a nest of vices, leave thine offering at the Altar, and return to thine examination again, for thou art not a fit guest to sup with the Lord, until thou have on this *Wedding garment*. Mat. 19. 20 Gen. 8, 11 Mat. 5. 24 Mat. 22 11

How is it then, that some regard their other garments more than this? *Paul* saith, *Examine your selves*; and they examine their apparrel: if they have new clothes in the Country, then they are ready to receive. I have known many kept from the Sacrament a whole year together by their Masters, for nothing but for want of a new Sute to set them forth with their fellows. The preparation of the Country folk before they receive.

Others respect whether it be a fair day, that they may walk after service; making that day upon which they receive, like a Scholers thursday, which he loves better than all the days in the week, only because it is his play-day. Thus like the Jews, *they sit down to eat, and rise up to play*: that as Christ calleth the Pharisees prayer *Babbling*, Mat. 6. 7. so their receiving may bee called dallying.

When they have the Sacrament in their belly, they think that all is well, as *Micah*, when he had a Levite in his house, thought that God loved him: but as the Levite did not profit him, because he received nothing but the Levite; so the bread and wine do them no good, because they receive nothing but bread and wine for want of faith. Marvel not then if you have not felt that comfort after the Sacrament, which you looked for; for it is comfortable to none but to them which prepare their hearts, and examine themselves before, because it is not the mouth, but the heart which receiveth comfort. Judg. 17. 7

Now it may be that the most which are here, have brought a mouth,

mouth and not a heart, these go away from the Sacrament to do spight Christ, as *Judas* went from the Sacrament to betray him,

Joh. 13. 30

The other go away like one which had received a cheerful countenance of the Prince, all his thoughts are joy, and the countenance of the Prince is still in his eye. As he which hath eaten sweet meat, hath a sweet breath: so they which have eaten Christ, all their sayings and doings are sweet, like a perfume to men, and incense to God: their peace of Conscience, and joy of heart, and desire to do good, will tell them whether they have received bare signs, or the thing signified.

How a man shall know whether he have received well.

Every one which receiveth this Sacrament, shall feel himself better after it, like the Apostles: or else hee shall find himself worse after it, like *Judas*. Hereby ye shall know whether ye have received like the Apostles, or like *Judas*. Thus we have ended the doctrin of the Lords Supper. Now, if you cannot remember all that I have said, yet remember the text: that is, Examine your selves before you receive this Sacrament hereafter.

*FINIS.*

# THE EXAMINATION OF USURY, IN TWO SERMONS.

To the Reader.

*HEre thou hast the Sermons which have been often desired, because of the matter fit for the City. One saith, that he would never speak to Usurers and Bribe-mongers, but when they be upon their Death-beds: for he which liveth by sin, resolveth to sin that he may live: but when he goeth to hanging,* Judas *himself will say,* I have sinned. *If I speak not to Usurers upon their Death-bed,*

Mat. 27. 4

*yet I speak to Usurers which shall lye on their Death-bed. Three things do give me hope: One is, that all hearts are in the hands of God, to call them at what hour he list; and therefore* Saul *may become an Apostle.*

Acts 9. 11

*The next is, that the third Crow doth waken more than the former; and therefore after the crowing of other, this Crow may happily bee heard.*

The

*The last is, that there is no sin but some men have been reclaimed from it, and so may Usurers from their sin.*

*Therefore go my Book like* David *against* Goliah, *and fight the Lords battels against Usurers. The Lord give that success to his doctrin in these leaves, that it may consume Usurers as* Joshua *drove out the* Canaanites *before him. If I could take but this one weed out of the* Londoners *garden, I were answered for my health and my strength spent amongst them. Read with thy best mind, and thou shalt profit more.* 1 Sam. 17. 51 Josh. 5. 1

Thine, *H. S.*

# THE EXAMINATION OF USURY.

## The First Sermon.

Psal. 15. vers. 1. and 5.

1 *Lord, who shall dwell in thy Tabernacle? Who shall rest in thine holy mountain?*

5 *He that giveth not his mony to Usury.*

THese two verses must now be considered together, because one is the Question, and the other is the Answer: *David* demands who shall come to Heaven: and God tels him that Usurers shall not come thither: as if he should say, they go to hel. Therefore as *Paul* taught *Timothy* to warn them which are rich, as though they had more need to be warned than other: so this sentence seemeth to be penned for the warning of the rich, because it strikes upon the rich mans vice. Vers. 1. 1 Tim. 6. 17

I have spoken of Bribery and Simony, and now I must speak of their Sister Usury. Many times I have thought to speak of this Theam, but the Arguments which are alleaged for it, have made me doubtful what to say in it, because it hath gone as it were under protection. At last you see it falleth into my text, and therefore now I cannot bauke it any longer. Therefore if any here have favoured this occupation before, let him now

submit

submit his thoughts to Gods thoughts: for I will alledge nothing against it, but that which is built upon the rock.

Usury is the sinne which God will try now, whether you love better than his word: that is, whether you will leave it, if he forbid it. For if he flatly forbid it, and yet you will fully retain it, then you love Usury better than Gods word. Therefore one saith well, that our Usurers are Hereticks, because after many admonitions, yet they maintain their error, and persist in it obstinately, as Papists do in Popery. For this cause, I am glad that I have an occasion to grapple with this sin, where it hath made so many spoyls, & where it hath so many patrons: for it is said, that there bee more of this profession in this City, than there be in all the land beside. There bee certain sinnes which are like an unreasonable enemy, which will not be reconciled to death: and this is one of those everlasting sinnes which live and dye with a man. For when he hath resigned his pride, and his envy, and his lust, yet Usury remaineth with him, and he saith as *Naaman* said, *Let the Lord be merciful unto me in this*, let me have a dispensation for this: as though this were a necessary sin, and hee could not live without it. There be three sinnes which are accounted no sinnes, and yet they do more hurt than all their fellows, and those are, Bribery, Non-residence, and Usury; these three (because they are gainfull) are turned from sins to occupations.

Usurers hereticke.

2 King. 5. 18

Three sinnes counted no sins.

Now many of this City for all they are Usurers, yet would be counted honest men, and would fain have Usury esteemed as a trade? whereas if it were not so gainful, it would be counted as great a sinne as any other, and so it is accounted of all but them which live by it. This is the nature of pleasure and profit, to make sinnes seem no sinnes, if wee gain any thing by them: but the more gainful a sinne is, the more dangerous it is; and the more gainful Usury is; the more dangerous it is. I will speak the more of it, because haply you shall not hear of this matter again.

The contents of this Treatise.

First, I will define what Usury is: secondly, I will shew you what Usury doth signify: thirdly I will shew the unlawfulnesse of it: fourthly, I will shew the kinds of it: fifthly, I will shew the arguments which are alledged for it: sixthly, I will shew the punishments

punishment of it: seventhly, I will shew you what opinion we should hold of them, which do not lend upon Vsury, but borrow upon Vsury: Lastly, I will shew you what they should do which have got their riches by Vsury.

Touching the first, Vsury is that gain which is gotten by lendings, for the use of the thing which a man lendeth, covenanting before with the borrower, to receive more than was borrowed: and therefore one calls the Vsurer a legall theef, because before he steal, he tells the party how much he will steal, as though he stole by the law. This word *more*, comes in like a sixth finger, which makes a monster, because it is more than should bee. Another defining Vsury, calleth it the contrary to Charity: for *Paul* saith, *Love seeketh not her own*, but Vsury seeketh anothers that is not her own; therefore Vsury is far from love; but *God is Love*, saith *John*, therefore Vsury is far from God too. The definition of Vsury. Vsurers steal by law. 1 John 4. 8.

Now all the Commandements of God are fulfilled by love, which Christ noteth, when he draweth all the Commandements to one commandement, which is, *Love God above all things, and thy Neighbour as thy self*: as if he should say, he which loveth God, will keep all the commandements which respect God: and he which loveth his neighbour, will respect all the commandements which respect his neighbour: therfore to maintain love, God forbiddeth all things which hinder this love, and amongst the rest hee forbiddeth Vsury as one of her deadliest enemies. For a man cannot love and be an Vsurer, because Vsury is a kinde of cruelty, and a kinde of extortion, and a kinde of persecution, and therefore the want of love doth make Vsurers: for if there were love, there would be no usury, no deceit, no extortion, no slaundring, no revenging, no oppression: but we should live in peace and joy, and contentment like the Angels; whereby you see that all our sinnes are against our selves: for if there were no deceit, then we should not be deceived: if there were no slaunder then we should not bee slaundered; if there were no envy, then wee should not be envied; if there were no extortion, then we should not be injured; if there were no Vsury, then we should not be oppressed. Therefore Gods law had been better for us than our own Mat. 22. 37.

Law: for if his Law did ſtand, then we ſhould not be deceived, nor ſlandered, nor envied, nor injured, nor oppreſſed. God hath commanded every man to lend freely, and who would not borrow freely? Therefore they which brought in Uſury, brought in a Law againſt themſelves.

Luke 6. 35

The firſt Uſurers which we read of, were the *Jews*, which were forbidden to be Uſurers, yet for want of faith and love, *Ezekiel* and *Nehemiah* do ſhew, how the *Jews*, even the *Jews* which received this Law from God himſelf, did ſwerve from it as they did from the reſt. Firſt, they did lend upon Uſury to ſtrangers, after they began to lend upon Uſury to their Brethren: and now there be no ſuch Uſurers upon earth, as the *Jews* which were forbidden to be Uſurers: whereby you may ſee how the malice of man hath turned malice into cruelty. For whereas lending was commanded for the benefit of men, Uſury hath turned it to the undoing of men: for they take when they ſeem to give, they hurt when they ſeem to help, they damage when they ſeem to advantage: therefore it is well noted, that Uſury hath her name of biting: and ſhe may well ſignifie biting, for many have not only been bitten by it, but devoured by it; that is, conſumed all that they have. Therefore as the Apoſtle ſaith, *If you bite one another, take heed yee be not devoured one of another*: ſo I may ſay, If you be Uſurers one to another, take heed you be not devoured one of another, for Uſurers are biters.

Ezek. 18. 12
Nehem. 2. 5
Deut. 15. 10
Gal. 5. 15

As the name of the Devil doth declare what an enemy he is: ſo the name of Uſury doth declare what an enemy ſhe is. That you may know Uſury for a biter, her name doth ſignifie biting. If there were one biting Uſury, and another healing Uſury, then Uſury ſhould have two names, one of biting, and another of healing: but all Uſury ſignifieth biting, to ſhew that all Uſury is unlawful.

Because it ſignifieth an adverſary: *Neſhec.*

Now you have heard what Uſury is, and of what it is deriued, you ſhall hear the unlawfulneſs of it.

I. The unlawfulneſs of Uſury.

Firſt, it is againſt the Law of charity, becauſe charity biddeth us to give every man his own, and to require no more than our own: but Uſury requireth more than our own, and gives not to other their own. Charity rejoyceth to communicate her

her goods to other, and Usury rejoyceth to gather other mens goods to her self.

Secondly, it is against the Law of Nations: for every Nation hath some Law against Usury, and some restraint against Usurers, as you shall hear when we speak of the punishment. 2

Thirdly, as it is against the Law of Nations, so it is against the Law of Nature; that is, the natural compassion which should be among men. You see a river when it goeth by an empty place, it will not pass until it hath filled that empty place, and then it goeth forward to another empty place, and filleth it, and so to another empty place, and filleth it, always filling the places which are empty: so should we, the rich should fill the poor, the full should fill the hungry, they which abound, should fill them which want; for the rich are but Gods Almners, and their riches are committed to them of God, to distribute and do good, as God doth himself. As the water is charitable after a sort, so is the air: for it goeth into empty places too, and filleth them as the water doth. Nature cannot abide that any place should bee empty; and therefore the air, though it be a light body, and so naturally ascendeth upward, yet rather than any place in the earth should be empty, the air will descend (as it were) from his Throne, and go into Caves, into Dens, and into Dungeons, to fill them. If the rich were so good to their empty brethren, as the air and water are to other empty things; as there is no empty place in the World, so there should bee no empty person in the World: that is, the rich in *Israel* would fill the poor in *Israel*. But the rich make the poor to fill them: for Usurers feed upon the poor, even as great fishes devour the small. Therefore he which said, *Let there not be a begger in Israel*, said too, Let there not be an Usurer in *Israel*; for if there be Usurers in *Israel*, there will be beggers in *Israel*, for Usurers make beggers, even as Lawyers make quarrellers. 3 A Similitude. Deut. 15. 4

4thly, It is against the Law of God. First, it is forbidden in *Exo.* 22. where it is said, *If thou lend mony unto my people*, that is, *to the poor with thee, thou shalt not oppress them with Usury*: here is Usury called oppression; therefore if oppression be a sin, Usury is a sin too. Secondly, it is forbidden in *Lev.* 25. 36. where it is said, *Thou shalt not give thy mony to Usury, nor lend thy victuals*

*Fruits for increase.* Here you may see, that men may be Usurers of victuals, and other things, as well as of money. Thirdly, it is forbidden in *Deut.* 23. where it is said, *Thou shalt not lend unto thy brother upon Usury.* And lest you should say that he meaneth but one kind of Usury, he sheweth that he meaneth all kinds of Usury: for after in the 20. verse he saith, *As Usury of money, Usury of victuals, Usury of corn, or Usury of any thing that is given to Usury*: because some are no Usurers of money, but some are Usurers of victuals; some are Usurers of cloth, some are Usurers of corn, some are Usurers of wine, some are Usurers of oyl, and some of one thing, and some of another, and none would be counted Usurers, but they which lend money unto Usury: therefore God forbiddeth so precisely Usury of any thing, shewing that all Usury is unlawful.

It is a miserable occupation to live by sin: and a great comfort to a man when he looketh upon his gold and silver, and his heart telleth him, All this is well gotten; and when hee lieth upon his Death bed, and must leave all to his children, hee can say unto them, I leave you mine own: but the Usurer cannot say, I leave you mine own, but I leave you other mens: therefore the Usurer can never dye in peace; because if he dye before he make restitution, he dyeth in his sin.

Joh. 11. 34. When Christ raised *Lazarus* from death, after he had lain four days in the Grave, he wept so over his Sepulchre, that the standers about said one to another, *See how he loved him!* As it may be said of Christ, See how he loveth us! So it should be said of us, See how they love one another! For Christ said to his Disciples, *Love one another, as I have loved you*: but it may be said of the Usurer, See how he hateth other, and loveth himself! for when he saith, that he lendeth for compassion, he meaneth for compassion of himself, that he may gain by his pity. The Usurer loveth the borrower, as the Ivie loveth the Oke: the Ivie loveth the Oke, to grow up by it; so the Usurer loveth the borrower, to grow rich by him. The Ivie claspeth the Oke like a Lover, but it claspeth out all the juyce and sap, that the Oke cannot thrive after: so the Usurer lendeth like a friend, but he covenanteth like an enemy; for he claspeth the borrower with such bonds, that ever after he diminisheth as fast as the Usurer increaseth.

A Simile.

Christ

Christ expounding the Commandement which forbiddeth to steal, saith, *Lend freely*, shewing that Usury, because she lendeth not freely, is a kind of Theft, and the Usurers a kind of Theeves, or else this exposition were not right. Therefore *Zacheus*, as though he had stolen other mens goods, when he began to repent, hee restored them again four-fold. Even as Theeves are injoyned to restore four-fold for that which they have stolen: so *Zacheus* restored four-fold, as though hee had stolen. It seemeth that *Zacheus* was no great Thief, because he restored four-fold for all that hee had gotten wrongfully; for hee got but the fourth part of his goods wrongfully at the most, or else hee could not have restored four-fold again. But now, if some should restore four-fold for all that they have gotten wrongfully, they should restore more than they have, because all which Usurers get, they get wrongfully: for their occupation is a sin; and therefore one saith, Because they cannot restore four-fold here, they shall suffer an hundred fold hereafter.

Understand that this Sermon upon the Mount, is an exposition of the Commandements, or else the text will not seem to imply this Luke 19. 8 In some kind of theft. Exod. 22.

*Amaziah* is forbidden to strengthen himself with the armies of *Israel*, only because *Israel* had offended God. If *Amaziah* might not joyn the Armies of *Israel* with his Armies to strengthen him, dareſt thou joyn the goods of the poor with thy goods to enrich thee? When God set *Adam* his work, he said; *In the sweat of thy brows thou shalt live*: not in the sweat of his brows, but in the sweat of thy brows: but the Usurer liveth in the sweat of his brows, and her brows: that is, by the pains, and cares, and labours of another, for he taketh no pains himself, but only expecteth the time when his interest will come in, like the belly which doth no work, and yet eateth all the meat. 2 Chron. 25. Gen. 3. 19

When God had finished his Creation, he said unto man, and unto beasts, and unto fishes, *Increase and multiply*: but he never said unto money, Increase and multiply, because it is a dead thing, which hath no seed; and therefore is not fit to engender. Therefore he which saith to his money, Increase and multiply, begetteth a monstrous birth like *Anah*, which devised a Creature which God had not created before. Christ saith to his Disciples, *If ye love them which love you, what reward have ye?* Gen. 1. 28 Gen. 36. 41 Mat. 5. 46

*than the Publicans? for they love their brethren.* so may I say, if you will lend to none, but to them which will pay you Usury for it, what are you better than the *Jews*? for the *Jews* would lend for Usury; and if you be no better than the *Jews*, then you shall speed no better than they. For as Christ said, *Except your righteousnesse do exceed the righteousnesse of the Pharisees, your reward shall not exceed the reward of the Pharisees*: so except your charity do exceed the charity of the *Jews*, your reward shall not exceed the reward of the *Jews*. All this doth shew, that the Usurer is like *Esau*, of whom God said, *Esau have I hated*. Now in *Psal.* 112. you shall see who is like *Jacob*, of whom God saith, *Jacob have I loved*: for there *David* saith, *A good man is merciful and lendeth*: & straight upon it he setteth this crown, *He shall never be moved, but be had in perpetual remembrance*; as if he should say, This is the good mans Usury, this is his increase, even a good name, and everlasting joy. Again, in *Exod.* 23. it is said, *Lend unto him which wanteth, without Usury, that the Lord may blesse thee*: as if he should say, Let the Lord pay the increase, fear not to bee losers by doing good, for God hath given his word to requite it himself. As he saith to them which were afraid to pay Tithes, and offer Sacrifice: *Try me, if I will not pour down a blessing upon you*; So he seemeth to say unto them which are afraid to lend, try me, if I will not pour down a blessing upon you. Whom will you trust, if you do not trust your Creator, your Father, your Redeemer, your Preserver, and your Saviour?

Mat. 5. 29

Mal. 1. 2, 3

Psal. 112. 5.

Mal. 3. 10
Deut. 15. 10

The kindes of Usury.

Now you have heard the unlawfulnesse of Usury, you shall hear how many kinds there be of it. As other Crafts are called Mysteries, so I may fitly call it, The Mystery of Usury; for they have devised more sorts of Usury, than there be tricks at Cards. I cannot reckon half, and I am afraid to shew you all, lest I should teach you to be Usurers, while I dissuade you from Usury. Yet I will bring forth some; and the same reasons which are alledged against these, shall condemn all the rest.

Some will not take Usury, but they will have the use of your Pasture, or your Land, or your Orchard, or your Team, or your Kine, until you pay the mony again, which in that time will grow to a greater gain to the Usurer, and a great losse to the borrower,

borrower, than if he had paid more mony than other Uſurers are wont to take.

Some will not take Uſury, but they will take plate, and veſſel, and tapiſtry, and bedding, and other Houſholdſtuffe, to uſe and wear until their mony come home; which will loſe more in wearing, than the intereſt of the mony would come to. This Uſury is forbidden in the ſecond of *Amos*, where God compaineth, ſaying, *They lye down upon the clothes which are laid to pledge*: ſhewing, that wee ſhould not lye down upon ſuch clothes; that is, we ſhould not uſe or wear the thing which is laid to pledge. 2

Some will take no Uſury, but they will take a pawn, which is better than the mony which they lend, and then they will covenant, that if he bring not the mony again by ſuch a day, he forfeiteth his Pawn: which day the Uſurer knoweth that the poor man is not able to keep, and ſo he keepeth the Pawn for his mony, which is worth twice his mony. This Uſury is forbidden in *Levit.* 25. where it is ſaid, *Thou ſhalt not take Uſury or vantage.* As if he ſhould ſay, Thou ſhalt not take the forfeiture: for then thou takeſt vantage, when thou takeſt more than thou lendeſt. 3

Some will not take Uſury, but they will buy ſomething at a ſmall price, and then covenant with the borrower, that he buy the ſame again of the ſame price at ſuch a day: which day the Uſurer knoweth that the borrower is not able to keep, and ſo he getteth for a little, that which the other might have ſold for much more. This Uſury is condemned in the firſt Chapter to the *Theſſalonians*, the fourth verſe, where it is ſaid, *Let no man defraud, or circumvent his brethren in any thing.* 4

Some will not take Uſury, but they will lend out their mony to Occupiers, upon condition to be partakers in their gains, but not in their loſſes: So one takes all the paines, and abideth all the venture; and the other that takes no pains, reapeth half the profit. This Uſury is forbidden in 2 *Theſ.* 2. 10. where it is ſaid, *He which will not work, let him not eat.* 5

Some will not take Uſury, but if he be a Labourer, or a Maſon, or a Carpenter which borroweth of him, he will covenant with him for ſo many days work, he ſhall labour with him ſo many 6

days, or so many weeks, for no mony, but the love of mony. This Usury is condemned in *Luk.* 10. 7. where it is said, *The labourer is worthy of his hire.*

7 Some will not take Usury: but if you have not present mony to pay for their Wares, they will set a high price of them, for the forbearing of the time, and so they do not only sell their wares but they sell time too: that is, they do not only sell their own, but they sell Gods owne. Therefore one saith of these, When he selleth the day, he selleth the light; and when hee selleth the night, he selleth rest: therefore when he would have the light of Heaven, and the rest of Paradise, it shall be said unto him, that he hath sold both already. For he sold light when he sold the day, and he sold rest when he sold the night: and therefore now hee can have neither light nor rest. Hereafter let not the *Londoners* say that they give time, but that they sell time.

8 There be other Usurers, which will not lend themselves, but give leave to their Wives, and they play like Hucksters; that is, every month a penny for a shilling, which is one hundred for another in the year.

9 But that I was informed of them since this Sermon was preached, I had left out our capital Usurers, which will not lend any money, because they dare not require so much gain as they would have; but if you would borrow an hundred pound, they will give you Wares worth threescore pound, and you shall answer them an hundred pound for it. These are the Usurers General, which lurk about the City like Rats, and Weesels, and Fulmers: of whom may bee said the same which is said of the Devils: *They seek whom they may devour.*

1 Per. 5. 8, 10

Usurers Cosins

There be other Cousins to Usurers, which are not counted Usurers: such as take mony for that which they should give freely; such as take as much for a counterfeit, as for the best; such as take a Fee of a Client, and do him no pleasure: such as take mony for Masses, and Dirges, and Trentals, and Pardons, and such like drugs, which do no more good than fire out of the chimney. This is a kind of Usury, and deceit besides, which one day they will cast away, as *Judas* did his thirty pence.

Objections made by Usurers.

Now you have heard the kindes of Usury, you shall hear the Arguments which are devised for Usury.

Sin

Sin is never compleat until it be excused: this is the vantage which the Devil getteth by every sin, whensoever he can fasten any tentation upon us, we give him a sin for it, and an excuse to boot, as *Adam* our father did. First, he sinned, and then he excused: so first we sin, and then we excuse: first an Usurer, and then an excuser: therefore every Usurer will defend Usury with his tongue, though he condemn it with his conscience. If the Image-makers of *Ephesus* had not lived by Images, they would have spoken for Images no more than the rest: for none stood for Images but the Image-makers: so if the Usurers did not live by Usury, they should speak for Usury no more than the rest: for none stand for Usury, but Usurers. Gen. 2. Acts 19. 25

It is an easie matter (if a man be disposed) to speak something for every vice: and some defend the Stews, some defend Non-residency, some defend swearing. By my faith, some defend bowling upon the Sabbath, and some defend Usury: but, *will you plead for* Baal (saith *Joash*;) that is, will you plead for sin, which will plead against you? A sin is sin when it is defended: nay a sin is two sins when it is defended: for, *He that breaketh one of the least Commandements* (saith Christ) *and teacheth others to do so, is the least in the Kingdom of Heaven.* A Squier of low degree, is a Squier of no degree: so the least in the Kingdom of Heaven, is none of the Kingdom of Heaven. Who then is the least in the Kingdom of Heaven? Not he which breaketh the least of the Commandements, but he which teacheth others to do so: that is, he which by defending, and excusing, and minsing, and extenuating his sin, incourageth others to sin too. Judg. 6. 13 Mat. 5. 10

To defend Usury they distinguish upon it, as they distinguish of Lying. As they say, there is a pernicious Lye, and an officious lye, & a merry lye, and a godly lye: so they say, there is the Merchants Usury, and the strangers Usury, and the widows Usury, and the Orphanes Usury, and the poor mans Usury, and the biting Usury, and the charitable Usury, and the necessary Usury. As God said, *Ye shall dye*; and the Woman said, *Peradventure ye shall dye*; and the Serpent said, *Ye shall not dye*: so there be three opinions of Usury: some say like God, *Thou shalt dye*; they think that Usury is utterly unlawfull, because God hath utterly Gen. 2. Three opinions of Usury.

forbidden it: some say like to the woman, *Peradventure thou shalt dye*; they doubt whether Usury be utterly unlawful or no, because it is so much tolerated: some say like the Serpent, *Thou shalt not dye*; they think that Usury is lawful, because it is gainful, as *Saul* thought that the Idolaters beasts should not be killed, because they were fat. But as he was commanded to kill the fat beasts, as well as the lean beasts: even so we are commanded to kill fat sins, as well as lean sins, gainful sins, as well as prodigal sins.

Gen. 3.

2 Sam. 15. 9

1 Objections for Usury.

They which plead for Usury, object these Arguments: First, they say, God doth allow some kind of Usury: for in *Deut.* 23. it is said, *Of a stranger thou maist take Usury.* I perceive no Scriptures speaketh for Usurers: *Of a stranger* (saith God) *thou maist take Usury*: but thou takest Usury of thy brother; therefore this condemneth thee, because thou usest thy brother like a stranger. Here *stranger* doth signifie the *Jews* enemies, whom they were commanded to destroy: therefore mark how much this maketh against Usury, which they object for Usury. God doth not license the *Jews* to take Usury of any but their enemies, whom they might kill. They might not be Usurers unto any, but to them of whom they might be destroyers, whom they might slay, of them only they might take Usury: shewing, that Usury is a kind of punishment; and such a kind of punishment, as if we are to kill a man, it were a very fit punishment for him: and therefore the *Jews* might take Usury of none but them whom they might kill. I hope Usurers will alledge this Scripture no more.

2 Secondly, they say they lend for compassion, and so make Usury a work of charity. This were charity, Not to be partakers in our gains, but to be partakers in our losses: but Usurers will bee partakers in our gains, but not in our losses; nay, though we lose, yet they will gain. Is this charity? It is Usurers charity.

3 Thirdly, they say, If he gain, and I gain too, is not this well? may he not consider my friendship, and be thankful? Yes, hee may be thankful: but no man is bound to bee thankful, but when he hath received a good turn, then he is tried whether he will be thankful or no; and if he requite thy courtesie, then he

he is thankful: but if thou binde him to requite it, then thou art covetous.

Fourthly, they say, Usury is necessary for Orphans, and Widows, and strangers, which have no other way to get their living, and therefore some Usury must be tolerated. If Usury be necessary for us, how did the *Jews* without it? Did God think it good for the state of their Common-weal to be without Usurers: and is it good for the state of our Common-weal to have Usurers? This is wisdom against God. 4

Fifthly, they say, If I may not gain by the mony which I lend, I will lend no more, but keep my mony to my self. Nay, that is as bad to keep thy mony from them which need, as to lend thy mony for Usury: For Christ saith, *From him which borroweth, turn not away thy face*: therefore thou art bound to lend, As he hath a curse in *Prov.* 11. which keepeth his Corn, when he should sell it unto them which hunger; so he hath a curse in *Ezek.* 18. which keepeth his mony when he should lend it unto them which want. 5 Mat. 5. 42.

Sixthly, they say, Because Usury comes of biting, the biting Usury is only forbidden, and none but the biting Usury. Why then all Usury is forbidden, for all Usury cometh of biting; so the wise God hath given it a name to condemn it. 6

Lastly, they alledge the Law of the Land for it, and say, The Queens statute doth allow us to take upon Usury ten in the hundred. These are like the Jews, wch said, *We have a law, and by our law he shall dye*: when they could not say by Gods law he shal dye, then they say, *By our law he shal dye*: so when they cannot say by Gods Law we may take Usury, they say by mans law we may take Usury. This is the poorest defence of all the rest: for if Gods Law forbid thee, can any law of man excuse thee? As it would not serve *Adam* to say, *The woman bade me*, so it will not serve the Usurer to say, the Law doth license me: for though peradventure our law doth tolerate more than should be tolerated, yet I would have you know, that our Law doth not allow ten in the hundred, nor five in the hundred, nor one in the hundred, nor any Usury at all: but there is a restraint in our Law, that no Usurer take above ten in the hundred; it doth not allow ten in the hundred, but punisheth that tyrant which exacteth 7 Joh. 19. 7 Gen. 3.

above

above ten in the hundred. It is much like that toleration which we read of Divorces: For the hardneſs of mens hearts, Chriſt
Mat. 19. 7 ſaith, that *Moſes* did ſuffer the Man and Wife to part aſunder: ſo for the hardneſs of mens hearts, our *Moſes*, our Prince is faln to ſuffer as it were a kinde of Uſury, becauſe otherwiſe no man would lend.

Theſe are the beſt excuſes which our Uſurers have to plead for themſelves, againſt they come before the Tribunal Seat of God: and if their reaſons will not ſtand before men, nor their own Conſcience, how will they ſtand before the Lord? and yet he which ſpeaketh to theſe, maketh himſelf a mock. Chriſt Preached many Sermons, and never was ſcorned at any; but when
Luke 16. 14 he preached againſt Covetouſneſs, then it is ſaid, that he was mocked: ſhewing, that theſe kind of men are moſt incorrigible, and wedded to their ſin, till death make them part. Yet (for
Ezek. 2. 5 their greater Condemnation) we are commanded to ſpeak to them which will not hear: of which number is every Reader of this Sermon, if he be an Uſurer after.

What the Uſurer is like. Now you long to hear what the Uſurer is like. To what ſhall I liken this Generation? They are like a Butlers Box; for as all the Counters at laſt come to the Butler, ſo all the mony at laſt cometh to the Uſurer: ten after ten, and ten after ten, and ten to ten, till at laſt he receive not only ten for an hundred, but an hundred for ten: this is the only difference; that the Butler can receive no more than he delivered, but the Uſurer receiveth more than he delivereth. They are even like a moth that eateth a hole in Cloth: ſo Uſury eateth a hole in Silver. If you have a piece of Silver which is as much as an hundred pounds, in one year Uſury will eat a hole in it as big as ten pounds: in two years ſhe will eat a hole as big as twenty pounds: in three years ſhe will eat a hole as big as thirty pounds. Nay, now they ſay, He is but a bad husband, which cannot eat a hole as big as fifty pounds in a year: that is, which cannot gain half in half; how many holes have theſe moths eaten in poor mens Garments? they are like Non-reſidents, that is, ſuch bad members that no man ſpeaketh for, but themſelves: as no man ſtandeth for Non-reſidency, but he which is a Non-reſident, or he which will be a Non-reſident; ſo no man ſtandeth for Uſu-

ry,

ry, but he which is an Vsurer, or he which would be an Vsurer.

They are like *Iezabel*, which said, *Let me alone, I have a way.* If there be no way to live (saith the false Steward) I know what to do, I will deceive: so if there be no way to live (saith the Vsurer) I know what to do, I will oppress. If I cannot live by buying, nor by selling, nor by flattering, nor by labouring, I will live by oppression. But as one in his Comment speaks to the false Steward; thou saist, I know what to do: but dost thou know what thou shalt suffer? So I say to Vsurers, You say you know what to do: but do you know what ye shall suffer? Indeed he knoweth not what to do, which knoweth not to do well: and therefore Christ said of his persecutors, *That they knew not what they did.* Here I will end the first days examination. 1 King. 22. 7 Luke 16. 4 Luke 23. 34

Now I may conclude with *Paul*, *I have not spoken, but the Lord*: and therefore as the Lord said unto *Saul* that he persecuted him: so they which resist this doctrin, do contemn him, and not me. 2 Cor. 7. 10 Acts 9. 22

*The end of the first Sermon.*

# THE EXAMINATION OF VSURY.

## *The Second Sermon.*

IT remaineth that we speak of the Vsurers punishment: then, what may be thought of them which do not take Vsury, but give Vsury. Lastly, what they should do, which have got their riches by Vsury.

To begin with the punishment, not only Gods Law, but even the Canon Law doth so condemn Vsury, that first it doth excommunicate him from the Church, as though he had no communion with Saints. 1 The punishments of Vsurers.

Secondly, it doth deta in him from the Sacraments, as though he had no communion with Christ. 2

Thirdly, it doth deprive him of his Sepulchre, and will not suffer him to be buried, as though he were not worthy to lye in the earth, but to lye in Hell. 3

Lastly, it maketh his will to be no will, as though his goods were 4.

were not his owne: For nothing is ours, but that which we have rightly got: and therefore we say, It is mine by right, as though it were not ours, unless it be ours by right. This is the judgement of mans law.

Now you shall hear the judgement of Gods Law. An Usurer doth receive two incomes; one of the borrower, and another of the revenger; of the borrower he looks for gain, but of the revenger he looks for punishment. Therefore all the Scripture propheseth evil unto him, as *Micaiah* did to *Ahab*. *Salomon* saith, Prov. 28, 8 *He which increaseth his riches by Usury, gathereth for them which will be merciful to the poor.* As if he should say, When he hath loden himself like a Cart, he shall be unloden like a Cart again, and they shall inherit his mony, for whom he did never gather it. For he which is unmerciful to the poor, meaneth not to gather for them which will be merciful to the poor. But *Salomon* saith, That they shall be his heirs, which will be merciful, as he was unmerciful.

Now mark whether this Prophecy of *Salomon* be true; I know not how many in this City do increase by Usury: but this Prophecy seemeth to be verified of many: for it is noted, that the riches and lands of Aldermen and Merchants, and other in *London*, do not last so long, nor endure so well, as the riches and lands of other in the Country; and that their children do not prove so well as others, nor come to that place in the Commonweal, which for their wealth their Parents looked that they should come to. I can give no reason for it, but the reason of *Salomon*; *He which increaseth by Usury, gathereth for them which will be merciful to the poor*: that is, their riches shall go from their heirs to Gods heirs, according to that, *The riches of* Prov. 31. 13 *the sinner is laid up for the righteous*: that is, the righteous shall injoy that which the wicked gathereth.

All riches are uncertain, but the riches which are evil gotten are most uncertain: they may be called moveable goods, for they are very moveable, like the Clouds which never rest till they fall as they climed. God saith, that he will smite the Usurer Ezek. 22. 13 with his fist, not with the palm of his hand, but with his fist, which giveth a greater blow. As his hands were shut against the poor, so Gods hands shall be shut against him, that his punishment

nishment may be like his sin. But if you will hear their final Sentence, *David* saith here, *That they shall not dwell in Gods Temple, nor rest in his holy mountain.* Then we will seek no more punishments; for this punishment is all punishments. If they shall not come to heaven, whose then shall those riches be? Nay, whose then shall the honour be when that day cometh? If hee shall not rest in heaven, then he shall rest in hell, where no rest is. Then, saith one, the Usurer shall cry unto his Children, Cursed be you my Children, because you were the cause of these torments, for lest you should be poor, I was an Usurer, and robbed others, to leave riches unto you. To whom the Children shall reply again: Nay, cursed be you father, for you were the cause of our torments, for if you had not left us other mens goods, we had not kept other mens goods. Thus when they are cursed of God, they shall curse one another: curse the Lord for Condemning them, curse their sins for accusing them, curse their Parents for begetting them, and curse themselves, because they cannot help themselves. As they which are blessed do nothing but bless, so they which are accursed, do nothing but curse. Note.

This is the second Usury, which the Usurer shall receive of God, after he hath received Usury of men: then the name of Usury shall be fulfilled: as it signifieth biting; so when it hath bitten other, it shall bite the Usurer too, and never rest biting; then they shall wish that they could restore again as *Zacheus* did, and shall not restore, because their mony is gone. Therefore if Christ be come to your hearts, as he came to *Zacheus* house, restore now as *Zacheus* did, and escape this judgement. This is the end of the Usurer and his mony: if they stay together till death, yet at last there shall be a division. The Devil shall take his soul, the earth shall take his body, the strangers shall take his goods, and the mourners shall rejoyce under their blacks, and say, Wickednes is come to the grave. Therefore if thou wouldest not be counted an Usurer then, refrain to bee an Usurer now: for they which are Usurers now, shall be counted Usurers then. Thus you have heard the Usurers paiment. Luke 10. Note.

Now if you will know whether it be unlawful to give Usury, as it is unlawful to take Usury, I wish that you could resolve your selves, that I might not speak of it: for I have heard some Whether it be lawful to give Usury.

Preachers

Preachers say, that there be some truths which they would be loth to preach: and so there be some truths which I would be loth to preach, because many hear by halves, and some for malice or ignorance will take things otherwise than they are spoken; yet because I have promised, I will speak something of it.

Jer. 15. 10. 1. Object. Answer. Well then, may we neither take Usury, nor give Usury? I know that *Jeremy* saith, *I have not lent upon Usury to others, neither have others lent upon Usury to me*: as though both were unlawful, not only to take Usury, but to give Usury. But thereby *Jeremy* doth signifie that he was no medler in the world, whereby they should envie him like other men, and therefore he cleareth himself chiefly from Usury, because Usurers were most envied. And to shew that he was not an Usurer, he saith, that he was not a borrower, which is more lawful than to be an Usurer: like a man which saith, I do neither hate him, nor know him. Why, it was lawful to know him: but to prove that he did not hate him, he saith that he doth not know him.

2. Object. Answer. So *Jeremy*, to prove that he had not lent upon Usury, doth say, that he never borrowed upon Usury, which many will do that will not lend. The best Expositors give this sense of it. I know besides, that Christ did cast forth the buyers out of the Temple, as well as the sellers. But that was not for buying, but for buying in the Temple, where they should not buy, but pray: or else it was as lawful to buy any thing, as it is lawful to use it.

3. Object. Answer. I know besides, that it is a common saying, If there were no buyers, there would be no sellers: if there were no bribe-givers, there would be no bribe-takers. But in this case it may be rather said, If there were no takers, there would be no givers: for the giver doth not make the receiver to take, but the receiver doth make the giver to give, because he will not lend, unless the other will give him for the loan: therefore, as we say, the receiver makes the thief: so I may say, The receiver of Usury makes the giver of Usury.

Therefore I would be loth to compare them which are constrained to borrow upon Usury, unto them which did buy in the Temple, and were not constrained more than they which sold in the Temple. Much less may I compare them which give Usury, unto them which take Usury: for there is as great odds

between

between them, as there is between giving and taking, or between covetousnesse and necessity: for one is covetousnesse, and the other is necessity. He which lendeth for Usury, lendeth for covetousnesse, but he which borroweth upon Usury, borroweth for necessity.

Now, for necessity God hath allowed many things: as, for necessity it was lawful for *Adams* Sons to marry with *Adams* Daughters, because there were no other women: for necessity it was lawful for *David* to eat the Shew-bread, because he had no other food: for necessity it was lawful to work, and heal, and fight upon the Sabbath, which was not lawful but for necessity: therefore, for necessity, why may not a man pay more than he borrowed? Seeing no Scripture doth forbid us to pay more than we borrowed, but to requite more than wee lend: Some do think, that as God did use the ambition of *Absalom*, and the malice of *Pharaoh*, and the trechery of *Judas* unto good; so men may use the covetousnesse of Usurers unto good; that is, to help at need, when a man is like to be undone, and his Children cast away, and his Lease forfeited, and many inconveniences beside like to ensue, which you know better than I, unless he have present money at some time to prevent a mischief. For example hereof, I may alledge how *Jacob* did use the sin of *Laban*. *Laban* did evil in sweating by Idols, but *Jacob* did not evil in receiving such an oath of him, though it was an unlawful oath: so though the Usurer doth evil in taking Usury, yet a man doth not evil in giving Usury. Beside, I may alledge the example of *Abraham* and *Abimelech*: *Abraham* made a covenant with *Abimelech* to confirm this covenant, *Abraham* sware, and *Abimelech* sware: *Abraham* sware by the true God, but *Abimelech* sware by his false gods, & yet *Abraham* did receive his oath and sinned not. So if her Majesty and the *Turk* should make a covenant, the *Turk* would not swear as the Queen would swear: for the Queen would swear by the Lord, but the *Turk* would swear by *Mahomet*. If it be lawful then to receive such an oath, though it be an unlawful oath, why may it not be lawful for me to give more than I borrowed, though it bee unlawful for the Usurer to take more than hee lent? Beside, a Prince may not lawfully pardon a murtherer, yet I think that no man will say in

1 Sam. 21. 6

Luke 13. 10

Gen. 31. 53.

Gen. 21. 31.

haste,

haste, that he which hath committed murther, may not take pardon. As this unlawful giving doth not make the taking unlawful: so the other unlawful taking doth not make the giving unlawful. Besides, it is lawful to suffer injury, though it be unlawful to offer injury; it is lawful to suffer injury, as Christ paid tribute, which was injury: but it is not lawful to offer injury; because there are six Commandements against it.

Mat. 17. 17

Now, to take Usury, is (as it were) to offer injury; but to give Usury, is (as it were) to suffer injury; therefore, though I may not take more than I lent, yet may I give more than I borrowed.

Moreover, I may compare giving of Usury to swearing: if a man swear without a cause, hee sinneth; but if he swear as the Word teacheth him to swear, he sinneth not: so, if a man borrow upon Usury, and borrow without cause, he sinneth, because he feedeth the Usurer; but else, as a man may swear in some case, so in some case a man may borrow upon Usury; that is, in case of necessity, when a man must needs borrow, and can borrow of none but Usurers.

Lastly, I may alledge, that Usury and Usurers are never read in the Scripture, but they signifie him that takes Usury, not him which gives Usury: and therefore the Scripture seemeth to forbid taking, but not giving.

Many reasons more are alledged, which I cannot refute; and therefore I will not contradict them: yet I mean not to decide the question, because I will not be mistaken. But if some should come unto me in that necessity and extremity which I can imagine, and ask, May I borrow mony of these Usurers to save my life, or my credit, or my living, seeing no man will lend me freely? I would answer him as the Prophet answered *Naaman*, Neither do, nor do not, but *go in peace*: I will not forbid thee, nor I will not condemn thee; but if thy Conscience condemn thee not, I think thy sin one of the least sins: and as *Naaman* prayed, *Lord be merciful unto me in this*; so I think the Lord will be merciful unto thee in this. But if thy Conscience go against it, then do it not; for it is sin to thee, though it bee free for another, because whatsoever is not done of faith, is sin. I charge you in the fear of God, that you do not mistake that which is said; for I know no learned Preacher, nor learned writer

2 King. 5. 12

Rom. 14. 23

ter of other minde. Yet lest I should mistake the matter, as I distinguished of lenders, so I will distinguish of borrowers.

If some may borrow upon Usury, it doth not follow that all may borrow upon Usury, because all have not the like cause; therefore do not say that I teach you to borrow upon Usury, for I think that the most in this City which borrow upon Usury, should not borrow as they do, because they rather maintain Usury than supply their necessity. Some I know borrow for meer necessity; if any may be allowed, those are they: but there is a kinde of borrowers in this City, which feed Usurers as the bellows kindle the fire, so they have no need to borrow, but because they would be rich, and richer, and richest of all, therefore they will imploy all the money which they can borrow, thinking to get more by the use of it, than the Usury of it doth come to. This maketh them sell their wares so dear, because they must not only gain the price, but the interest beside, and more than the interest too, or else they gain nothing. These borrowers are in another predicament than those which borrow for necessity: and therefore if they be not old enough to answer for themselves, I am too young to answer for them. There are other borrowers (as I have heard) which for some secret cause would seem barer and needier than they are, either because they would not be charged deeply with Subsidies, or else because they would compound with their Creditors for a little: therefore they will have always something for Usury, that their Creditors may think them bare of money; or that others may pity them in their charges: These are like those Foxes which have wealth enough to pay their debts, and yet lye in prison because they would defraud their Creditors. I doubt not but there be more sorts than I know, I cannot hunt every corner, because I want experience. But this is my conclusion, I would have no man pay interest unto Usurers but for necessity, even as a Traveller giveth his Purse unto a Thief, because he cannot chuse. Thus you have heard what I can say of them which take Usury, and them which give Usury.

Divers kinds of borrowers.

Note.

Now you would understand the last question; if you have been Usurers already, what you should do with that money which you have gained by Usury: surely even as *Zacheus* did,

What Usurers should do with their gains.

1 Sam. 12. 3 Luke 19. restore it again. If you cannot say as *Samuel* said, *Whose goods have I taken?* then you must say as *Zacheus* said, *Whose goods have I kept?* The best thing is, to do no man wrong; but the next to that is to make him amends. This God signifieth when he saith, *Put away the execrable thing from you*: that is, Let no unlawful thing stay in your hands, like the wedge of *Achan* which he had got by sin. The same Law serveth for all which is got wrongfully, which was instituted against Theeves, *Restore it again*: the reason of this Law is, because the sin is not remitted, until the debt be restored.

Josh. 6. 18

Exod. 22.

For as humility is the repentance of pride, and abstinence is the repentance of surfet, and alms is the repentance of covetousness, and forgiveness is the repentance of malice: so restitution is the repentance of Usury. As he which is not humble, doth not repent his pride, he which doth not abstain, doth not repent his gluttony; he which doth not forgive, doth not repent his malice; so he which doth not restore, doth not repent his Usury: for how can he be said to repent for his Usury, which liveth by Usury still? therefore *Daniel* saith to *Nebuchadnezzar*, *Break off thy sins by righteousness*: shewing that nothing but righteousness can break unrighteousness. As Diseases are healed by the contrary, so pride is healed by humility, gluttony by abstinence, malice by forgiveness, covetousness by alms, and Usury by restoring. This *Paul* calleth, *The revenge of a Christian*, when he takes revenge upon his sins, and punisheth his lusts, so that he maketh them do contrary to that which they would do. Therefore you must restore that which you have gotten by Usury, or else you do not repent of your Usury.

Dan. 4. 24

2 Cor. 7. 3

As a Camel when he comes home casteth off his burden at the door, that he may enter into his stable; so they which are laden with other mens goods, when they go to Heaven, must leave their burden where they had it, lest they be too gross to get in at the narrow gate. But as the Disciples of Christ said, *This is a hard speech*: so to them which have got most that they have by unlawful means, this is a hard speech, to bid them restore it again: there be two great rubs in the way.

John 6. 60

Two Objections.

First, the loss which they shall sustain, if they restore again all which they have got unjustly: Then the difficulty to restore it again

again to the right parties. If you ask me as *Amaziah* asked the Prophet, *How shall we do for those hundred talents?* How shall I live when all is gone that I have gotten wrongfully; I can say no more than the Prophet said to him, *The Lord is able to give thee more than this.* *Zacheus* did not fear how he should live, but *Zacheus* did fear to offend: so thou shouldest not fear to restore other mens goods, but thou shouldest fear to keep other mens goods; and as *Zacheus* lived when he had restored, so shalt thou live when thou hast restored. He which saith, *Try me if I will not pour down a blessing*; try him, whether hee will not pour down a blessing; for he hath promised to bless the Lender as well as the Sacrificer. He which is the Lord of all, can give thee more wealth than thou needest: but if you cannot restore to the Owner, nor to his Heirs, then give it to the poor, for they are the next heirs, and repent that thou hast kept it so long: but in no wise thou maist keep it unto thy self, because it is none of thine.

2 Chro. 25. 9

Luke 16.

Malac. 3. 10

Deut. 15. 10

When *Hezekiah* was like to dye, *Esay* said unto him, *Set thy things in order before thou dye.* That which he advised him, he adviseth all, set your things in order before you dye. What is this to set things in order, but to restore unto every one his own? When thou bequeatheſt thy body to the earth, then thy body is set in order: When thou bequeatheſt thy soul to God, then thy soul is set in order: When thou bequeatheſt thy goods to the Owners, then thy goods are set in order: Therefore if thou dye with other mens goods in thy hand, then thou dyest before thou hast set things in order, and then thou dyest in thy sins, and then no promise in all the Scripture appertaineth unto thee, because nothing is promised unto sinners, but unto penitent sinners.

Esay 38. 6

Therefore that you may not dye in your sins, it is necessary to make restitution before you dye, or else you dye in your sin, and are crossed out of all the joys of Heaven. Wherefore as *Abner* said to *Joab*; *Knowest thou not that it will be bitterness in the later end?* So remember whether this course will be sweet, or bitter in the end. If they bee Condemned which give not their own goods to them which need, like the rich Glutton; how can they bee saved which draw other

2 Sam. 2. 26

means goods from them, that have more need of theirs?

Thus you have heard the definition of Usury, and the derivation of it, and the unlawfulness of it, and the kindes of it, and the punishment of it, and the arguments which are alledged for it, and what may be thought of them which do not take Usury, but give Usury, and what they should do which have got their living by Usury.

Now seeing you may not be Usurers to men, let every man hereafter be an Usurer to God; which promiseth, If thou leave
Mat. 19. 26 father, or mother, or wife, or children, or house, or land for him; not ten in the hundred, but an hundred for ten, nay an hundred for one, and in the world to come life everlasting: that is, a thousand for one. That we may receive this Usury, let us pray that the words which we have heard out of this Psalm, may dwell with us till we dwell in heaven.

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# THE CHRISTIANS SACRIFICE.

To my late Auditors, the congregation of *Clement Danes*, all the good will which I can wish.

*BEloved in Christ Jesus, my first fruits, I have nothing but this mite to leave with you, which is the sum of all my Sermons: ye have heard it already, and as the Apostle calls the* Corinthians *his Epistle, so ye should be my Sermon; that is, my Sermon should be printed*
1 Cor. 2. 3 *in your hearts, as this is printed in paper. If you have not given your hearts to him that sent for them, now think that God hath sent for them again: and hear me writing, whom ye cannot hear speaking. Take not customs for religion, shun occasion as well as sin: seek the use of every thing, desire not to have your Kingdom here. And so I leave you all with Christ, (whom I have preached) to bring forth the fruit of that seed which is sown; beseeching you for all the love that you have of heaven, that yee would not count any thing in this world worthy to keep your hearts from God, but think of the day*

when.

*when yee shall give account for every Sermon which yee have heard, and he which hath called you in this prison, will glorifie you in his palace: where yee shall see him to whom yee have given your hearts, and enjoy that blessing of blessings, which makes all the world to worship him. The Father of our Lord Jesus Christ, which hath begun to draw you to his Kingdom, never leave you until you come unto it. Amen.*

Your late unworthy Servant
for the Lord.
*H. S.*

# THE CHRISTIANS SACRIFICE.

Prov. 23. 26.

*My Son, give me thy heart.*

TO binde all the Lessons together which ye have learned since I came, this sentence came unto my minde, *My Son, give me thy heart:* which is the sum of all that yee have heard, and shews in what chest you should lay up these treasures in your heart, and then give that heart to God, and he will keep all safe. Job. 22. 28 Luke 2. 19 Psal. 37. 31 Dan. 7. 28

A supplication is come (as it were) from God to man, that man would send God his heart, penned by *Solomon*, under the name of Wisdom, and directed to her Sons; Wisdom entreateth her sons that they would give her their hearts; this Wisdom is God, we by adoption are his sons, and our heart is that which Christ calls Spirit and Truth, without hypocrisie; *Give me that heart*, saith God. He which gives any thing to another, considers before what he loves, and gives that which he thinks will be accepted, that he may be loved for the gift: therefore *David*, as though he were at a stand, and sorrowed that he could not do enough for God, breaks forth to himself, *What shall I give unto the Lord, for all that he hath given me?* The Lord hearing (as it were) these sighes of his Servants, which care and study what they may do to please him, comes in their suspense, Prov. 9. 1 Rom. 8. 15 Gal. 4. 24 Joh. 4. 14 Psal. 116. 12

and like a friend which desires nothing but good will answer from heaven, *My son give me thy heart.* Under which sure he meaneth them beside which are suters always to him, and look still to receive like the Publicans, but never cast in their mind what they should give: therefore their tribute is set down by equal measure under the Kings Seal, Every man must *homage his heart.*

He which always gave, now craves, and he which craved always, now gives: Christ stands at the door like a poor man, and asketh not bread, nor clothes, nor lodging, which we should give to his members; but our heart, that is even the contents of all, and governor of mans house, which sits on the bench like a Judge, to give the charge, and teacheth the tongue to speak, the hand to work, the foot to walk, the ear to attend, the eye to observe, the mind to chuse, & the flesh to obey. That we must present to God like a burnt Sacrifice, wherein all is offered together, a wise tongue, a diligent hand, a wary foot, a watchful eye, an attentive ear, an humble minde, an obedient flesh, put all together, and it is but the heart: *My son* (saith God) *give me thy heart.* Here thou art a Giver, God the Petitioner; the heart the gift, which he claimeth by the name of a Son: should God be a supplicant unto thee and me? but that our unthankfulness condemns us, that for all the things which he hath given unto us, we never considered yet what we should give unto him before he asked: He is fain to put in his Petition like a Suter, and say, *Give me thy heart.*

Levit. 1. 9. & 13.

Mark what God hath chosen for himself: not that which any other should lose by, like the demands of them which care for none but themselves; but that, which being given to God, moves us to give unto every man his due, as *Zacheus*, when he gave his heart to Christ, parted his goods to the poor, and restored to all, that which he had gotten by wrong.

Luke 19. 1

Once God required Offerings and Sacrifices, which men were unwilling to give, because it was a dear service of God: but now he saith, that the heart is more than all burnt offerings and sacrifices. *Jacob* loved *Joseph* more than all his brethren: so God loveth the heart more than all her fellows; this mite God will have for all his benefices, which we may best afford him. Thy alms

Mal. 1. 13. & 3. 13
Mark 12. 23
Gen. 37.

alms to the poor, thy counsel to the simple, thy inheritance to thy children, thy tribute to *Cæsar*, but thy heart to God: he which is a Spirit, requires the spirit, and delights to dwell in the hearts of men. Here God plants himself as in a Castle, which is always beseiged with the world, the flesh, and the devil. If the enemy get a thought, or a word, or a work, yet he hath but raced the walls; but if it take the heart, then the fortress is lost. For that time, all our thoughts, words, and works, are captive unto him: he bids them go, and they go; do, and they do it. Joh. 4. 24

That man is like *Esau*, which had an inheritance, which had a heart, but now he hath not possession of his own: therefore give God thy heart that he may keep it, not a peece of thy heart, not a roome in thy heart, but thy heart. The heart divided dyeth. God is not like the Mother which would have the childe divided: but like the Natural Mother, which said, Rather than it should be divided, let her take all. Let the Devil have all, if he which gave it be not worthy of it. God hath no Copesmate, therefore he will have no parting of stakes, but all or none; and therefore he which askes here thy heart, in the fifth of *Deutronomy*, and the fifth verse, asketh *all thy heart, all thy soul, all thy strength*; thrice he requireth *all*, lest we should keep a thought behind: yet it is thy heart, that is, *a vain heart, a barren heart, a sinful heart*, until thou give it unto God, and then it is the *Spouse of Christ, the temple of the holy Ghost*, and the *Image of God*, so changed, and formed, and refined, that God calls it, *a new heart*. Gen. 25. 24. Esay 47. 17 Eccles. 11. 9 1 Cor. 2. 16 1 Cor. 6. 19

Some have a *double heart*, as it is in the twelfth Psalm: but God acknowledgeth but one heart, saying, *Give me thy heart*, not give thy hearts; declaring that a single heart is pleasing unto him, and that they which have a double heart, *a heart and a heart*, have never a good heart. Psal. 12. 2

God doth not require the heart, as though he required no more but the heart, like the Pope, which saith, give me thy heart, it sufficeth. To maintain his Papists pendant and crenchant, which live amongst Christians; he requireth nothing of such but their heart, that they may worship God with their lips, but dissemble their religion, and forswear their opinion, and come to Sermons, and subscribe to our Lawes, and learn Protes-

ſtants; as the Devil licenſeth Witches to ſeem Chriſtians, ſo they give him their heart, he diſpenceth with them to diſſemble, and give the reſt as they liſt: but God requireth the heart, becauſe we ſhould not diſſemble: for in the twelfth to the *Romans*, he commandeth the body too, *Offer up your bodies*; which we cannot do, unleſs we give the heart, and hand, and tongue, and eyes, and ears, and all; for the body is all: but the heart is chief in requeſt, becauſe if there be any goodneſs, it lies in the heart, and becauſe he which gives the heart, gives all: for out of the abundance of the heart the mouth ſpeaketh, the hand worketh, the eye looketh, the ear liſteneth, the foot walketh to do good or evil.

Rom. 12. 1

Luke 6. 45

Therefore there is ſuch ſtriſe for the heart, as there was for *Moſes* body: Give it me, ſaith the Lord; give it me, ſaith the Tempter: give it me, ſaith the Pope; give it me, ſaith riches; give it me, ſaith pleaſure; as though thou muſt needs give it: now here is the choyce, whether thou wilt give it to God, or to the Devil; Gods heart, or the Devils heart, whoſe wilt thou be?

Thus doth man hang in a ballance, like a young Virgin which hath many Suters; ſome ſhe fancieth for parentage, ſome for perſonage, ſome for friends, ſome for wealth, ſome for wit, ſome for vertue, and after all, chuſeth the worſt of all: ſo the heart hath ſo many Suters beſide God, that ſometimes ſhe marrieth with one, ſometimes with another, the World keeps her, the Fleſh keeps her, the Devil keeps her; which have no more intereſt in her, than *Herod* to his Siſter, but ſeek her ſpoyl like them that marry for riches, are glad when one dyes, that another may come. Theſe Suters are like *Abſolon*, which did not ſeek the hearts of the people, like *David*, but ſtole them with flattery and lies: but God would have thee *give thy heart*.

Mat. 14. 14

2. Sam. 5. 6

As a man conſiders what he doth when he gives: ſo God licenſeth us to conſider of that which we do for him, whether he deſerves it, whether we owe it, whether he can require it, leſt it ſhould come againſt our will, therefore *give me*, ſaith God: as though he would not ſtrain upon us, or take from us: but if thou wilt give him thy heart, then he accepts it; it muſt come freely like a gift, as his bleſſings come to us, and then his demand is granted. Here is no reſpect of time, how long thou maiſt

ſtay

stay: nor how long he will keep it, but give it, in the present time, as though he would have it out of hand while he asketh, before you go out of the Church: for what can we ask of him, while we deny him but one thing when he asks of us? therefore consider who is a Suter to you. Now I am a Collector for God, to gather hearts: either you must grant him or deny him, think who shall lose by it, if thou wilt not pay thy Landlord his rent. How many Subjects would rejoyce if they had any thing to give to their Prince, and pray her to accept it, and be glad if she would take it, that they might but say, I have given a Present to the Queen? So *Mary* rejoyced that she had a little Oyl to sprinkle upon Christ, but she would take no money for it. Yea the widow of *Zarephah* was so joyfull that she had a little food for the Prophet, that she spared it from her childe, and her self, to serve him first. So they which love the Lord, like his Disciples, which left all to follow him, had rather that he should have their riches, their honours, their hearts, and their lives, than they themselves. Luke 5. 11.

Why is *David* called *a man after Gods own heart*, but because when God said, *Give me thy heart*, his spirit answered like an Eecho, I give thee my heart? Is God so desirous of my heart? What good can my heart do to God? it is not worthy to come under his roof: I would I had a better gift to send unto my Lord, go my heart to thy Maker: the Bridegroom hath sent for thee, put on thy Wedding garment, for the King himself will marry thee. Who is not sorry now that he did not give his heart before? Is he not worthy to dye, which will take his heart from him that made it, from him that redeemed it, from him which preserves it, from him that will glorifie it, to give it unto him which will infect it, torment it, condemn it? Will a servant reach the Cup to a stranger, when his Master calls for it? or will a man sell his Coat if he have no more? What doest thou reserve for God when thou hast given Satan thy heart? Christ hath promised to come and dwell with thee: where shall he stay, where shall he dine, if the chamber be taken up, and the heart let forth to another? Thou art but a Tenant, and yet thou takest his house over his head, and plaiest in it whom thou wilt, as if thou were Land-lord. 1 Sam. 13. 14. Revel. 3. 20.

Canst

Ceaſe thou poſſeſs another mans goods, but he will moleſt thee, and trouble thee, until he have his own: and doſt thou think to keep that which is Gods, and hold it in peace? No, he will never ſuffer thee to reſt, but cry upon thee day and night: as *Moſes* vexed *Pharaoh* until he let the people go; ſo thou ſhalt bee diſtracted with fears and thoughts, as one plague followed another, until thou let thy heart go, that it may ſerve God: for as if a man ſhould pull out thy heart, and take it from thee, ſo grievous is it to God to keep thy heart from him.

2 Sam. 3. 8
Exod. 8. 13 & 9. 28
Acts 16. 14
Exod. 8. & 9. & 10.

Therefore let all ſuters have their anſwer, that thy heart is married already. As *Iſaac* anſwered *Eſau*, Jacob *have I bleſſed and he ſhall be bleſſed*: ſo thou maiſt ſay, God hath my heart and he ſhall have it; and them that crave it hereafter, ſend them to Chriſt for it, for it is not thine to give, if thou haſt given it to God already. But take heed thy heart do not lye to thy ſelf, and ſay it is God when it is the worlds; like *Jeroboams* Wife, which would not ſeem to be *Jeroboams* wife. By this thou ſhalt know whether thou haſt given it to him or no; if the heart bee gone, all will follow. As the Sun riſeth firſt, and then the Beaſts ariſe from their Dens, the Fowls from their Nefts, and Men from their Beds; ſo when the heart ſets forward to God, all the members will follow after it, the tongue will praiſe him, the foot will follow him, the eat will attend him, the eye will watch him, the hand will ſerve him, nothing will ſtay after the heart; but every one goes like hand-maids after their miſtris: this Chriſt verified, ſaying, Make clean within, and all will bee clean: therefore the Publican did bear upon his heart, as though he were angry with it, becauſe it did not waken all the reſt; ſhewing that as the Father gave us all, when hee gave his Son: ſo we give him all when we give our hearts. This is the melody which *Paul* ſpeaketh of, *Ephes.* 5. 19. *Make melody to the Lord in your hearts*: ſhewing, that there is a conſort of all the members, when the heart is in tune, and that it ſounds ſweet melody in the ears of God, and makes us rejoyce while we ſerve him. We have example hereof in Chriſt, which ſaid it was meat and drink unto him to do his Fathers will: and in *David*, which danced before the Ark: and in the *Iſraelites*, of

2 King. 24. 8

Gen. 27.

Pſal. 123. 2
Mat. 13. 26

Rom. 8. 32

John 4. 34
2 Sam. 6. 14
1 Chron. 29. 9

whom

whom it is said, that they rejoyced, when they offered freely with their heart unto the Lord.

Therefore *Salomon* picking out the heart for God, saith as though he would set out the pleasantest, and surest, and easiest way to serve him, without any grudging, or trouble or weariness. Touch but the first linke, all the rest will follow: so set the heart a going, and it is like the poize of a Clock, which turns all the Wheels one way; such an oyl is upon the heart, which makes all nimble and diligent about it: therefore it is almost as easie to speak well, and do well, as to think well. If the heart indite a good matter, no marvel though the tongue be the pen of a ready writer: but if the heart be dull, all is like a left hand, so unapt, and untoward, that it cannot turn it self to any good. Pſal. 45. 1.

Therefore Gods Suites have so hard passage in these Counsels, Judgements, and Parliaments, because they do not give him their hearts, which should be the first offering of all: if they would give him their hearts before they sit down to hear his cause, they could not deny him any thing that is for his honour, though it were against their profit: but as Christ saith, *Not my will but thy will*: so they would say, It is not our kingdom, but thy kingdom; it is not our Church, but thy Church: therefore not our will, but thy will; not our law, but thy law; not our discipline, but thy discipline reign in it; and all that give their hearts subscribe to this: the rest say, not thy will, but our will; not thy law, but our law; not thy discipline, but our discipline; because as the Apostle saith, *They seek their own glory, and not Christs*, Phil. 2. 21. This hath been the rob ever since Antichrist was first resisted. *Herod* could not see how he should be King, if Christ should reign: therefore as the Image-makers cried, and stormed, when Images should go down, alledging that they lived by that Craft: so, if you mark what kind of men they were which did preach and write, and labour so hotly against religion, it is they that were like to lose some of their dignities, or their commodities by it. Mat. 26. 39. Mat. 2. 3. Act. 19. 25.

The Scribes and Pharisees resisted Christ more than the people, because he denounced wo to them, and misliked that they should be called Rabbi: how hard is it to follow Christ, when he saith, *Leave all?* nay, if he bid us leave any thing for him, though Joh. 11. 48. Mat. 23. 7. Mark 10. 22.

though we should leave our selves: Mat. 16. 24. The tongue will not praise, because the heart doth not love, the ear doth not hear, because the heart doth not minde, the hand doth not give, because the heart doth not pitty: the foot will not go, because the Heart doth not stirre: all stay upon the heart, like the Captain that should give the onset. Thus to shew that he deserveth all, the Lord requireth that which bringeth all.

Eccl. 1. 13 & 14

Secondly, God requireth the heart, shewing that all the things of this world are not worthy of it, not a peece of it, not a thought, unlesse it be to contemne them, as *Salomon* thought of vanity: for if the heart be the temple of God, he which giveth it to any thing else, committeth Sacrilege, and breaketh that commandement, *Give unto God that which is Gods*; Mat. 22. 21.

Psal. 4. 4 Job 22. 2

Thirdly, That all should consent so with the heart, that we should speak as if our heart did speak, pray as if our heart did pray, hear as if our heart did hear, give as if our heart did give, remit as if our heart did remit, and counsel as if our heart did counsel, as the Apostle saith, *Do all things heartily*, Col. 3. 23. which if we could keep, nothing that we do should any way trouble us, because nothing is troublesome, but that which goeth against the Heart.

Fourthly, That we should serve God for himself, and not for our selves, as he which gives his heart, doth all for love: this Christ requires, when hee cast off that Disciple that offered to follow him for advantage. *The birds have nests, and the Foxes*

Mat. 8. 19

*have holes*, (saith Christ) *but the son of man hath not a place to hide his head*: shewing his Disciple, if he will follow him he must not look for a place to hide his head: we must leave all to

Mat. 4. 20 John 9. 26

follow Christ, as *Peter* did, and not seek all by following him, as they that went after him for bread.

Fifthly, that we should not serve God by fits, as we use to pray when the night comes, to hear when the Sabbath comes, to fast when Lent comes, to repent when death comes: but the service of the heart is a continual service, like that in 1 *Thes.* 5. 16. *rejoyce evermore, pray continually, in all things give thanks*.

1 Thes. 5. 16

Who is this which rejoyceth, & prayeth, & thanketh continually The tongue prayeth but sometime, the ear attendeth but some-

time,

time, the hand giveth but some time: but the heart prayeth, and praiseth, and worshippeth always: a man may serve God alway with his heart and never be weary, because the heart cannot serve him, unless it rejoyce in his service: and therefore the *Israelites* praised God with Musick, which did not delight God, but shewed that they delighted in his service, as they did in Musick. But if the tongue, or the hand, or the ear, think to serve God without the heart, it is the irksomest occupation in the World, the hour of tediousness, like a long Sickness, he is tired before he begin, and thinketh himself in the Stocks, until the Sermon be ended, and until his Prayer be done, that he may be at liberty, and return to his old bias again. 1 Chro. 15. 28

Lastly, this shews how God mislikes our coldness in hearing, or praying, if we cannot say with the Virgin in *Luke*, the first chapter, and fix and fortieth verse, *My soul doth magnifie the Lord*. All that comes short of this is hypocrisie, and pleaseth God like the offering of *Cain*. As *Joseph* charged his brethren that they should not come to him for corn, unless they brought *Benjamin* unto him, whom they left at home: so God will not have us to speak to him, nor come to him for any thing, unless we bring our hearts unto him, which we leave behinde. The tongue without the heart is a flattering tongue; the eye without the heart is a wicked eye; the ear without the heart is a vain ear; the hand without the heart is a false hand. Dost thou think that God will accept a flattering tongue, a wicked eye, a vain ear, a false hand: which rejecteth a Sacrifice if it bee but lean, or bruised? No, saith *Paul*, in his first Epistle to the *Corinthians*, chap. 13. vers. 1. *If I give all that I have, and not love*, that is, give not my heart, *it availeth me nothing*: hee saith not, that they which give not their heart, give nothing, but that they shall have nothing for such offerings: he which brings but a mite, and brings his heart, brings more than he which offers a talent, and he shall go away more justified than he which said, *All these have I kept from my youth upward*: for God is not mocked, but knows how much is behinde, though *Ananias* seem to bring all. Hee marks how I speak, and how you hear, and how we pray in this place; and if it come not from the heart, he repels it as fast as it goes up, like the smoke Luke 1. 46 Gen. 4. 5 Gen. 42. 15 Mark 15. 8 Luke 22. 22. 23, 24 1 Cor. 13. 1 Mark 12. 42 Mat. 19. 20 Gal. 6. 7 Acts 5. 3.

which

which climbes towards Heaven, but never comes there. Me thinks when he hath the gift, he hath the heart too; but God when he hath the gift, calls for the heart still: the Pharisees Prayer, the Harlots Vow, the Traytors Kiss, the Sacrifice of *Cain*, the feast of *Jezabel*, the Oblations of *Ananias*, the Tear of *Esau*, are nothing to him, but still he cries, Bring thy heart or bring nothing; like a jealous Husband, when he hath a Wife, yet he is jealous whether he hath her heart or no; so whatsoever thou do, yet God is jealous still, and respects not what thou doest, but whether thou do it from thy heart; that is, of meer love toward him. If *Pilate* had washed his heart when hee washed his hands, he had been cleaner than *Naaman*, when he came out of *Jordan*; if the *Sichemites* had Circumcised their heart, when they Circumcised their flesh, they had saved their soul when they lost their lives: if *Cain* had offered his heart when he offered the fruits, his Offering had been as acceptable as *Abels*. But as Swines-flesh was like Sheeps-flesh, yet was not accepted, because it came from an unclean beast: so *Cains* Offering, *Pilates* washing, the *Sichemites* Circumcision, the *Pharisees* Prayer, and Fasts, and Almes, were as fair as the Apostles; yet they had no reward, but *Woe to you Hypocrites*, because they wanted the heart; which is like the fire that kindleth the Sacrifice. But will he require our prayers, and fasts, and almes, as he did theirs? yea, saith Christ, *Except your righteousness exceed the Pharisees*, that is, except we give our heart beside our lips, and our ears, and our almes which they gave, *we shall not enter into the Kingdom of heaven*; because our righteousnes doth not exceed the righteousnes of the Pharisees, but their righteousnes very far exceedeth ours.

Psal. 72. 1. Mat. 27. 42 2 King. 5. 13 Gen. 34. 22 Gen. 4. 3 Luke 20. 2 Mat. 23. 1 King. 18. 25 Mat. 5. 20

Christ doth not bid them *woe*, because they were Pharisees, as we are not, but because they were Hypocrites as we are. God delights himself in giving, and therefore he loveth a cheerful giver: but he cannot give cheerfully, which gives not his heart. Therefore, as *Judas* thought the oyl spent which was poured upon Christ, & wished the price of it in his purse: so they grutch and grieve when they should do good, and think: Shall I give it? Can I spare it? What wil it bring? So the good work dyeth in the birth, like a bird which droupeth in the hand, while the head

Micha 7. 18 1 Cor. 9. 7 Mat. 26. 9

consider

considers whether he shall let her go, or hold her still: as easie to wring *Hercules* club out of his fists, as to wring a penitent tear from their eyes, a faithful prayer from their lips, or a good thought from their heart, which cannot afford the heart it self: all is too much, which they do, and they think God more beholding to them for blurting out a *Pater noster*, or saying a Sermon, or fasting a Friday, than they to him for all his benefits: and when they have done, what is their reward? *Woe be unto you*, like the Scribes and Pharisees, because you give not your hearts but your mouthes: therefore we do but vex our selves, and lose our labour, thinking to make God believe that we pray, when indeed our lips do but pray: whereby it comes to pass as wee serve him, so he serveth us, our peace is not in deed, but in word, our joy is not in heart but in countenance: a false comfort, like our false worship; for he which giveth God his lips instead of his heart, teacheth God to give him stones instead of bread, that is, a shadow of comfort for comfort it self. Mat. 23. 1. Mat. 15. 8.

Now when we have given God fair words, and long prayers, and solemn fasts, and mourning countenances, hee puts in but a word more to fill up the sacrifice, *Give me thy heart*, and it sufficeth. It is like the last sute of *Abraham*, when he said to God, *I will speak but this once*: so if thou wilt hear him in this, hee will ask no more: therefore now conclude, whether God shall have thy heart or nothing: if thou consider what right he hath to ask it, and what cause thou hast to give it, thou canst not keep it till I end my Sermon.

Of all the Suters which come unto you, it seems there is none which hath any title to claime the heart but God, which challengeth it by the name of a Son; as if he should say, Thou shalt give it to thy Father, which gave it to thee: Art thou my Son? My Sons give me their hearts, and by this they know that I am their Father, if I dwell in their hearts; for the heart is the Temple of God; therefore if thou be his Son, thou wilt give him thy heart, because thy Father desires it, thy Maker desires it, thy Redeemer desires it, thy Saviour desires it, thy Lord, and thy King, and thy Master desires it, which hath given his Son for a Ransome, his Spirit for a Pledge, his Word for a Guide, the World for a Walk, and reserves a Kingdom for Mal. 1. 6. 1 Cor. 4. 16. Rom. 8. 32.

thine

thine inheritance. Canst thou deny him any thing which hath given the Heir for the Servant, his beloved for his enemy, the best for the worst? Canst thou deny him any thing, whose goodness Created us, whose favour Elected us, whose mercy Redeemed us, whose wisdom converteth us, whose grace preserved us, whose glory shall glorifie us! O, if thou knewest (as Christ said to the woman of *Samaria*, when she buckt to give him water) if thou knewest who it is which saith unto thee, *Give me thy heart*, thou wouldest say unto him as *Peter* did, when Christ would wash his feet, *Lord, not my feet only, but my hands and my head*; not my heart only, but all my body, and my thoughts, and my words, and my works, and my goods, and my life, take all that thou hast given. For why should we not give him our hearts as well as our lips, unless we mean to deceive him with words for deeds? If *Abraham* gave *Lot* leave to chuse what part he did like, shall we not give God leave to chuse that which he liketh? If he did not love thee, he would not require thy heart; for they which love, require the heart. The Master requires labour, the Landlord requires service, the Captain requires fight: but he that requires the heart, requires it for love, for the heart is love. We will give him little, if we will not give him that which he askes for love toward our selves: though he say, give it, yet indeed hee hath bought it, and that dearly, with the deerest bloud that ever was shed. Hee gave thee his heart before he desired thy heart, but a heart for a heart, a living heart for a heart which dyed: thou doest not lose thy life, as he did for thee, but thou bestowest thy life to glorifie him: thou doest not part from thy heart when thou givest it, but he doth keep it for thee, lest the Serpent should steal it from thee, as he stole Paradise from *Adam*, when it was in his own custody. He can keep it better than we, and he will keep it if wee commit it to him, and lay it in a bed of peace, and lap it with joy, and none shall take it out of his hands. Therefore, if ye ask me why you should give your hearts to God? I do not answer like the Disciples which went for the Asse and Colt, *The Lord hath need*, but we we have need: for unless we give our souls, how can he have them? and unless we have them, how can hee save them? Therefore we have need. If ever the saying were

Joh. 4. 10

Joh. 13. 9

Gen. 13. 8, 9

Psal. 32. 5
1 Pet. 1. 18, 19

Gen. 3. 1.
Psal. 31. 5. 7
Joh. 10. 28

Mat. 21. 3

true

true (*It is more blessed to give than take*) more blessed are they which do give their hearts to God, than they which take possession of the world. *Abigail* did not gain so much by her gift to *David*, as we for our gift to God: for she was married unto *David*, but we are married unto Christ: of whom the Church glorying in the 5. of *Cant.* that *my beloved is like a hart or hind*: what heart could not be loved of him, though it do not love him? Who can assoil this riddle? We would have Christ our Bridegroom, and yet we will not bee his spouse. I would have him take my heart, and yet I will not give it. How should I be keeping, or saving it, or glorifying it, if I had it away, like the servant that buried his talent in the earth? So much as I keep from God, so much I keep from heaven, and will not suffer him to glorify it: as if I did wish one part to be saved, and another damned. Hee which would have his heart sanctified, and comforted, and enlightened, and will not give it to God which should do it, is like a woman which would have her dough leavened, and layeth her dough in one place, and the leaven in another, where one cannot touch the other: then commeth the tempter and takes them asunder, and seazeth upon the heart, because hee finds her alone. This is his seed time, now he enters into it, and fils it with his poyson, till the Temple of God be the sink of sinne, and the heart which should be the seat of holinesse, grace and wisdome, a heart of pride, a heart of envy, a heart of lust, more like a belly than a heart. How many things lodge in the heart, when God is not there? It is a world to think how the divine soul, which descended from heaven to bring forth fruit, is become a fit soil for every weed: whereby we may see what hearts we have before we give them to God.

Therefore now ask your hearts, whose they are, and how they are moved with these words? how many here will give to this collection? whose heart is gone up unto him since I began to speak? Here one, and there one runs up the ladder like the Angels that *Jacob* saw in his dream, and sing with *David*, *My heart is prepared, my heart is prepared*: & why not thou as well as he? Doth he not send for all alike? Wilt thou be the thorn, not the stone, or the high way, where the seed doth lose his fruit? Why chaddest thou father, be compelled than invited,

Act. 20. 35

1 Sam. 25. 43

Mat. 26. 24

Gen. 28. 13

Psal. 108. 1

Mat. 13

Mat.

among

I since

since thou art called to a Banquet? How many hearts more might we draw to God, if all that be here would go to him this day? But thus it stands, God hath sent unto us for our hearts, and we answer him as the husbandman of the vineyard, when he sent for fruits, or as *Nabal* answered *David* when he sent for food, *Who is David?* or who is the Lord, that I should take my heart from my pleasure and sin, and give it unto him? Thus we demur upon the cause when we should give, whether we should give or no, and ask the flesh, and our lusts, and our pleasures: and if the devil will not give his assent, then we return an excuse, it is not mine to give: or if thou canst get the devils good will, I will not stand; or let sin and pleasure have it for a while, and when they have done with it, then God shall have it. Thus every thing which should bee thrown out, hath a place in our heart; and hee which should be received in, can have no room there, though he would open the doors of heaven, if we would open the doors of our hearts, that the King of glory might come in.

Mat. 21. 23
2 Sam. 25. 10
Psal. 24. 4

What shall become of those hearts, when hee which craves them now, shall judge them hereafter? Then shall they stand like *Esau*, and see them blessed like *Jacob* which gave their hearts; and cry themselves, as he did to his father *Isaac*, Hast thou not reserved a blessing for us? What a heavy heart will it bee then, when it may not joy any longer here, and the joys of heaven are shut against it? and he which desired it, will not have it, because it comes like the foolish virgins, when the doors of mercy are shut.

Gen. 27. 36
Mat. 25. 12

Thus ye have heard what God requires for all that he hath given you, and how all your services are lost until you bring it. What shall I wish you now before my departure? I wish you would give all your hearts to God while I speak, that ye might have a Kingdome for them. Send for your hearts where they are wandring, one from the Bank, another from the Tavern, another from the Shop, another from the Theaters; call them home and give them all to God, and see how he will welcome them, as the father imbraceth the Son. If your hearts were with God, durst the devil fetch them? durst those sins come at them? Even as *Dina* was deflowred when she strayed from home

Luke 15. 22
Gen. 34. 2

home: so is the heart when it straieth from God. Therefore call thy members together, and let them sast like a quest of twelve men, untill they consent upon the law, before any more tearms passe, to give God his right; and let him take the heart which hee wooeth, which he would marry, which hee would endow with all his goods, and make it the heir of the Crown. When you pray, let your heart pray; when you hear, let your heart hear; when you give, let your heart give; whatsoever you do, set the heart to do it: and if it be not so perfect as it should or ought to bee, yet it shall bee accepted for the friend that gives it. Prov. 3. 1 Dan. 10. 12

Now if you cannot command your hearts to turn unto God, because the devil pleads custome, and the flesh will not agree to leave her possessions, then remember what Christ saith, *When you give alms, let not your left hand know what the right hand doth*: so the flesh must not know what the spirit doth. Thou must not make thy lust of counsel: but as *Abraham* when hee was bid to offer his son, rose up betime, and left his wife at home, and never made *Sara* privy, lest she should stop him, being more tender over her child (like women) than the father is: so thou must give thy heart to God, before the flesh hear of it: for if *Abigail* had consulted with *Nabal*, whether shee should have supplied *David* with victuals or no, when he sent: the miser would never have consented, which scolded so soon as he heard of it: therefore shee went alone, and gave that which he asked, and never told her husband what shee would do, lest he should hinder her, which sought her welfare and his too: so wee should steal our hearts from the world, as the world stole them from us, and transport them to God when the flesh is asleep. Mat. 6. 3 Gen. 21. 6 1 Sam. 25. 18

I have but one day more to teach you all that you must learn of me: therefore I would hold you here until you assent to give all your hearts to God. If ye give them not now, where have I cast the seed, and how have you heard all this year? If ye will give them now, ye shall bee adopted this day the sonnes of God, and I shall leave you in the bosome of Christ, which will give you heaven for your hearts. The Lord Iesus grant that my words be not the savour of death unto any soul here, but that you may 1 Cor. 2. 16

go in strength thereof, through prosperity and adversity, till you hear that comfort from heaven, *Come ye blessed and receive the inheritance prepared for you.* Mat. 25. 34

# THE TRUE TRIALL OF THE SPIRITS.

1 Thes. 5. 19, &c.

19 *Quench not the spirit.*

20 *Despise not prophecying.*

21 *Try all things, and keep that which is good.*

22 *Abstain from all appearance of evil.*

IN the last time, when I spake of these words, *In all things give thanks*, and *Quench not the Spirit*: touching the first, I shewed you that it is an easier thing to obtain of God, than to be thankful to him: for more have gone away speechless, than have gone away thankers. Then, how the wicked are beholden to God, as well as the just: and therefore is said, that the Sun doth shine upon the just and the unjust. Then how *Jacob* came not so barely to *Laban*, when he brought nothing with him but his staffe in his hand, as man commeth into this world, without strength or staffe to sustain him: which made the Apostle to ask, *What have you which you have not received?* Therefore, to teach man to be thankful unto his Maker: he was not made in Paradise, the place of joy and happinesse: but being made out of Paradise, hee was brought into Paradise, to shew how all his joy and happinesse came from God, and not from nature, that he might know where to bestow his thanks. Therefore *David* to perswade all men to thankfulnesse, saith *It is good and pleasant thing to be thankful.* If he had said no more but good, all which love goodnesse are bound to be thankful: but when he saith not only good but pleasant too, all which love pleasure are bound to be thankful: and therefore as *Peters* mother in law so soone as Christ healed her of a fever, rose up immediately to ministers unto him; so we, so soone as Christ hath done any thing for

Luke 17. 17

Mat. 5. 45

Gen. 19. 13

1 Cor. 4. 4

Gen. 2. 8

Psal. 147. 1

Mat. 8.

for us, should rise up immediately to serve him. And as *Annah*, when shee had received a son from God, did consecrate him to God again: so whatsoever we receive of God, we must give it to God again; that is, use it to his glory, and make it one of our means to serve him: for all things which we receive in this life, are given unto us, lest we should want any means to serve God. Then because the Apostle requireth *thanks* for all things, I shewed you, that he is not thankful before God, which thanks him only for his benefits; but hee is thankfull indeed, which thanks him for his chastisement. It may be, while the Lord giveth, many will say, *Blessed be the name of the Lord.* But when the Lord taketh, who will say, *Blessed be the name of the Lord?* When the Lord did take, *Job* said, *Blessed be the name of the Lord.* There is one example then of *Pauls* doctrin, which *in all things gave thanks*. The Prophet *David* saith, *Thy staffe & thyrod have comforted me* there is another example of *Pauls* doctrin, which gave thanks unto God for his rod: for an obedient child doth not only kisse the hand which giveth, but the rod which beateth.

1 Sam. 1

Job 1

Psal. 23. 4

After speaking of those words *Quench not the Spirit*; I shewed you, that the spirit doth signify the gifts and motions of the Spirit. The Spirit in the third of *Matthew*, is likened to fire, and therefore *Paul* saith well, *Quench not the Spirit*, because first be quenched.

Mat. 3

Here I took occasion to speak of zeal, which is the fire of the Spirit: shewing you, that God is pleased with zeal, as men are pleased with love: but as Christ did baptise with fire, so *John* did baptise with water, and as the holy Ghost descended with fire, so he did descend with wind, that cooleth fire: shewing, that our zeal should be a temperate zeal, as our Masters was. *Isaiah* was commanded to cry, but not to roar: the Jews might not gather too much Manna, no more than they might gather too little. As there is a measure in knowledge, so there is a measure in zeal: that is, be zealous according to discretion, as *Paul* saith, *Be wise according to sobriety*. The Disciples were commended for their zeal, when they left all to follow Christ: but Christ reproved them for their zeal, when they would pray for fire from heaven to consume the Samaritans. Therefore zeal and discretion united together, are like the two Lions which supported

Of zeal.

Mat. 3. 11

Act. 2

Esay 6. 8

Exod. 16. 18

Rom. 12. 3

Mark 10. 28

Luke 9. 59

1 King. 20 the Throne of *Salomon*: and hee which hath them both, is like *Moses* for his mildneſſe, and like *Phineas* for his fervency: therefore as is wine tempered with water, ſo let diſcretion temper zeal. But I need not bring water to quench that fire that is out already: I would rather I could ſay of you, You are too zealous, Act. 17. 22 as *Paul* told the *Athenians*, they were too ſuperſtitious. But our ſickneſs is not a hot ſickneſſe, but a cold ſickneſs: the hot body is diſtempered, but the cold body is dead. Zeal was never infamous before our days, the Papiſts are commended if they be zealous; but the Proteſtant, if he be zealous, is held in deriſion.

How the Spirit is quenched. Then I ſhewed you how the ſpirit is quenched; as a man doth quench his reaſon with over-much wine: and therefore we ſay, When the wine is in, the wit is out; becauſe before, he ſeems to have reaſon, and now he ſeems to have none: ſo our zeal, and our faith, and our love are quenched with ſinne. Every vain thought, and every idle word, and every wicked deed, is like ſo many drops to quench the ſpirit of God. Some quench it with the buſineſſe of this world; ſome quench it with the luſts of the fleſh; ſome quench it with the cares of the minde; ſome quench it with long delays; that is, not plying the motion when it commeth, but croſſing the good thoughts with bad thoughts, and doing a thing, when the Spirit ſaith, Do it not; as *Ahab* went to battel after hee was forbidden. Sometime a man ſhall feel himſelf ſtirred to a good work, as though he were led to it by the hand; and again, he ſhall be frighted from ſome evill thing, as though he were reproved in his ear: then, if he reſiſt, hee ſhall ſtraight feel the Spirit going out of him, and hear a voice pronouncing him guilty, and he ſhall hardly recover his Eph. 4. 30 peace again. Therefore *Paul* ſaith, *Grieve not the Spirit*; ſhewing, that the ſpirit is often grieved, before it be quenched; and that when a man begins to grieve, and check, and perſecute the Spirit, lightly hee never ceaſeth untill hee have quenched it; that is, untill he ſeem to have no ſpirit at all, but walketh like a lump of fleſh.

After *Quench not the ſpirit*, followeth, *Deſpiſe not prophecying*: In the end of this Epiſtle, *Paul* ſpeaketh like a father which is come to the end of his life; who becauſe he hath but a while to ſpeak heapeth his leſſons together, which he would have his

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sons remember when he is gone: so *Paul*, as though he were set to give good counsell, and had not leisure to speak that hee would, sendeth the *Thessalonians* a brief of his mind, which their meditation should after amplify and expound unto them.

His first advice is, *Quench not the spirit*: that is, when a good motion commeth, welcome it like a friend, and crosse it not with thy lusts. The second admonition teacheth how the first should be kept, *Despise not prophecying*, and the spirit will not quench, because prophecying doth kindle it. The third admonition teacheth how to make fruit of the second; Try the Doctrins of them which propheſy, and thou shalt not beleeve errour for truth, but hold the best. The fourth admonition is the summe of all, and it commeth last, because it is longest in learning, that is, *Abstain from all appearance of evil*. This is the sum of all, for he which can abstain not only from evil, but from the appearance of evil, is so perfect as a man can be in this sinfull life: put all these together, and it is as if *Paul* should say, Quench not the spirit by despising of prophecying; neither despise prophecying, because all do not propheſy alike: but rather when you hear some preach one way, and some another, when you see some follow him, and others follow him, do you try the doctrins by the Scripture, as the men of *Berœa* did, and chuse that which is best, and soundest, and truest, having alway such an eye to the truth, that you abstain from all appearance of error: so jealous the Holy Ghost would have us of our faith, that wee set no article upon our Religion, but that which is an undoubted truth; as *Moses* did nothing in the Tabernacle, but that which was shewed in his pattern. It seems that there were some among the Thessalonians, as there be amongst us, which did forsake all Religion, because the Preachers did not agree, or because the lives of professors gave some offence: therefore *Paul* sheweth, that there is no cause why they should mislike the Word for the Preacher, or why they should despise Religion for the professor, because the word & the religion are not theirs which teach it, and professe it, but Gods, and therefore cannot bee polluted by them no more than God. Then he concludeth, that seeing it is necessary, that there shall be always errors and heresies to try us, we should also try them, and thereby be provoked

Prophecying.

Act. 17. 11

voked so much the more from error, or heresy, or superstition, that we abstain even from the appearance thereof: lest we fall into the sin; that is, the scope of these words.

*Despise not prophecying.* This admonition is as it were the keeper of the former, for by prophecying the spirit is kindled, and without prophecying the Spirit is quenched: and therefore after *Quench not the Spirit* Paul saith *Despise not prophecying*: shewing, that as our sin doth quench the Spirit, so prophecying doth kindle it. This you may see in the Disciples, that went to Emmaus, of whom it is said, when Christ preached unto them out of the Law and the Prophets, the spirit was so kindled with his prophecying, that their hearts waxed hot within them. Luke 24. 32. 1 Sam. 19. 20. This you see again in *Sauls* messengers, which were sent for *David*, when they came among the Prophets, and heard them prophesy, their spirit was so kindled, that they could not chuse but prophesy also; in so much that *Saul* came after himself, and hearing the Prophets (as they did) the Spirit came upon him likewise, and he prophesyed too: whereupon it was said, *Is Saul also among the Prophets?* 1 Sam. 9. 25. This is no marvel, that the spirit of man should be so kindled, and revived, and refreshed with the word: for the Word is called the food of the Soul, take away the word from the soul, and it hath no food to eat. As if you should take food from the body, the body would pine. And therefore *Salomon* saith, *Without visions the people perish*: Heb. 5. Prov. 26. 18. that is, without prophesying the people famish. Therefore he which loveth his soul, had not need to despise prophecying: for then he famisheth his own soul, and is guilty of her death: therefore that Pastor, or that Patron, which is the cause why any place doth want preaching, is guilty of their destruction, because he which taketh, or keepeth away the food, doth famish the body. The Apostle might have said, love prophecying, or honour prophecying: but he saith, *Despise not prophecying*. And why doth he forbid to despise prophecying? why did Christ say, *The poor receive the Gospel*? Mat. 11. 5. but to shew, that the rich did contemn it. Why doth *Paul* say, *I am not ashamed of the Gospel*? Rom. 1. 16. but to shew that many are ashamed of it. Even so he saith, *Despise not prophecying*: shewing, that the greatest honour which we gave to prophets, is, not to despise them: and the greatest love which we car-

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ry to the Word is, not to loathe it. If we do not despise the Preachers, then we think that we honour them enough: & if we do not loathe the word, then we think that we love it enough: therefore the Apostle saith, *Despise not prophecying*, but honour prophecying. *Prophecying* here doth signify preaching, as it doth in *Rom.* 12.6. Rom. 12.6

Will you know why preaching is called *prophecying*? To add more honour and renown to the Preachers of the word, to make you receive them like Prophets, and then Christ saith, *You shall have a Prophets reward*: that is, not such a reward as you give, but such a reward as God giveth. Mat. 10. 41

Lastly (if you mark) *Paul* saith not, Despise not Prophets, but *prophecying*; signifying, that from the contempt of the Prophets, as last wee come to despise prophecying too; like the Jews, who when they were offended with the Prophet, charged him to prophesy no more. Therefore as Christ warned his Disciples to hear the Scribes and Pharisees, although they did not as they taught; so *Paul* warneth the Thessalonians, that if any Prophets among them do not as they teach, and therefore seem worthy to be despised like the Scribes and Pharisees, yet that they take heed, that they do not despise prophecying for the Prophets. Because the Preachers are despised, before the word be despised; therfore we will speak first of their contempt. Ier. 11. 21. Mat. 23. 3

Christ asked his Disciples, what they thought of him? so I would ask you, what ye think of Preachers? Is he a contemptible person, which bringeth the message of God? which hath the name of an Angel? and all his words are messengers of life? prophets are of such account with God, that it is said, *God will do no thing, before he reveale it unto his Prophets*: so Prophets are (as it were) Gods counsellers. Again, Kings, and Priests, and Prophets were figures of Christ: all these three were annointed with oyle, to shew, that they had greater graces then the rest: but especially the Prophets are called *men of God*: to shew, that all which are of God, will make much of Prophets for Gods sake. Therefore women are forbidden to take upon them to prophesy, lest that noble calling should become vile and despised, by such unskilful handlers of it. Therefore when the Prophet *Elisha* would send for *Naaman* the Leper to come unto him, these were his words, *Naaman shall know that there is a* Mat. 16. 13. 2 Cor. 5. 20. Rev. 1. 20. Amos 3. 7. 1 King. 13. 1. 1 Cor. 14. 34. 2 King. 5. 8

Pro-

*Prophet in Israel:* as though all the glory of *Israel* were chiefly in this, that they had Prophets, and other had none: as if one Parish should triumph over another, because they have a Preacher, and the other have none. Therefore when this Prophet was dead, *Joash* the King came unto his corps, and wept over
2 King. 13.14 his face, and cryed, *O my Father, my Father, the Chariot of Israel, and the Horsemen of the same!* Shewing, that the Chariots, and Horses, and Souldiers, do not so safegard a City, as the Prophets which teach it, and pray for it. Therefore when God would mark the *Israelites* with a name of greatest reproach, he calleth them a people which rebuke their Priests: as if he should say, Usurpers of the Priests office: for they rebuke their Priests, which are appointed to rebuke them.

Acts 16. 15 How joyful and glad was *Lydia*, when she could draw *Paul* and *Silas* to her house? *If you think me to be faithful* (saith she) *come to my house:* shewing, that never any guests were so welcome to her house before. How tender was the *Shunamite* over
2 King. 4. 10 *Elisha*, that she built an house to welcome him, and to keep him with her? thinking all the places in her house too bad for him, she built him a new room, to make him stay with her. How
Gal. 4. 15 much did the *Galatians* make of *Paul*, that he saith, they would pull out their own eyes to do him good? so once a Prophet was esteemed like a Prophet. And hath he bid you despise them now, which bade you honour them before? No: *Paul* charged us to receive our Teachers, as he was received himself: saying,
1 Tim. 5. 14 *He which laboureth in the Word, is worthy of double honour:* that is, the Preacher (after a sort) is more to be honoured than the Ruler: for *Aaron* was the elder brother, but *Moses* the younger brother: and therefore if there be any appendix, the
Exod. 28. 30 Magistrate is the appendix: for if *Aarons* Urim and Thummim would have served, *Moses* Rod and Staff should not have needed: but when the tongue could not perswade, the rod did compel: and so came in the Magistrate. As *Paul* sheweth the *Thessalonians*, how the Preachers of the Word should be honoured: so he teacheth the *Philippians* how to honour their teach-
Phil. 2. 29 ers, saying, *Receive him in the Lord with great gladness, and make much of such:* that is, shew your selves so glad of him, that he may be glad of you. Have you need to be taught? why *Paul*

would

would have you make much of such? Because they are like Lamps, which consume themselves, to give light to other; so they consume themselves, to give light to you: because they are like a Hen, which clocketh her Chickens together from the Kite: so they clock you together from the Serpent; because they are like the shout, which did beat down the walls of *Jericho*; Josh. 6. 20 so they beat down the walls of sin: because they are like the fiery pillar, which went before the Israelites to the Land of promise: So they go before you to the Land of Promise: because they are like good *Andrew*, which called his brother to see the Messias, so they call upon you to see the Messias; John. 1. 41 and therefore make much of such.

If wee should make much of Prophets, how much should we make of prophecying? If we should love our instructers, how much should we love instruction? *Simeon* keeping in the Temple, met with Christ: so, many hearing the Word, have met with knowledge, have met with comfort, have met with peace, have met with salvation: but without the word never any was Luke 2. 28 converted to God. Therefore whensoever the word is preached, every one may say to himself, as the Disciples said to the blind man, *Be of good comfort, he calleth thee*: be of good com- Mark. 10. 49. fort, the Lord calleth thee: but when the word is not preached, then every man may say to himself; Beware, the Devil calleth thee. When the Prophets went from *Jerusalem*, the sword, and famine, and pestilence, and all the plagues of God rained upon them: even as fire came upon *Sodom*, so soon as *Lot* was gone Gen. 19. 24. out: therefore what may those Lands fear, which use their Prophets, as the Jews used those which were sent to them? *Amos* calleth it an evil time, wherein the prudent keep silence, ch. 5. v. 13. therfore this is an evil time, wherein the prudent are silent.

There be two trades in this Land, without the which the Realm cannot stand: the one is the Kings souldiers, and the other is the Lords Souldiers: and the Lords Souldiers are handled like the Kings Souldiers: For from the Merchant to the Porter, no calling is so despised, so contemned, so decided, that they may beg for their service; for their living is turned into an almes. One saith, that *Moses* is *Quis*, that is, the Magistrate is some body; but *Aaron* is, *Quasi quis*, that is, the Minister is no bo-

body because no body is despised like him. Receive a Prophet, in the name of a Prophet: nay, receive a Prophet, in the name
1 King. 21. 20 of an enemy. as *Ahab* received *Elias*; *Art thou here, mine enemy?* If *Paul* had lived in our days, he would not have said *Despise not the Prophets*, but, persecute not the Prophets; for he should have seen not only despisers of the Prophets, but mockers of them; not onely mockers of, but slanderers of them; not onely, slanderers, but hunters, and biters, and smiters of
Gen. 37. 4 them. *Joseph* was troubled, so soon as he began to feed his fathers sheep, so the Pastors are troubled, so soon as they begin to feed their Fathers sheep: every man thinks to find friends against them; and though there be no law to hurt them, yet no man fears to accuse them, because authority doth dis-favour
1 King. 22. 13 them, they cannot tell how to preach, nor what to say, because there be so many *Ahabs* which would have them say that which pleaseth them, though it bee not true. Charm the charmer never so sweetly, let his song be never so pleasant, yet many Adders are ready to stop their ears, and stop his mouth, like a bird which is smitten in her Song, of the Archer, whom she sing-
1 Sam. 19. 20 eth unto; Even as *Saul* let his spear fly at *David*, while hee played upon the Harp to solace and comfort, and drive the evill spirit from him: so while we play upon *Davids* Harp to solace and comfort, and drive the evil spirit from you, many let the darts of reproach, and the arrows of slander fly at us; saying, as
1 King. 17. 18 the woman said to *Eliah*, *If thou had'st not been my child had not died*: If we had not been, their peace had not died, if we had not been, their sports had not died; if we had not been, their customes & their titles, and their honours had not died. And why
Mat. 2. 19 should not *Herod* & *Archelaus* dye, which sought the death of the child? why should not any custome or honour, or pleasure dy
Jer. 15. 10 which seeketh the death of religion? *Alas* (saith *Ieremiah*) *what have I done, that all men should curse me?* If we do preach but the
1 King. 18. 3. 4 truth, you should not hate us for the truth. Now *Obadiah* had need to hide the Prophets again to save them out of prison: where
Iosh. 2. 1 is *Rahab*, that shee might convey away the servants of God?
1 King. 10. 18 Once *Baals* Prophets were punished: but now Christs Prophets
1 Sam. 9. 9 are punished: once they did ask, *where is the Seer that he may teach us?* but now they ask, where is the Seer, that we may take

him?

him? once they did build houses for the Prophets, like the Shunamite: but now they take their houses from them, and think they do God service, when they make them, and their wives, and their children, and their servants beggers: once *Paul* said to *Timothy*, *Let no man despise thy youth*; shewing that Preachers should not be despised for their youth: but now they despise the young Prophets and the old too. How is the double honor turned to single honour? Nay, how is our honour turned to dishonor? *If I be a master* (saith God) *where is my fear?* so, if we be Prophets, where is our reverence? Doth not the contempt of the Prophets cry unto God, as well as the blood of *Abel*? When the messengers which were sent unto the vineyard for fruit were beaten of them which should have laden them; then it is said, that the Lord of the vineyard waxed wroth, and said, that he would let out the vineyard to others, which should yeild him the fruits thereof. The meaning hereof is this, that when the Preachers and Teachers, which Christ sendeth to his Church for fruits, are abused and persecuted of them, whom they call to the banquet, then he will remove their light and his Gospel to others which will yeild him the fruits thereof. Therefore what may this hold fear, which hath used Christs Ambassador, as *Ammon* used *David* Ambassadors? *Jerusalem* is left without one Prophet, because shee despised them. *Sodome* was burned, because she despised *Lot*; and the whole world was drowned, because it despised *Noah*: and are not these examples written for our warning? The time came that *Saul* sought for a prophet, and God would not answer him by Prophets, because he had despised his Prophets before; so the time commeth when you shall ask, where is the Seer? and they shall say, he is rapt away like *Elisha*: a Prophet was amongst us, but when he was despised in *Jerusalem*, he was sent to *Nineveh*. Is not judgement begun already? Doth not the Gospel stand at the door, as if she were ready to take her leave? Are we not come from despising of Prophets, almost to the despising of Prophecying too? Do not many runne unto the Rulers, as young *Joshua* ran to *Moses*, and cry, Master, forbid them to prophesy? Do not many walk in the streets, while we preach in the Temple? The beasts came to the Ark to save themselves, and will not men come to the Church to save them-

2 King. 4. 10

1 Tim. 4. 12

Mal. 1. 3

Gen. 4. 10
Mark. 21. 43

2 Chron. 10 4

1 Sam. 28. 6

2 King. 2. 12

Gen. 7. 9

themselves? but we may cry unto them as the children did to
Mat. 11, 17 their fellows in the market, *We have piped unto you, & ye would not dance: we have lamented for you, and ye would not mourn.*
2 King. 5. 11 Some come to hear us, as *Naaman* came to *Elisha*, when the Prophet had told him what he should do, he mocked him for it, he thought that he knew a better way than that, himself. So they come to hear us, but they think they can teach us: but
1 Cor. 1. 27 they must remember that *Paul* saith, *God hath chosen the foolish to confound the wise*: therefore if they think themselves wise, let them think us those fools whom God hath chosen to confound them. For although at all other times we are plain, and simple as *Jacob*, yet at this time we have a promise, and it is given to us for your sake, to speak sometime that which we conceive not our selves, because the hour is come wherein God hath appointed to call some of you, as hee hath done some of
1 Sam. 11. 6 you before: therefore as the princely spirit came upon *Saul*, when he should reign, to teach him how he should rule; so the prophetical spirit commeth upon preachers when they should
Mat. 3. 18 teach, to teach them how they should speak: therefore as Christ was contented to be baptised of *John*; so be you contented to be instructed of us, that if we be more simple than you, the glory of God may appear more in converting you by us.

Of Non-residency. Hath not this despising of the Preachers, almost made the Preachers despise preaching? the peoples neglect of the Prophet, hath made the Prophets neglect prophesying. The Non-resident keeps himself away, because hee thinks the people like him better, because hee doth not trouble them. And the Drone never studieth to preach; for he saith, that an Homily is better liked of than a Sermon: and they which would study Divinity above all, when they look upon our contempt, and beggery, and vexation, turn to Law, to Physick, to trades, or any thing, rather than they will enter this contemptible calling. And is not the Ark then ready to depart from Israel?

Now if you will know what makes prophets and prophecying so despised, you may see first in *Jeroboams* Priests. It is said that
1 King. 13. 26 *Jeroboam made Israel to sin*: that is, *Jeroboam* made Israel
1 King. 13. 33 contemn Religion, because he made Priests of the basest of the people; therefore they which make Priests like *Jeroboams* Priests,

make

make the people conceive the Priests and Religion too. Why might none carry the Ark but the Levites? Was it not lest the Ark (which was a sign of God) should be despised? Therefore none should meddle with the word (which is the Law of God) but they which are fit, lest they make it despised. *Anna* said, *I will not offer the child to God before he be weaned*: that is, before he be taken from the dug: but now they offer their children to God, before they be weaned, before they can go, before they can speak: and send them to fight the Lords battels before they have one stone in their hand to sling at *Goliah*: that is, one scripture to resist the tempter. This is either because the Patrons, or the Bishops have lime upon their fingers: which makes them like blind *Isaac*, that they take no heed whom they blesse.

Deut. 10. 18

1 Sam. 1. 22.

Mat. 4

Gen. 27. 23

The second thing, which makes Prophets and Prophecying despised, is the lewdnesse and negligence of them that are able to do well in their Ministery, and yet do contrary. It is said of *Hophni* and *Phineas*, that by their corrupt sacrificing, they made the people abhorre the sacrifice: so many by their slubbering of the word (for want of study and meditation) do make men think that there is no more wisdome in the word of God, than they shew out of it: and therefore they stay at home, and say, they know as much as the Preacher can teach them.

1 Sam. 2. 17

Of preaching and unworthy Preachers.

There is a kind of preachers risen up but of late, which shroud and cover every rustical and unsavory, and childish, and absurd Sermon, under the name of the simple kind of teaching, like the popish Priests, which makes ignorance the mother of devotion: but indeed to preach simply, is not to preach rudely, nor unlearnedly, nor confusedly, but to preach plainly and perspicuously, that the simplest man may understand what is taught, as if he did hear his name. Therefore if you will know what makes many Preachers preach so barely and loosely, and simply, it is your own simplicity, which makes them think that if they go to and say something, all is one, and no fault will be found, because you are not able to judge in or out: & so because they give no attendance to doctrin, as *Paul* teacheth them, it is almost come to passe, that in a whole Sermon the hearer cannot pick out one note more than he could gather himself. Wheat is good, but they which sell the refuse of wheat are reproved.

1 Tim. 4. 13

*Amos*

*Amos* the 8. cha. 6. vers. so preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vain, and the other takes the word of God in vain. As every sound is not musick, so every Sermon is not preaching, but worse than if he should read an Homily. In *Jer.* 48 there is a curse upon them which do the businesse of the Lord negligently. If this curse do not touch them which do the chiefest businesse of the Lord negligently, truly I cannot tell whom the Prophet meaneth. These would not have prophesying despised, and yet they make it despised themselves.

Note.

The last thing which makes *Prophets* and *prophesying* despised is the diversity of minds: while one holdeth one way, and another another way, some leave all, and will be of no religion, until both parties agree: as if a patient should pine himself, and eat no meat at all, because one physitian saith, that this meat will hurt him; and another saith, that meat will hurt him. These are the three enemies which make us and our labours despised.

Mich. 7 Now what shall wee answer to our despisers? *Rejoyce not against me, O mine enemy* (saith the Church) *for I shall be raised*: so, Despise not the Prophets, O ye Israelites, for they shall be honored. *Peter* saith to *Ananias* & *Saphira*, *Thou hast not lyed unto men, but unto God*; so you have not despised man but God; for Christ saith, *He which despiseth you, despiseth me*. When Satan slew *Jobs* servants, his malice was against *Job*: so when you despise Gods servants, your presumption is against God: for *that which you do unto them* (saith Christ) *you do unto me*. Why then, if they despise Christ, Christ will despise them: for he told *Saul* that hee spurned against the prick, that is, he spurned against that which would spurn against him. Therfore if you give unto Christ, when you give unto the poor; and if you honour Christ, when you honour his Prophets: then, as you give to the poor for Christs sake, so despise not the prophets for Christs sake. If for all this, we must be despised still, then this is our remedy, *Paul* saith, *What soever we are to you, yet we are a sweet savour to God, both in them which are saved, and them which perish*; that is, though we bring him word that you will not come to the Banquet, yet we shall be welcome without you. And so much of that.

Act. 5. 3

Luke 10. 16
Job 1. 16
Mat. 10.

2 Cor. 2. 15

After *Despise not prophecying*, followeth, *try all things*, as if he should

should say, Despise not Prophecying, but for all that try Prophecying, lest thou beleeve error for truth: for as among Rulers there be bad Rulers, so among Prophets there be false prophets. This made Christ warn his Disciples to beware of the leaven of the Pharisees, that is, of their false doctrin. This made *John* say, *Try the Spirits*. And therefore wee read in *Acts* 17. 11. how the men of *Berœa* would not receive *Pauls* Doctrin before they had tried it: and how did they try it? It is said, that they searched the Scripture. This is the way which *Paul* would teach you to try other, whereby hee was tried himself: whereby we may see that if you use to read the Scriptures, you shall be able to try all Doctrines: for the Word of God is the touchstone of every thing, like the Light which God made to behold all his Creatures; so is the Scripture to decide all questions: every doubt must come to the Word, and all Controversies must be ended at this Tribunal: the Scripture must speak which is right, and which is wrong; which is truth, and which is error, and all tongues must keep silence to hear it: so God hath appointed that the Judge of our Controversies, which hee saith in the twelfth Chapter of *John*, and the eight and fortieth verse, *shall judge us in the last day*. Here a man may ask: If it be so that God would have us to try all our Religion by the Scripture, and not by Fathers, not by Doctors, nor by Councels, nor by Angel, nor by Pope; how then do the Papists say, wee must beleeve as the Church beleeveth? and never look in the Scripture, whether our Teachers say as God saith, but take it upon their credit, as a blinde man eateth his meat.

Mark 8. 15
1 Ioh. 4. 1

Gen. 1. 2

A man trieth his Horse which must bear him: and shall hee not try his faith which must save him? *Paul* saith, *Let every one be able to give a reason of his faith*. Is this a reason of our faith to say, I beleeve so, because *Rome* beleeveth so? or rather because that the Word doth teach me so. It will not answer for them which dye in Heresie, to say, the Priests taught us so; no more than it would excuse *Eve*, to say, the Serpent taught her so: for God saith, *Be not deceived*, neither by Serpent, nor by Prophet, nor by Angel. Therefore I conclude with *Paul*, *Despise not Prophecying*; lett the Gospel be taken from you: and yet, *try Prophecying*, lest you receive error for truth.

Gen. 3. 13

As we use to try Doctrines, so *Paul* would have us to try our thoughts, and our speeches, and our actions: therefore he saith, *Try all things.* He doth not bid us take a taste of all sins and vanities as *Salomon* did to try them; for they are tried already: but that we should set the Word of God alway before us like a rule, and beleeve nothing, but that which it teacheth, love nothing, but that which it prescribeth; hate nothing, but that which it forbiddeth, do nothing, but that which it commandeth: and then we try all things by the Word. As the Eunuch said, *How Act. 8. 31.*
*should I understand without an Interpreter?* so thou mayest say: How should I try without the Word, which is the touchstone of good and evil?

Now when we have tried by the Word which is truth, and which is error: what should we do then? *Keep that which is* *Mat. 22.*
*best*: that is, stay at the the truth, as the Wise men stayed when they came to Christ. We must keep and hold the truth, as a man gripeth a thing with both his hands: that is, defend it with thy tongue, maintain it with thy purse, further it with thy labour, in danger and trouble, and loss and displeasure, come life, come death; think, as Christ did seal the truth with his bloud, so thou must seal it with thy bloud, or else thou doest not keep it, but let it go. Well doth *Paul* put *try* before *chuse*: for he *Act. 17.*
which trieth may chuse the best: but he which chuseth before he try, takes the worse sooner than the best: and therefore the Popes Priests, because the people should take superstition before religion, will neuer let them have the touch-stone, but keep them from the Scripture, and lock it up in an unknown tongue, which they cannot skill of, lest they should try their doctrines like the men of *Beroa*, making religion a craft, as men call their trades. Therefore, as *Josiah* rejoyced that the Book of God was found again: so we may rejoyce that the Book of God is found again: for when the people might not read it, it was all one as if they had lost it.

After *Try all things*, and *keep the best*, followeth, *Abstain from all appearance of evil.* As if he should say, that is like to be best, which is so farre from evil, that it hath not the appearance of evil: and that is like to be the truth, which is so farre from error, that it hath not the shew of error: whereby he sheweth, that

nothing

nothing should be brought into the Church, or added to our religion, but that which is undoubted truth, without suspicion of error. It is not enough to be perswaded of our faith, but wee must be assured of it: for religion is not built upon doubts, but upon knowledge. Here we may marvel why *Paul* biddeth us, *Abstain from all appearance of evil*: because Sin, and Heresie, and Superstition are Hypocrites; that is, Sin hath the appearance of Vertue, and Heresie hath the appearance of Truth, and Superstition hath the appearance of Religion: but by this the Apostle doth note, that there is no Sin, nor Heresie, nor Superstition, but if the visor be taken away from it, it will appear to be a Sin, and Heresie, and Superstition, though at the first sight the visor do make it seem none, because it covereth the evil, like a painted Sepulcher upon worms and rotten bones.

Hereby we are taught to judge of all things as they are, and not as they seem to be. As we draw aside the curtain before we behold the Picture: so we must remove our Prudence and all surmises, and then behold the thing naked as it is, if we will know it indeed.

Here I might admonish them which separate themselves from our Church: As *Paul* saith, *Examine whether you be in the faith*: so examine whether you have the shew of error. Hath it not the shew of error, to broach a religion which was never heard of before? Hath it not the shew of error, to retain an opinion, which the Author himself hath recanted? as though yee would suck up that which the Dog hath vomited? Hath it not the shew of error, to affirm that those Preachers may not bee heard, which (by their own confessions) have converted them to the knowledge of God, and daily convert other? Hath it not the shew of error, to affirm that the Lords Prayer may not be used for a Prayer, which for any thing that we or they can read, was so used from the beginning?

Hath it not the shew of error, to say that no man may use any set Prayer? seeing there be many set Prayers, and Psalms, and blessings in the holy Scripture, which were used in the same form? Hath it not the shew of error, to affirm that wee have no Church, and yet to grant that our Martyrs which died in Popery were true members of the Church? Hath it not the shew of

error to affirm, that two or three may excommunicate all the rest without a Minister, seeing the Pastor is the mouth of the Church? Hath it not the shew of error to affirm, that the Church of Christ was ever invisible before this age, and that it is such a small flock as their number is? and that it hath set foot no where but in *England*? Hath it not the shew of error, to hold that for good and sound religion, which is altered every day, adding and detracting, as though a man should make a religion of his own invention, so fast as new conceits come into his brain? Let them think what *Paul* saith unto them, *Be wise unto sobriety*, and suspect that construction which your selves devise: for *Salomon* saith, *There is an error upon the right hand, as well as upon the left*, that is (as I may call it) the zealous error: and if this be not, I know none within this Land.

Rom. 12. 3
Prov. 4. 27

Yet, shall I say that we have not the shew of error? Nay, I would wee were but in the shew of error. I may not call evil good, no more than I may call good evil: and therefore let us pull out the beam out of our own eyes, as we would pull the moat out of their eyes. If *Paul* would have us abstain from every appearance of evil, sure hee would have us abstain from heresy, and from Idolatry: for these are the greatest evils. But if we be not Idolaters, yet we have the shew of Idolatry: if we be not of Antichrists religion, yet we are of Antichrists fashion so long as we have the same vestures, and the same orders, and the same titles that Antichrist knoweth his Ministers by. It is said that the Serpents sting is in her tail, and so it seems: for this tail of Antichrist (which the Pope hath left behind him, like an evil savour) is unto us as the remnant of the Canaanites were unto the Jews: they should have destroyed all the Canaanites, but because they spared some, therefore they whom they left were goads in their sides, and pricks in their eyes, that they could never be in quiet for them: so wee should have expelled the head and the tail too of Antichrist: but because we did not, therefore the remnants of Popery are goads in our sides, and pricks in our eyes, that wee cannot yet be in quiet for them. Therefore let us pray that he which hath taken away the evil, will make away the shew of evil too.

Of Ceremonies.

Num. 33. 55

# THE WEDDING GARMENT.

Rom. 13. 14.

*Put ye on the Lord Jesus Christ.*

I Have chosen a Text which is the sum of the Bible. For all Scripture runneth upon Christ like the title of a Book, because he is *Alpha* and *Omega*, the beginning & the end of mans salvation: therefore he is figured in the Law, foretold in the Prophets, and fulfilled in the Gospel. Some places point to his Divinity, some to his Humanity, some to his Kingdom, some to his Priesthood, some to his Prophecy, some to his Conception, some to his Birth, some to his Life, some to his Miracles, some to his Passion, some to his Resurrection, some to his Ascension, some to his Glorification; all point to the Saviour, like *John Baptist*, when he said, *This is the Lamb of God which taketh away the sins of the world.* Therefore learn Christ and learn all. Now to teach us how we should hear, and how we should love, and how we should fear, and how we should beleeve, and how we should follow Christ, that we may know when we have learned him; the Apostle saith, *Put ye on the Lord Jesus Christ*: as though this word did contain all out duties unto Christ, *to put him on*: which seems to be the level of this phrase, if you mark how it cometh in. For before, *Paul* saith, *Cast away the works of darkness, and put on the armour of light*: then he nameth the works of darkness which we should cast off: that is, Gluttony, Drunkenness, Strife, Envie, Chambering, Wantonness: after he nameth the Armour of Light, which we should put on, and calleth it by the name of the giver, *The Lord Jesus Christ*. Instead of Gluttony, and Drunkenness, and Strife, and Chambering, and Wantonness, and other patches of the Devil, wherewith man clotheth himself as with a garment; the Apostle giveth him another garment, which he calleth Jesus Christ. He doth not oppose vertue to vice, as one would think when he had said, Cast off Gluttony, he should have said, Put on sobriety: when he had said, Cast off

Revel. 1. 8

Joh. 1. 29

Vers. 12.
Vers. 13.

Vers. 14

Psal. 109. 18

wantonnesse, he should have said, Put on continency: when he said, Cast off envie, he should have said, Put on love: But instead of all vertues he commandeth the example of Christ for every vertue, & opposeth it to every vice: as if he should say, He which thinketh only to follow Christ, needeth not to be led by the hand from vertue to vertue, but his example will teach him what he shall follow, and what he shall fly, better than all precepts in the world. Therefore this is the best thought in every action, for a man to think, What Christ would do, which was made not only Redemption and Salvation to save us, but Wisdom and Example to guide us. Therefore he saith, *Learne of me, and follow me*: as though we should think before we speak, whether he would speak so, and consider before we do, whether he would do so; and do all by his example, as the Schollar writeth by his Copy: or else we do not learn of him, but of our selves; and then we go awry, like a childe which scribbleth without a rule. If thou resolvest to speak and do no otherwise than Christ would speak and do himself, thou shalt be sure to do all things well, because thou followest a streight pattern: therefore study what this meaneth, *to put on Christ*. It is a strange speech, and a strange garment. They which cannot tell (like *Nicodemus*) what Christ meaneth when he saith, that we must be born again, cannot tell what *Paul* meaneth, when he saith, *Put on Christ*, as if one should put on another. I think many here may go to the Apostle, as the Apostles went to Christ, and ask of him, Master, expound to us what is this Parable?

1 Cor. 1. 30

Mat. 11. 29
Mark 10. 21

Joh. 3. 4.

This phrase is read in none but *Paul*, which hath written most of Justification by Christ, and therefore he useth all fit phrases, to express how we should apply Christ unto us, and in no terms he hath shewed it more lively than in this phrase, *Put on Christ*: for it signifieth that Christ doth cover us like a Garment, and feed us also finely like an honour. He hideth our unrighteousness with his Righteousness, he covereth our disobedience with his Obedience, he shadoweth our death with his Death, that the Wrath of God cannot finde us, Judgement cannot spy us, the Curse cannot see us, for the Garment which covereth and hideth us. But as *Jacob* got a blessing in the name and apparel of *Esau* his elder brother: so in the name and apparel of Christ our

Gal. 3. 27

Rom. 4. 7

Gen. 27. 15

our elder Brother, we receive the blessing, and are received into favour like Christ himself. For God saith not, This is my beloved Son which pleaseth me; *In whom I am pleased*: meaning, that not only Christ pleaseth God, but we please God in Christ: for Christ is our head. Mat. 3. 17 1 Cor. 11. 3

Therefore as one looking in the face of a man, doth like him straight if he like his face: so God, beholding us in the face of Christ, doth love us straight, because his face doth please him. But Christ is not our head unless we be his members, Christ is not our Garment, unless we put him on: as Christ did put on our Garment when he clothed himself with our flesh, and took our infirmities, and bore our curse; so we must put on his Garment, that is, his Righteousness, his Merits, and his Death, which is as strange a vesture to us, as our flesh was to him, and much ado we have to put it on; and when it is on, there is great cunning to wear it cleanly and comely from soyling and renting, that such a precious garment be not taken from us again. Ephes. 5. 23 Revel. 3. 4 Mat. 22. 11 Mat. 7. 23

Therefore many seem to wear this Garment which shall be thrust from the Banquet, because they wear it not as those which will say, when the Lord shall come to judgement, We have seen thee in our streets, we have heard thee in our Synagogues, we have Prophesied, we have cast out Devils, we have wrought Miracles by thy name: as though if any had put him on, or born his marks, they were the men which were marked like his Servants: therefore who but they shal enter into Heaven? Yet Christ saith, *I know you not*: there is their reward, I know you not: as if he should answer, You wear not my Livery, you bear not my Cognisance for all your shews, therefore depart from me: so be put them off, because they had not put him on: for though they had seen his Person, and heard of his Vertues, yet they had no faith to apply his Mercies, his Merits, his Death, and his Righteousness unto them, without which no man can put on Christ, nor wear him. Faith is the hand which putteth him on. Faith taketh first his Righteousness, and covereth her unrighteousness; then she taketh his Obedience, and covereth her disobedience; then she taketh his Patience, and covereth her impatience; then she taketh his Temperancy, and covereth her intemperancy; then she taketh his Continency, and covereth Luke 13. 26 Luke 13. 27

covereth her incontinency: then she taketh his constancy, and covereth her inconstancy: then she taketh his faith, and covereth her diffidence: then she taketh his humility, and covereth her pride: then she taketh his love, and covereth her rancour; and so taketh one robe after another, and tricketh her self, until she have put on Jesus Christ, that is, until she appear in the sight of God like Jesus Christ, clothed with his Merits and Graces; that God hath no power to be angry with her, because she cometh so like his Son. This is to put on Jesus Christ, as you shall see more lively, when you have taken a view of the Garment, for we are to speak of Christ the Garment, and of our putting it on. There be many fashions of apparel, but they are too light, or too heavie, or too sad, or too course, or too slak, and all wear out. At last the Apostle found a fashion that surpasseth them all: it is never out of fashion, meet for all seasons, fit for all persons, and such a profitable weed, that the more it is worn, the fresher it is. What fashion have you seen comparable to this? It is not like the cloathes of *Davids* Ambassadours, 2 Sam. 10. 4 1 Sam. 17. 29 which covered their upper parts; nor like *Sauls* armour, which tired *David* when he should fight with it: nor like the counterfeit *Jeroboams* Wife, which disguised her self to go unknown: nor like the old rags of the *Gibeonites*, which deceived *Joshua*: nor like the paultry suit of *Micah*, which he gave once a year to his Levite: nor like the Gluttons flaunt, which jetted in purple every day: nor like the light cloathes which Christ said, are in Kings Courts, and make them lighter that wear them: But it is like the garment of the High Priest, which had all the names of the Tribes of *Israel* written upon his brest; so all the names of the faithful are written in the brest of Christ, and registred in the Book of his Merits. It is like *Elias* mantle, which divided the waters: so he divided our sins and punishments, that they which are cloathed with Christ, are armed both against Sin and Death. It is like the garments of the *Israelites* in the Wilderness, which did not wear; forty years together they wandred in the Desart, and yet (saith *Moses*) their shooes were not worn, but their apparrel was as when they came out of *Ægypt*: so the Righteousness of Christ doth last for ever, and his Merits are never worn out. As *Mordechem* shined in the Kings robes.

1 King. 14. 2 Josh. 9. 4, 5

Judg. 17. 10 Mat. 11. 8

Exod. 28. 21

Mal. 3. 16 2 King. 2. 8

Deut. 26. 5

Heb. 6. 12

robes before the people: so and more glorious are the faithful in the robes of Christ before God. When Christ was transfigured upon the Mount, *Matthew* saith, that his face shined like the Sun, and his clothes were as white as the light: so when we are transfigured into the Image of Christ, we shall shine before other men like lights: and therefore Christs Disciples are called Lights, because they were clothed with light, and shined to the world. *Salomon* was not so glorious in all his royalty, nor the Lilies which are braver than *Salomon*, as he which is clothed with Christ, because the apparrel upon him is better than all the world about him. Therefore if *David* said, *Weep ye daughters of Israel, for* Saul *which cloathed you in purple*; I may say, rejoyce ye daughters of *Israel*, for Christ which hath clothed you with righteousnes as it were with a vesture, before you come to the banquet.

Mat. 17. 2
Psal. 136. 1
Mat. 5. 14
Mat. 6. 29
2 Sam. i. 14

This is the Wedding Garment, without which no man can feast with the Lord. This Garment is called an *Armour*, because it defendeth us from all the assaults of the Devil, the Flesh, the World, the heat of Persecution, and the cold of defection. This Garment is called Light, because it is the beauty and glory of them which wear it. This Garment is called a Kingdom, because none but Kings do wear it: that is, they are inthroned in the Kingdom of Christ, and made Kings over the World, the Flesh, and Satan, which wear this Garment; like the hair of *Sampson*, which while he wore he was like a King, and all his enemies had no power to hurt him.

Mat. 22. 12
Ephes. 6. 11
Rom. 13. 2
Mat. 6. 3
Judg. 16. 6

This garment *Paul* hath sent unto you, to go before the King of Heaven and Earth, a holy garment, a royal garment, an immaculate garment, an everlasting garment: a garment whereof every hem is peace of Conscience, every plait is joy in the holy Ghost, every stitch is the remission of some sin, and saveth him which weareth it. If she which touched the hem of Christs Garment was healed, he which weares this garment, nay, he which wears Christ himself, shall not he be healed of all his sores, though hee were wounded from head to foot? You need not cloath him now which saith, *When I was naked you did not cloath me*; nor cast your garments in the way, as they did when he came to *Jerusalem*, but take his garment and suffer your selves to be cloathed, as *Noah* did, to cover your nakednesse. As the good

Mar. 13. 34
Mat. 2. 18
Gen. 9. 23
Luk. 10. 34

*Samar-*

This Samaritane doth not signifie Christ, but yet may be resembled to Christ.

Gen. 3. 1

Samaritan put him upon his own Beast, which was spoyled with Theeves, and bound up his sores when he was wounded: so Christ Jesus mounteth the faithful upon his Righteousnes, and healeth their Sins: as though he should cover them with his garments, whom the World, the Flesh, and the Devil have robbed of their Garments, that is, the Righteousnes which they had in Paradise before the Serpent came: so if we put on Christ, we are clothed with his obedience, whereby our wickednes is covered: we are clothed with his Merits, whereby our sins are forgiven; we are clothed with his Spirit, whereby our hearts are mollified, and sanctified, and renewed, till we resemble Christ himself. This is the Apostles meaning, to put on Christ, as it is unfolded in *Col.* 3. 12. where he brings forth all the robes of Christ, and sorts of them, and saith, Put on mercy, put on meekness, put on humility, put on patience, put on love: all which before he called the new man. So that to put on Christ, is to put on the new man with all his vertues, until we be renewed to the Image of Christ, which is like a new man amongst men. They which labour to be righteous, and yet beleeve that Christs Righteousnes shall save them, have put on Christ as *Paul* would have them. We are not taught to put on Angels, or Saints, nor the Virgin *Mary*, nor *Paul* himself, to cover our sin with their righteousnes, as the Papists do: but we are commanded to put on Christ, and cover our sins with his righteousnes. The Body hath many Garments, but the Soul hath one garment. Every clout will cover our sores, but the finest silk will not cover our sins. Therefore when wee seem brave to others, we seem foul to God, because his eye is upon our sins, which lye naked when all the rest is covered, until we put on Christ, and then we hear the voyce, *Thy sins are forgiven*: and then we have that blessing, *Blessed is the man whose sin is covered*: so we are clothed and blessed together. Yet this garment is out of request, too rough for some, too grave for others, too base for others. And therefore instead of putting on Christ, they put him off; instead of welcomming him, they discharge him; like the Gadarens, that they may keep their Swine, that is, their beastly pleasures, which he would cast into the Sea. These are like the foolish Souldiers which should have made Christ their

Werf. 10.

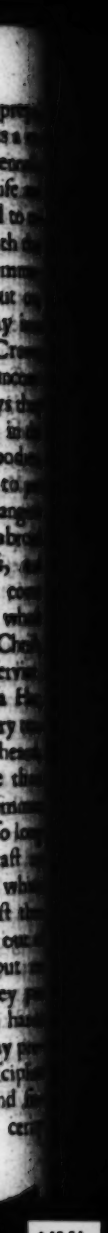
Mat. 9. 2
Psal. 32. 1

garment

garment, and they cast lots upon his garments, and divided them; and so spoiled them: so do the Papists deal with this garment; they say it is not fit for them, and therefore they break it, and mangle it, and piece it with rags of their own inventions: they say it is too light, and not able to bear off the storms of Death, and heat of Hell, and therefore chuse rather to make themselves garments of their Merits, and their Masses, and their penance, and their Pardons, and their Pilgrimages: like *Adam* and *Eve*, which made themselves coats of Fig leaves, which God destroyed again, to shew that when men have patched all their leaves of Masses, of Pardons, of Pilgrimages, and satisfactions together, yet they will not cover their nakedness, nor keep off the heat of Gods wrath; but are like the curtail skirts of *Davids* Ambassadors, which hid not their shame. Therefore when we may go in our Masters attire, shal we scrub like beggers patched in our rags? Gen. 3. 7. 21.

*Mine own garments defile me*, saith *Job*. Our own garments, our own righteousness defileth us: for what garment, what righteousness have we of our own, but that which is like a menstruous cloth? which had more need to be washed it self, than to wipe that which is foul. Therefore Christ must make us garments, or else when our backs flaunt it like Courtiers, our souls shall strip like beggers: and the Devils wil sport themselves like *Cham*, to see our nakedness. First, the Father made us garments in Paradise, now the Son makes us garments in the Wilderness; nay, the Son is made our garment, as *Paul* saith, *Christ is made unto us righteousness*: that is, Christs righteousness must be our garment, or else we shall be ashamed when our righteousness doth not reach to cover our nakedness, but still some part will peep bare until hee cast his righteousness upon it, and then all is covered. As *David* needed no other armour against the Giant than a Sling: so we need no other garment against sin than Christ. There wants nothing but this to put it on. Now let us see how to put this garment on. Many fumble about it, like children which had need of one to put on their clothes. Some put on Christ like a precious head tire, which all day is worn, beautified with jewels, and beset with gems, to make the face seem more amiable: but at night that riches is laid aside, & the head muffled with some regardless tire. Thus do our curious women put on Christ, who when they hear Job 9. 31. Esay 45. 6. Gen. 9. 22. Gen. 3. 21. 1 Cor. 1. 30. 1 Sam. 17. 44.

hear the Messengers of Grace offering this garment, and pre-
ring to make the body fit to be garnisht with so glorious a
sture, as *Paul* did the *Romans*, first washing away drunken-
and gluttony, then chambering and wantonness, then strife
envie, and so sin after sin, they seem like the stony ground to
ceive it with joy, and think to beautifie their heads with
precious ornament: but when he tells them there is no com-
nion between Christ and Belial, that if this garment be put
all other vanities must be put off; they then turn their day
darkness, and reject Christ, that would be an eternal Cro
of beauty to their heads, and wrap their Temples in the uncl
ly rags and refuse of every Nations pride: and in these toys th
cause their servants to spend many hours on every day in
week, but especially on the Sabbath Day, to deck their bod
as if they were but little children, which had need of one to
on their clothes. Some put on Christ as a Cloke, which hang
upon their shoulders, and covereth them: when they go abro
to be seen of men, they can cast on the cloke of holiness,
seem for a while as holy as the best; but so soon as they co
home, the cloke goeth off, and the man is as he was, wh
vizard was better than his face. Thus hypocrites put on Chr
as many retain unto Noblemen, not to do them any servi
but to have their countenance. Many put on Christ like a H
which goeth off to every one which meets them: so every te
tation which meets them, makes them forget what they hea
what they promised, what they resolved, and change th
way, as though they had not repented at all. So the comm
people (like your selves) put on Christ: they are zealous so lo
Luke 18. 11 as they are in the Church, and beat their breasts, and cast
their eyes like the Publican, when they hear a sentence wh
moves them; as though they would do no more against th
saying whiles they live: but the next business putteth all out
minde, till they come to the Church again. Some put
Christ as a Glove, which covereth but the hand; so they
on the face of Christ, or the tongue of Christ: but their ha
work, and their feet walk, as they did before: So many p
fessors of Religion put on Christ, which call but for Disci
and Reformation, that they might get a name of zeal, and
cer



eerily to cover some fault, which they would not be suspected of. Thus every man would cover himself with Christ, but they have not the skill, or they have not the will to put him on. What will you do then? Though the garment be never so good, yet it is not good to them that do not wear it: for what profit have wee of the garments which we do not wear? they neither keep us from heat, nor cold. Therefore *Paul* doth not bring you a garment to lay by you for the moths, but he bids you put it on. Here is the cunning now, in putting it on. If *Paul* had taught us this, then you would hearken unto him. Well; you shall hear what *Paul* saith to the putting of it on.

First, (saith *Paul*) you must cast away the workes of darknes, and then put on the armour of light: first you must put off, and then put on. As the Eagles feathers will not lye with any other feathers, but consume them which lye with them: so, the Wedding garment will not be worn with filthy garments, but scorns, like the Ark, that *Dagon* should stand by it. If any man may not wear womens apparel for lightnesse; may hee wear the devils apparel, and cloath himself with pride, with covetousnesse, with envy, with hypocrisy, with uncleannesse, and when he is like the devil, sit at Gods table? No man (saith Christ) patched a new piece to an old garment? and wilt thou patch an old piece to a new Garment? God forbade the people to wear linsey wolsey, because it was a sign of inconstancy: but this is inconstancy it self.

Vers. 12

1 Sam. 5. 3

Mat. 9. 16

Lev. 19. 19

Hee doth not put on Christ, but putteth off Christ, and putteth on *Belial*: which fashions himself to God and the world too. As Christs coat was without seam, so they must be without stain that wear it. For when a man putteth on fair cloaths, hee maketh himself fair too, and avoideth every foul thing; lest it should foul his cloaths; so must hee which putteth on Christ, for the finest garment is soonest stained. Therfore when thou hast put on this garment, thou must wash thy self, and pick thy way, and chuse thy works, and handle nothing that is foul, for marring thy cloaths: that is, thou must not think as thou diddest, nor speak as thou diddest, nor live as thou diddest, but remember that thou hast changed thy master, and serve him with whom thou art bound. For if God and the devil

Joh. 19. 23

Rev. 3. 15

Jude 3 vel could not agree upon *Moses* body, for one to have one part, and the other another part, but God would have all: much less will God agree that the Devil should have part of the soul, which would not yeeld him part of the body. Thus have you heard what you must put off? now here how Christ must be

Revel. 10, 6 put on. As the Angel taught *John* to read the book, when he bade him eat it: so we must put on Christ, as if we did eat him, not as the Papists do in their Masse; but as the meat is turned into the substance of the body, and goeth thorow every part of man: so Christ and his Word should go from part to part, from ear to heart, from heart to mouth, from mouth to hand, till we be of one nature with them, that they be the very sub-

Eph. 3. 30 stance of our thoughts, and speeches, and actions, as the meat is of our body. This is to eat Christ and his Word, or else we do not eat them, but chew them, and when our taste is satisfied, spue them out again. Thus we must put on Christ: for the word signifieth so to put him on, as thou wouldest put him in, that he may be one with thee, and thou with him, as if were in a body together. As he hath put on all our infirmities, so we must put on all his graces, not halfe on, but all on, and claspe him to us, and gird him about us, and wear him, even as we wear our skin, which is alway about us. Then there shall be no need of wires, nor curles, nor periwigs: the Husbands shall not be forced to rack their rents, nor inhaunce their fines, nor sell their lands to deck their Wives: but as the poor mantle of *Elijah* seemed

2 King. 2. 13 better to *Elisha*, than all the robes of *Solomon*: so the Wedding Garment shall seem better, than all the flaunts of vanity, and put every fashion out of fashion, which is not modest, and comely like it self. If you will know further how to put on Christ, you shall see how your Text will catechise you in his three names Lord, Jesus, Christ. The Apostle seemeth to spell out the way unto us, how we should wear this Garment: First, we must put him on as Lord: then we must put him on as Jesus: Lastly, we must put him on as Christ. Thou must put him on as Lord, that is, thy Ruler to command thee, thy Tutor to govern thee, and thy Master to direct thee: thou must be no mans servant

Acts 4. 19 but his, take no mans part against him, but say with the Apostles, *Whether is it meet to obey God or thee?* Thou must put him on

on as Jesus, that is, thy Saviour in whom thou trusteſt, thy protector on whom thou dependeſt, thy Redeemer on whom thou beleeveſt: thou muſt not look for thy ſalvation from Angel, nor Saint, nor any thing beſide him. For the name of Jeſus ſignifieth a Saviour, and is given to none but him, and he is not only called the Saviour, but the Salvation, in the Song of *Simeon*; to ſhew that he is the only Saviour: for there be many Saviours, but there can be but one Salvation: as there may be many tortures, and yet but one death. Therefore, when he is called the Salvation, it implieth that there is no Saviour beſide him. Thou muſt put him on as Chriſt, that is, a King to rule, a Prophet to teach, a Prieſt to pray and ſacrifice, and pacifie the wrath of God for thee. For this name Chriſt doth ſignifie that he was anointed a King, a Prieſt, and a Prophet for man: a King to rule him, a Prieſt to offer Sacrifice for him, a Prophet to teach him. So that he putteth on Chriſt as Lord, which worſhippeth none but him: he putteth on Chriſt as Jeſus, which beleeveth in none but him; and he putteth on Chriſt as Chriſt, which worſhippeth none but him, beleeveth in none but him, and heareth none but him.

Joſhua hath the like name, but not from God, nor to that end. Luke 1. 69. Iudg. 3. 6. Luke 3. 3. 5. Acts 3. 22. Heb. 8. 3. Mat. 1. 16. Heb. 1. 8. Gal. 3. 17.

You put on Chriſt firſt, when you are baptized: then you were ſealed and conſecrated to his ſervice: ſo ſoon as you came into the World, you vowed to renounce the World, and follow God. How many have put on Chriſt thus, and ſince have put him off again? which have broken the firſt promiſe that ever they made, and were never faithful to God ſince. You put on Chriſt again when you are called and ſanctified, that is, when you caſt off the old man, which is corrupt with the luſts of the fleſh, the pride of life, and the cares of this world; and put on the new man, which is regenerate in righteouſneſs and holineſs to the Image of Chriſt, or likeneſs of *Adam* in his innocency: for to put on the New man, is to become a new man, as if thou were born again, and conceived of the Holy Ghoſt. Of this *Job* ſpeaketh, when he ſaith, *I put on juſtice and it covereth me.* You put on Chriſt again, when you receive his holy Sacrament, and are partakers of his body, and bloud, that is, the merits of his obedience and paſſion by faith, which heareth him as if ſhe did ſee him, and ſeeth him as if ſhe did feel him, and feeleth him as if ſhe did taſte him, and taſteth him as if ſhe did digeſt him, then

Rom. 6. 3. Epheſ. 4. 22. Rom. 13. 3. Iob 29. 14. 1 Cor. 10. 16. 5

Chriſt

Phil. 3 21
1 Cor. 15. 49

Christ is become yours: and dwelleth in you, and feedeth you with his grace to eternal life, as the bread and wine sustaineth the life present. Lastly, when you have put on Christ in these three sorts, which is your garment for this world, after you shall put on Christ in heaven, and be clothed with his glory, and that shall be your last vesture which shall never wear out.

Thus have you heard what is meant by putting on Christ: first to clothe our selves with righteousness and holiness like Christ: and then because our own righteousness is too short to cover our arms, and leggs, and thighes of sin, but still some bare place will peere out, and shame us in the sight of God, therefore we must borrow Christs Garments, as *Jacob* did his brothers; and cover our selves with his righteousness, that is beleeve that his righteousness shall supply our unrighteousness, and his Sufferings shall stand for our sufferings, because he

Gen. 27. 15

Joh. 3. 16

came to fulfill the Law, and bear the Curse, and satisfie his Father for us, that all which beleeve in him might not dye, but have life everlasting.

Now I have shewed you this goodly garment, you must go to another to help you to put it on; and none can put this garment upon you, but he which is the garment, the Lord Jesus Christ. Therefore to him let us pray.

*FINIS.*

# THE WAY TO WALK IN.

## Rom. 13. 13.

*Let us walk honestly, as in the day, not in glutteny and drunkeness, neither in chambering and wantonness, nor in strife and envying, &c.*

HAving already shewed you a Kingdom, now I will shew you wherein this Kingdom consisteth, and in what it doth not consist, as in *Rom.* 14. he sheweth that it consisteth not in meats, and drinks, &c. but in righteousness, and peace, and joy in the holy Ghost. But because I

am to speak of some vices which this Text calleth me unto, I will proceed in them, beseeching you, as you shall hear them to be condemned, so speedily to proceed in execution to put them to death, and so to go forward with the rest of your sins.

*Let us walk honestly as in the day, not in gluttony and drunkennesse, &c.* As if he should say, Know you, that I bid you put away from you the works of darknes: he nameth not all the works of darknes; but chiefly those that do reign and are cause of more wickednes; that is, gluttony, drunkennes, strife, and envying, &c. three monsters come out of hell, and troubling the whole world; therefore cast off these, and you have cast off all.

Now to speak of them I will begin where the vices beginne: and as I point them out unto you, so I pray you to slay them, as if you had marshal law in your hands to put them to death. By this narration the Apostle sheweth the chain of sinne, how one sinne will draw on another after it: for no sinne is so base, that it will go alone, wherefore resist all sins or none; for if you entertain one sinne, it will presently draw another after it, and so the whole house will bee full of theeves: as *Gehezi* his pride made him to lye, and *Adams* fall made him to excuse himself, and *Peters* denial made him swear, and after his sweating made him curse himself, &c. for the sinner cannot stay after he hath committed one sin to commit another, nor till he hath come to the bottome of hell. If I should stand to anatomize & paint out all vices in their kind, I should crave a longer time than is allotted to me, therefore I will briefly touch them.

As huge as the sea is, yet one may taste the saltnesse of it in a drop, so in one sin you may see how ill favoured all the rest be; for there is no sinne but weakneth the body, shorteneth the life, corrupteth and consumeth the goods, perverteth grace, and maketh us odious to God and Angels. You are given to hate your enemies: these are they, therefore hate them: they keep you from repentance, lest you should be saved: wherefore I will shew you what is in this box, lest the same go into your eyes and so blind you.

*Walk not in gluttony, drunkennesse, and strife, &c.* These come like fair ladies, with presents in their hands, to wooe the unstable soul of man, gluttony cometh with the pleasure of the

flesh, drunkennesse, with the satisfying of the thirst. Strife, with the revenge of the enemy.

And first what gluttony and drunkennesse offereth, and how many have been deceived with their sweet meats and strong drinks, till all have been turned into a belly, and so turned the body into sin, daily experience teacheth us.

Now by the way, the Apostle (we must note) doth approve sobriety and vertue, that as a man may drink, and not be drunken, so he may eat that he loveth, and not glut himself: for he forbiddeth not to eat meat, but not to eat too much, lest thou surfet: for the golden mean is good for all things. *Salomon* doth not forbid to eat hony, but eat not too much, lest thou surfet. As the body may not offend the soul, so the soul may not injure the body, lest it be unfit to serve the soul.

Many there be that think they have not sinned in gluttony till they surfet: but this is gluttony in excess, and punisheth it self with many diseases, and dulnes of wit, want of memory and shortnesse of life. Now that you may sinne in gluttony, and not surfet, appeareth by the rich man in the 16 of *Luke*, who fared deliciously every day and never surfeited, yet for all that, he is called Glutton, to teach us, that there bee Gluttons which do not surfet. This kind of sin much displeaseth God, when men eat and drink, and rise up to play, and remember not the afflictions of *Joseph*, and *Lazarus* lying at the door: many bee such banquets, where none do come with a wedding garment, and where Christ is never invited. Many things may perswade us to temperance, and we may learn it of the beasts, who desire no change, nor hoord not, and are content. God provided meat for all creatures, as herbs, roots, and grasse, before he provided any for man; to teach and instruct us, what little care we should have for our belly: for wee live not by bread only, but by every word that proceedeth out of the mouth of God. Christ hath taught us to fast, when hee prepared himself thereunto in the wilderness, but hee never by any example taught us to feast: some there be which think hee did never eat flesh but in the Paschal Lamb. Which although it doth not teach, or debar us from eating flesh, which *Peter* was willed to eat in the vision, yet it teacheth us to tame the flesh, lest *Hagar* should get the upper

upper hand of her mistresse. When the belly is full, the flesh fatteth, the tongue prateth, the wit sleepeth, and Satan carrieth away the minde, when the understanding is away. As the moist and watrish grounds bring forth nothing but frogs and toads: so the belly and watrish stomack that is stuffed like a tun, bringeth forth nothing but a drowsy minde, soggy thoughts, filthy speeches and corrupt affections: therefore the Physician saith, Nothing better for the body than abstinence: the Divine saith, Nothing better for the soul than abstinence: the Lawyer saith; Nothing better for the wits than abstinence: but because there is no law for this vice, therefore it breaketh out so mightily. Whoredome hath a law, Theft hath a law, Murther hath a law, but this sin is without a Law.

Now to the second sin, which is drunkennes: these are two sisters; betwixt whom there is little difference. In this sin some are mad, some are merry, some do vomit, some do sleep, and some do reel; and then there is no difference between a man and a beast, saving that the one can stand, and the other cannot: As every Scripture that maketh against Theft, maketh against Non-residency: so every reason which maketh against gluttony, maketh against drunkennesse.

Now after these commeth chambering and wantonnes: and no marvel, saith one, though the imps do follow, when the devil goeth before: for fulnesse of bread went before the sinne of the *Sodomites*. So when *David* had dined and was full, walking upon his Palace, his eyes glanced, his flesh lusted, his heart consented, the fire burned, and there was no water to quench it. And therefore in that so great a champion as *David* did fall, let him that standeth, take heed lest he fall. And seeing that thou in thy self art no stronger, or mightier, imitate and follow the example of those that are cunning wrastlers, who to cast down others; will first fall down themselves: so we, to overthrow our enemies, must subject our selves, and humble our selves first by fasting and prayer.

*Sodome* was burned, but the sinnes have escaped. Sweet words, soft attire, wanton behaviour, and such like, have conspired and agreed all together, & set honesty to sale. And we use dayly to pray that we be not led into temtation: and yet wee do

lead our selves into tentation. For our fair words, wanton gestures, and dainty fare, with many other pleasures do beckon unto sin; and if there be no wine, why hangs the bush? and if there be no wantons, why is there any wanton or unseemly, or ungodly attire?

*Let us not walk in gluttony, and drunkennesse, neither in chambering and wantonnesse, nor in strife and envying.* It is hard to say, which of these sins is most in the world; haply some will say, I have been no glutton, no drunkard, no whoremonger, no murtherer; no false image-worshipper &c. But who can come forth, and say he is free from strife? for strife hath compassed the whole world, strife in Country, strife in City, strife in Court, strife in common-weal, strife in the Church; who can say that he is free from strife, or that he hath not injured his brother? Surely that man shall stand alone, for it will light upon none but Christ.

I can but exhort you with the Apostle, that you would not walk in strife and envying; therefore put away these, amongst the rest: for he that hath not put off these, hath not put on Christ: and if he have not put on Christ, he is no Christian. Envy is sin, and it punisheth it self like gluttony: for it fretteth the heart, shorteneth the life, and eateth the flesh, as the fire consumeth the wood: it is the mother of strife, and a great worker in the Court. This is it which brought labour, and sickness, and death into the world, even the envy of the Serpent; and the devil; and it will condemn thee in thy conscience, if thou be an envious man. Nothing resembleth God more than love, for *God is love*: so if thou hast love, thou resemblest God. But if thou hast envy, and art an adversary, thou resemblest the devil: for thou canst not come neerer the devil any way, than to be envious. As the dust commeth with the wind, so the devil commeth with envy, and he that is possessed with envy, is possessed with the devil. Why doth the Apostle say, in the third chapter of his epistle to the Colossians, *Above all things put on love*; Because love is best of all. Why doth he call love *the band of perfection*? because it bindeth all vertues together. If love be the band of perfection to binde all vertues together: then envy is the band of impiety, to bind all sins together: therefore if we must cast off all

but

but love, wee must cast off envy. Thou canst not come to the kingdome of peace, without love. The kingdome of Satan is at peace, and shall not Gods kingdome be at peace? Shall wee bee at peace with the flesh, the world, and the devil, and be at variance with God, and at strife one with another? *Fire is cruel & wrath is raging, but who can stand before envy?* Pro. 27. And if there be none can stand before envy, how then can envy stand before God?

If thou canst not forgive him that doth offend thee, thou prayest against thy self, and askest vengeance upon thee: therefore the Apostle exhorteth thee not to let the Sunne go down upon thy wrath, *Eph* 4. 26. Charity envieth not (saith S. *Paul*) therefore see thou have charity, lest thou be counted an envious person. The beasts of the field are armed with horns, with hooses, with tuskes, and such like, to take revenge: but nature hath left nothing for man to put him in mind of revenge: and yet man above all other creatures is most desirous of revengement, for he hateth his own life; therefore it is against nature, to envy. *Iohn* saith, He that hateth his brother is a manslayer and loveth not God, neither knoweth God: If an envious man (saith he) say he loveth God: he is a lyer, because he hateth his image: if he say he knoweth God, he is a lier. How canst thou love God, and hate good men: and how canst thou love learning, when thou hatest the learned? so doth the envious man all both good and bad: therefore this is the worst sin, because it commeth neerest the sin against the holy Ghost.

Consider therefore whom thou hatest, even thine image. The devil was appointed to hate man, and not man to hate man: and if thou hatest a good man, thou hatest God: if thou hatest an evil man, thou hatest one like thy self; and if thou hatest one like thy self, thou hatest thine own soul: therefore as Saint *Paul* saith, *Have peace with all men.* Canst thou not hate the sin, and love the person? as the Physitian hateth the disease, and yet loveth the diseased.

As a great many of Bees can lodge together in a hive; so a legion of devils can nestle together in one man: but many, although they cannot live asunder, yet they cannot live together.

Wherefore now consider the pedigree of peace, God is the

God of peace, the holy Ghost is the spirit of peace, the Angels are the messengers of peace, the Ministers are the Preachers of peace, and the magistrate is the defender of peace: shall wee then, that have the God of peace, the spirit of peace, the Messengers of peace, the Preachers of peace, the Magistrates of peace, and (as I may say) the Queen of peace, bee at envy and warre one with another? Marvel not though I am so long upon this sin, for there is none of you that hear me this day, but you can give me sufficient matter to speak hereof. Then can I want words, when ye bring matter? shall I not wrestle, and seek to overthrow this Giant, which challengeth every man?

As no man finding a Serpent leaveth him before he be dead: so let us slaughter this monster while he is under the axe, that he never rise any more. Consider of the wrong thou doest to thy self, when thou envieſt another, for the stroke of envy redounds unto thee. It were better thou didst gratulate them with good things, as good men have done, and do daily: but instead of imitating their vertues, or commending their gifts, we envy them, & magligne them, and so their joy is our sorrow. But the envious man doth pay for his spight, for it requoils upon himself: and envy is punished with envy, and hatred also with hatred: for he which hateth all, shall be hated of all. Thus hee is tormented for another, as *Herod* tormented himself for Christ: and the Jews troubled themselves for *Paul*: for envy is as gall to the heart, as pricks to the stomach, and as a canker in the mouth, and ever vexeth thee, as the evil spirit of *Saul* vexed him.

Love is so contrary to envy, as that it hath more joy of others welfare, then envy hath of his own. Therefore an envious man may be compared to *Cain*; who when he had killed his brother *Abel*, was so troubled, that he said, *Whosoever findeth me shall kill me*. The covetous man although he will not communicate his own goods, yet hee would have others to communicate their goods: the proud man, although he be proud himself, yet he would have others to be humble: but the envious man careth not who doth any good.

As the Eagle doth account them bastards that cannot abide to look upon the Sun: so Christ doth account them bastards, which will not take him to be an example of lowlinesse.

Every

Every creature doth impart his good unto man, but the envious man: he hath ſeparated himſelf from doing good to any, even as an Apoſtate.

Every vice is the contrary of ſome vertue; as intemperance, to moderation; incontinency, to chaſtity; pride to humility: but envy is contrary to all. This is the cognisance of the devil: for God ſaith, *By this ſhall all men know that ye are my diſciples: if you love one another.* So the devil he ſaith, by this ſhall men know that you are my diſciples, if you envy hate & one another. The proud, the prodigal, the covetous, the laſcivious, they are loved of ſome, but the envious man is hated of all. And this ſin is ſo loathſome unto him, that he cannot abide it in any but in himſelf.

Therefore, if we love our ſelves, let us love our neighbours; for nothing doth more pleaſe God than love: ſo that if the black-Moor could be clean, here is water enough to waſh him. But the fleſh of man is more ſtrong then all theſe reaſons.

God hath put enmity between us and the Serpent, and the Serpent he hath put enmity between man and man.

When *Joſeph* had laden his brethren full of corn, and ſent them away, he bade them not to fall out by the way: ſo I would this leſſon, when we have plenty of all things, and are full, had deep impreſſion in our hearts, that we forget it not, *fall not out by the way.* *FINIS.*

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To the Reader.

*WHereas theſe Sermons of* Nebuchadnezzar, *have heretofore been printed by an unperfect copy, & by means thereof have paſſed through the hands of divers, having in ſome places the mind of the Author obſcured, in other ſome the ſentences unskilfully patched together; whereby the Authors diſcredit might be furthered, and the ſale of the Sermons have been hindred: Now as I have cauſed them to be examined by the beſt copies, and to be corrected accordingly, ſo I thought good to certify thee of the ſame, that the wants which were in the firſt impreſſion might not cauſe thee to ſuſpect this impreſſion alſo, & ſo diſcourage thee from acquainting thy ſelf with the excellent inſtructions offered in theſe Treatiſes.*

# THE PRIDE OF NEBUCHADNEZZAR.

Dan. 4. 29.

29 *At the end of the twelve months he walked in the royall Palace of Babel?*

30 *And the King spake and said; Is not this great Babel, that I have built for the house of my Kingdome, by the might of my power, and for the honour of my majesty?*



Have chosen this story of *Nebuchadnezzar*, wherein is laid down his pride, his fall, and his restitution. This *Nebuchadnezzar* was a wicked King, and therefore God warned him by a dream, and by *Daniel*, to amend his life, but all would not serve: he made many shews, but he revolted again: therefore at the last God gave him over for a time, and hee became like a beast, untill he acknowledged his power to come from God. A warning to all Rulers, to put them in remembrance, that one Ruler is above, which must be served of them all, or else all their buildings, and treasures and guard, will not shield them from judgement when the stroak commeth, no more than they could save *Nebuchadnezzar*. *At the end of twelve months* (saith *Daniel*) *the King walked in his royal Palace.* The Prophet shewed that he had deserved this punishment before, and that his dream which he had, did tell him that his Kingdom should depart from him for his pride; yet this respite of twelve months was granted him, like the forty days which were granted to the Ninivites, to try what he would do upon his warning, and whether he would repent as the Ninivites did. Therefore the Holy Ghost sheweth how the time ran, and how he lived after: as if he would say, if he will return yet, and be warned by the dreams, or by the Prophets which I sent him, I will stay my hand, and his Kingdome shall not depart from him. But here he sheweth, that he forgot his dream like a dream, and was more desirous to know what it meant, than to be warned by it. The twelve months ran, month after month, yet *Nebuchadnezzar* is all one: now his dreams are gone, he thinketh that all is ended; therefore he gets him up

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into his Palace amidst his delights, to beak himself as it were, in the sun of all his pleasures, where indeed he hastned God to take away all his pleasures, and delights from him. When hee should have repented, as the Prophet *Daniel* willed him, & ripped up his sins, and bewailed his wicked life, and poured forth tears, and prevented his judgement with his prayer upon his knees, then was he stalking in his galleries, and thinking what sin should be next, to fill up the number of his rebellions, that God might not spare him when he judged. so the wicked will not suffer the prophecies of God against them to be vain, but they will put God in mind of their punishments, and sin till the punishment do come upon them, to fulfil the threatnings due unto them.

Some think that *Nebuchadnezzar* walked upon the roof of his palace, from whence he might see all parts of the City round about him, like the mountain whether the tempter led our Saviour Christ, to shew him the beauty of the world.

This the Prophet *Daniel* would signify; that the King lived in ease as he lived before, and pleased himself in vanity still, for all his warnings, and turned his time of repentance to sinne again. Therefore God would defer the time no longer, but cut him down, like the barren and fruitelesse fig-tree: to teach us to take mercy when it is offered, and repent while we have time and space, and if God speak unto us but once, to lay it up in our hearts for ever, not looking or expecting to be spoken to again, because God is not bound to admonish, or give us any warning at all.

One would have thought that *Nebuchadnezzar* would have remembred his warning while he had lived, which had such a strange and fearfull dream, and after that another dream, being no lesse strange and fearful than the former dream, to confirm it; and after, such a Prophet to expound it, and the exposition of it threatning such a miserable ruine and down-fall to himself.

One would have thought and beleeved that hee could never have forgotten it, nor put it out of his remembrance, although he had lived unto this day. But like a wonder which lasteth not above nine days, so is the repentance of them which sin by custome: for when sin is rooted it sticketh fast, and will hardly

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be weeded out, though God should send us dreams & visions, or should raise up Prophets. *Daniel* himself cannot make this black-moor white, which always hath been black before. And this wee may see in our selves: for why have we need to hear so often of repentance, more than of any thing else, but that it is such a thing as we cannot frame our selves unto? If we be warned of any thing but of sin, one warning will serve; But we are so incorporate, and inured to sin, that a thousand Sermons will not serve: so custome hath made sin stronger in many, than the word of God. Well, remember or apply it how ye will. After twelve months God will come and take account of his dreams, and of his Prophets which he sent him, to see what he hath profited by them. Although he hath leaden feet which are long in comming, yet he hath iron hands, which when he cometh, will strike home.

Now the twelve months are expired, God comes and finds *Nebuchadnezzar* upon his towers: when he should have cast himself down to the ground, and thought upon his dream and *Daniel*, and so have humbled his pride; hee was perched upon his rooft, and there he begins to crow of his wealth; *Is not this great Babel, which I have built for the house of my kingdome, by the might of my power, and for the honour of my majesty?* See how the man standeth in admiration of his vanity, like an Usurer which doteth on his mony, as though he had deserved immortal fame for spending his mony vainly. *Is not this great Babel* &c he should rather have said, Is not this *Nebuchadnezzars* folly, which he hath built for a mock to his name, and an impeachment to his wisdome, for men to say when they pass by, Look how our King hath bestowed his revenues, here lyes our Subsides and tributes in this stone wall. But Nebuchadnezzar thinks that every one will praise him for his folly: therein like a woman when she is pranked up in her bravery, thinks that all do admire her, and hath as goodly an opinion of her self, as the Peacock hath of his feathers, and frameth all her looks, & her gestures, and her speeches accordingly: so when *Nebuchadnezzar* sate in his Palace, and saw such shews about him, now saith pride, thou must frame thy looks, and gestures, and speeches accordingly, or else the Kings Palace will be braver than

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the King himself: so he beginneth to exalt his mind higher then his Palace, and to look and speak stouter then hee did before. The creation was no sooner in his heart but the words were in his mouth, and he pleased himself therein so well, that he could not refrain being alone: but as a fool admires himself in a glasse; so when he was alone, and no body with him, he strouted along, and bragged by himself, to think what a jolly fellow he was, and how men began to talk of his buildings. By this we may see how wealth and honour change manners, and how a gay coat, or a great band, or a gold ring, can brave a mans mind, and make him look and speak after another manner, then he is accustomed when they are away from him.

It is a wonderful thing, to see what power these petty vain toys have over the mind, and alter and change a man suddenly, to make him think better of himself that day he wears them, than any other day besides.

*Is not this great Babel, which I have built for the house of my kingdome by the might of my power, for the honour of my majesty?* Before the holy Ghost lieth down *Nebuchadnezzars* words, mark how he cometh unto them, *The King spake and said: spake and said?* was not one enough, but he must say, spake and said? this doubling of the words sheweth, that hee spake with a premeditate pride from his heart root, which passed not whether it were a sin or no, come what will come of it. The holy Ghost doth bring other speeches which he said, and no more: but here he saith, *Spake and said*, as though he spake twice, nor as he spake at other times, but like a man at defiance which would not recal any word, but if he could say more, he would say more to anger.

Did I call it great Babel? I may call it great Babel. Did I say that I built it? I will say that I built it. Did I add, for the honour of my majesty? let it go for the honour of my majesty. Thus he spake, and said, as though he would be constant in his pride, although he were constant in no other thing.

*Is not this great Babel, which I have built for the house of my kingdom, by the might of my power, and for the honour of my majesty?*

Three things I note in this saying. First, what a glorious opinion *Nebuchadnezzar* had of his vain building, out of these words

words

words, *Is not this great Babel?* The second out of these words, *which I have built by the might of my power*: wherein he teacheth himself the founder of it, as if he had done all without a helper. The third is, that in all his work he sought nothing but vain glory; out of these words; *For the honour of my majesty*. These three sins *Nebuchadnezzar* doth bewray in one brag, and in all these three wee are so like, that the beasts were not so like him, when he became like a beast.

First, We have not so wonderful an opinion of God, or of his word, or of his heaven, as we have of our own acts, although we be never able to do half that *Nebuchadnezzar* did. Secondly, this is our manner, to attribute all to our selves whatsoever it be riches, honour, health, or knowledge; as though all came by labour, or policy, or art, or literature: if we cannot draw it to one of these; then we think it fortune, although wee understand not what fortune is. If we did count our selves beholding unto God for them, then we would find sometime to be thankful unto him.

Lastly, When we over-view these matters, this is our solace and comfort, to think these are the things which make mee famous and spoken of, and pointed at: and then wee end, as though it were enough to be pointed at, *Is not this great Babel?* That which one loves, seems greater and more precious above all which he loveth not, although they be better than it: so did these buildings seem to *Nebuchadnezzar*.

One would not think that a house were a matter to make a King proud, although it were never so fair; stone walls are not so precious, that he should repose all his honour upon lime and morter. But this is a just thing with God; vain hope, vain prosperity, vain comfort, and vain glory, that may deceive them when they trust unto it. Therefore as the faithful soul looketh up to God, or upon the word, or up to heaven, and saith to it self, is not this my hope, is not this my joy, is not this my inheritance? So the carnal man when he looketh upon his buildings, or his ground, or his money, saith to himself, is not this my joy, is not this my life, is not this my comfort? So while he pores and gapes upon it, by little and little, the love of it grows more and more in his heart, untill at last he hath minde on nothing else.

This was the first dotage of *Nebuchadnezzar*: the second was

was, *which I have built by the might of my power*. What a vaunt was this, to say, that he built *Babylon*? when all histories record, that it was built by Semiramis, before Nebuchadnezzar was borne: therefore why doth he boast of that which another did?

The answer is easy, Why do other men so now? we see that every one doth labour to obscure the fame of others, that they may shine alone, and bear the name themselves, especially in great buildings: for if they do but adde or alter any thing in Schools, or Hospitals, or Colledges, they look straight to bee counted the founders of them, and so the founders of many places are forgotten. So it is like that *Nebuchadnezzar* did adde or alter something in this City, and therefore he took all to himself, as the fashion hath been ever since. But if none had built it, but he had been the founder of it, (as some would seem) yet this had been a proud and arrogant speech, to say, *which I have built by the might of my power*: for it was not he which could build *Babel*, no more then *Nimrod* could finish *Babel*, but unlesse the Lord build the house, the builders build in vain. Therefore when he said, *by the might of my power*, hee should have said, by the might of Gods power. But by this you may plainly discern, how hard and difficult a thing it is to hit upon a right word, or a good work, which hath not a good thought to bring it forth. Therefore make the root sweet, or the fruit will be sowr, counterfeit as cunningly as you can.

Lastly, when he putteth in, *for the honour of my majesty*, he sheweth that he was of *Absolons* humor, who although hee had deserved shame, yet he would have fame, because he had no children to keep his name in remembrance, therefore he erected a pillar, which he called *Absolons* place: so many stately houses and places in *England*, bear the names of those Lords or others that do possess or owe them, for the like vanity.

Here *Absalom* thought to be buried, as *Nebuchadnezzar* thought to dwell in his Palace, but he was cast into a pit, as *Nebuchadnezzar* was turned into the wilderness. So *Shebna* made his Sepulchre in one country, and was buried in another: for why should pride have the reward of humility? Humility (saith *Solomon*) goeth before honour, that is to say, honour is the reward of humility: and yet *Nebuchadnezzar* would be honoured

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for his pride. What had he, or *Shebna*, or *Absolon* done, that they should erect such monuments, to be praised after death, which were not worthy to be praised in their life? Before the building, *Nebuchadnezzar* had done nothing worth speaking of: for because he lived always like a beast, therefore God punished him like a beast: and did he deserve now to be spoken of in all ages, for heaping of stones together? We may see that great men are proud of a small matter, and they look to be praised for every thing that they do. But look how God overthroweth them: for oftentimes in that they look to make their greatest glory, they shame themselves most of all; and that which they practise to exalt them, doth disgrace them; and that which they do to win them love, getteth them hatred. Sin so deceiveth them, like the blind *Aramites*, that they take a clean contrary way to their desires, as we may see in *Gen.* 11. they which built *Babel*, said, they would build it to get them a name: but they got shame, for they could not finish it when they had begun it, but were confounded in such sort, that they knew not what they did; so suddainly they understood not what one another said. So when *Nebuchadnezzar* came to himself again, it shewed that when he sought his own honour, honour departed from him; and he was made like a beast; but when hee sought Gods honor, honor came to him again, and he was made a king.

This would pull away many toys from womens backs, if they did consider how God maketh them ridiculous, by that they wear to make themselves amiable, if they did think that the apparel which they clog on to please the world, by the secret judgement of God did not please but displease, they would be ashamed of their attire, as *Eve* was of her nakednesse. Would they wear such gards and paint their faces, but to please? see now how God doth mock them; for they are not liked but disliked, and worser thought of for it, than they that go in russet coat, and seek no praise at all. They think, am I not brave? Other think, is she not proud? They think, Am I not sweet? Other think, Is she not light? Yet they dream that every man praiseth them for their bravery: as *Nebuchadnezzar* thought that every one would honour him for his Palace. If their bravery condemn them before men, how will it condemn them before

God

God? Therefore when *Nebuchadnezzar* ſaith, *For the honor of my majeſty*: he ſhould have ſaid, for the honor of Gods Majeſty; and then this had been recorded for his honor indeed, and his houſe had been the houſe of God: for as we ſhould ſpeak, and ſtudy, and labour to Gods glory, ſo we ſhould build alſo to Gods glory, that our houſes may be like Temples, as *Obadiahs* was. But few ſeek glory that way, they had rather pull down than build in ſuch ſort.

Thus you have heard what *Nebuchadnezzar* ſpake in ſecret, as though God would diſplay the thoughts and pride of ſuch builders. Theſe are the meditations of Princes and Noblemen, when they behold their buildings, or open their coffers, or look upon their train ſwimming after them, they think as *Nebuchadnezzar* thought, Is not this great *Babel*? Is not this great glory? Is not this the train that maketh mee reverenced in the ſtreets? Are not theſe the things which ſhall make my children rich? Is not this the houſe that ſhall keep my name, and cauſe me to be remembred, and make them which are children now, to ſpeak of me hereafter? When they ſhall paſs by and look up, and ſee theſe antiks and knacks over their heads, they will ſay; Oh! he which built this was a great man, he bare a ſway both in Court and Country: who but he while he lived? Although this King be dead and buried: yet his pride is eſcaped and come to us. *Nebuchadnezzar* hath children yet alive, which build as high as he look as high as he, go as brave as he, ſpend as vainly as he, and are as proud as he, although they be not Kings, nor Dukes, nor Earls, nor Knights, nor yet good Eſquires: look upon their Palaces, and think whether they be of *Nebuchadnezzars* brood: *Is not this great Babel*? and is not *Nebuchadnezzar* Lord of it? Oh! if they might live to walk in theſe galleries ſtill, they would deſire no other heaven: but *Nebuchadnezzar* hath ſhewed the way before them, and they muſt all dance after him, though they were as mighty, though they were mightier than he, Death will not take his Kingdome for a ranſome: Now what is Babel? and what is *Nebuchadnezzar* the King thereof? Now *Babel* is deſtroied, and the King that built it laid in the duſt: had it not been better to have built an houſe in heaven, which might have received him when he died?

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The name of these Palaces may well be called *Babel*, that is, confusion, because they prophesy confusion to them that build them, because their foundation is pride, their walls extortion, their roof ambition, and all within them Usury, bribery, and cruelty. If this be the best that *Nebuchadnezzar* hath to vaunt of, what is the worst which he may be ashamed of?

When I see how earnest this King was about his dream, and how loose he sate after in his Palace, me thinks I see the image of the world in one man. How lively doth *Nebuchadnezzar* resemble the dreamers of our time? He could not rest till he knew the interpretation of his dream; such inquiry, such diligence to know Gods will, that a man would have thought, Now if the King meet with a Prophet that can tell him the truth, and instruct him from God, that his dream warned him to amend his life, he will then reclaim himself, and reform his realm, and become such a King as was never in the Land before.

But behold, no sooner resolved of his doubt, but he is ready to be warned again, and was not so attentive to the Prophet, as hee was to his dream, although he cared for neither: for when he understood that his dream went about to change the course of his life, he went away like *Naaman* in a chafe, and cared no more for his dream after. Before the dream came, all would have said, that such a dream would have humbled his heart for ever. Before the Prophet came, all would have said, that such a Prophet would have converted him with a word: but *Nebuchadnezzar* is *Nebuchadnezzar*; and if another dream come more fearful than this, yet *Nebuchadnezzar* would be *Nebuchadnezzar*, and love his Palace better than Paradise.

So wee think, if God would send a famine upon this Land, that would make us fear him: but God hath sent a famine, and yet wee do not fear him. If God would send an earth-quake upon this Land, that would make us fear him: but God hath sent an earth-quake, and yet we do not fear him. If God would send a pestilence upon this Land, that would make us fear him: but God hath sent a pestilence, and yet we do not fear him. If God would send war upon this Land, that would make us fear him: but God hath sent warre, and yet wee do not fear him: therefore what will make us fear him?

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There be many which dream upon religion, as *Nebuchadnezzar* dreamed upon his dream: and as he desired onely to know what it meant, so they desire onely to know. *Master*, (saith the young man to Christ) *what shall I do to come into heaven?* He would fain know the way to heaven, but when Christ shewed him the way, he would not take it: so they will go from Preacher to Preacher, as *Nebuchadnezzar* sent from one wise man to another, to be resolved in points of religion. Such a Scrutiny, such attention, such heed, as though they would run out of the world, & go beyond all, that a man would think they would do any thing: as the Jews came unto *Moses*, & this young man unto Christ: But when they have heard what they came for, they do like *Nebuchadnezzar*, as they did before; now they say it was but a dream, because the meaning doth not answer according unto their will. So *Ahab* enquired of the prophet, to hear what he would say, but it appears that he never meant to follow him, except he would answer as he would have him.

When it commeth to the act, which is every mans trial, then you shall see, who are like *Nebuchadnezzar*, that is, which affect onely to know, and who is like *Zacheus*, that is, which practise as they know: for as the truth is revealed, so it must bee witnessed, or else the fall of *Nebuchadnezzar* sheweth what judgement will follow upon such neglecting.

Because he would not do as his dream warned him, and as the Prophet counselled him, therefore God forsook him, and his kingdome departed from him, and he was thrust out of his Palace, and turned like an Oxe into the wilderness, where hee lived like a beast untill seven years were ended. A warning to all, to take warning by the word, for it is the gentle warner; the next will be harder, the third and fourth harder than it, like to the nine plagues of *Egypt*, which did exceed one another: for what is he that can weigh the wrath of God, or the grievousness of sin?

Some men would think, that *Nebuchadnezzar* might have spoken all this without any such great offence as was taken at it (for he said no more, but that it was a fair house, and that hee builded it, and that hee erected it for his honour) seeing many under Princes delight in worse vanities than fair buildings,

and speak vainer often in a week. Therefore when you see how is displeaseth God, to vaunt of these earthly things, or to impute any thing to ourselves, think what shall bee the doom of great sins. If *Nebuchadnezzar* became like a beast, and lodged in the wildernes for his pride, they which bear pride, and covetousnes, and lust, and wrath, and malice in one breast, shall lodge in hell, and become like devils, because they are like beasts already. Therefore let this be instead of *Daniels* warning: if God did take such strait account of *Nebuchadnezzar* for his dream, what he had profited by it; what account will he take of us, what profit we have made by *Nebuchadnezzars* fall and punishment.

Thus you have heard what the voyce spake from earth: now you shall hear what the voice spake from heaven, for it followeth *While the word was in the Kings mouth, a voice came from heaven, & said, O King, to thee be it spoken; thy kingdom shall be taken from thee, &c.* God will warn him no more by dreams nor by Prophets, as he did: but his judgements shall speak. Here is fulfilled that which *Elihu* saith to *Job*, *God speaketh once, and twice by dreams, and visions in the night, & man seeth it not: at the last God openeth his eyes, by the corrections which he had sealed:* so God spake unto *Nebuchadnezzar*, first by dreams, and after by his Prophets, & *Nebuchadnezzar* regarded it not: at last God openeth his eyes by correction, which he had sealed up, that they should not touch him, if any other messenger could bring him. As the holy Ghost doth note the time when *Nebuchadnezzar* spake in his Palace: so he noteth the time when God spake from heaven, *Even while the words were in the Kings mouth*: as though he should say, God answered before he looked for it, when he thought God had been as far from him, as he was all the year before. Thus God lay (as it were in his scout) to watch when he spake treason, and to apprehend him upon it: O *Nebuchadnezzar*, thou hast vaunted these twelve months since I waited thee, I made as though I heard not, but suffered thee to do and speak thy pleasure: and vaunteſt thou still? Surely thou shalt scape me no longer, I will not hear one word more against my honour. So he cutteth him off while the words were in his mouth, and pronounceth the word of judgement against him.

Iob 33. 14

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The first note in this verse, is the time when God spake from heaven: *Pride* (saith *Salomon*) *goeth before the fall*: so when Pride hath spoken, then Judgement spake, even while the proud word was in his mouth. See how God shews that these brags offended him, and therefore he judges while he speaks. How short is the triumph of the wicked? When they begin to crow, God stoppeth their breath; and Judgement seizeth upon them, when they think no danger neer them. So when *Balthazar* was in his mirth with his nobles, the fearful hand wrote his doom upon the wall, & presently his mirth was changed into sadness, that he became as one that was strucken with a palsy: so while *Herod* vaunted himself, and the people honoured him like a God, the Angel of God smote him upon his throne, and immediately hee was devoured of worms in the face of them which honoured him: so while the Philistims were triumphing and banqueting, *Sampson* pulled the Temple upon their heads: so when the men of *Ziglag* were feasting and dancing, *David* came upon them and slew them: when the *Israelites* were at their Manna and Quails, even while the meat (saith *David*) was yet in their mouths, God took away their lives: when *Jobs* children were making merry one with another, the wind came and blew down the house: while the old world was marrying and giving in marriage, the flood came and drowned them: while the Steward was reckoning with himself, and thinking that his master knew not what policy was in his heart, suddainly his Lord called him to an account: while the churl was pulling at his barns full of corn and saying to himself, Be merry, my soul, that night his soul was taken from him: so while we sin & think nothing of it, our sins mount up to heaven, and stand at the bar, and call for vengeance against us: how soon *Abels* blood cried for vengeance of *Cain*! We cannot sin so quickly, but God seeth us as quickly. How many have been stricken while the oath hath been in their mouths, as *Jeroboam* was stricken while he struck, that they might see while they were stricken, & yet all this will not keep us from swearing. Though a man sin often, and steal his sins, as it were, without punishment, yet at last hee is taken napping; even while the wickedness is in his hand, and his day is set when he shall pay for all, whether it be after twelve months,

of twelve yeats, when it commeth it will seem too so
Therefore once again let this be instead of *Daniels* warni
If God did take so strait account of *Nebuchadnezzar*, how
had profited by his dream; what an account will he take of
how we have profited by *Nebuchadnezzars* punishment? He
I end.

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# THE FALL OF KIN
## NEBUCHADNEZZAR.

Dan. 4 31, &c.

31 *While the word was in his mouth, a voice came fr*
*Heaven, saying, O King* Nebuchadnezzar; *to thee be it sp*
*en, thy kingdome is departed from thee.*

32 *And they shall drive thee from men, and thy dwell*
*shall be with the beasts of the field, they shall make thee to*
*grass, with the Oxen, and seven times shall pass over th*
*untill thou knowest that the most High God beareth rul*
*ver the kingdome of men, & giveth it to whomsoever he wi*

33 *The very same hour was this thing fulfilled upon N*
buchadnezzar, *and he was driven from men, and did eat gra*
*as the Oxen, and his body was wet with the dew of heav*
*till his hairs were grown as Eagles feathers, and his nails*
*birds claws.*

FRom the 26 verse, to the end of this Chapter, is
down the pride, fall, and restitution of *Nebuch*
*nezzar*. The two first verses are like a banner of
pride; which sheweth him in his ruffling as it w
in the Air, before he knew God or himself. The three next ver
are the discovery of his shame, which shew him in his misery,
it were grovelling on the ground, after God hath cooled his c
rage. The four last verses are the celebration of his recover
which shew him in holiness as it were rapt into heaven, & s
ing with the Saints for joy, that God had brought him unto
knowledge, though it were thorow shame and trouble,
losse of all that he had seven years together. Of his pride
have heard already: yet because we are friends to vices, as

are to men, so long as they prosper and flourish; but when they decay and fall, then we shrink away, and are ashamed of them; so it may be, if ye could see pride take a fall, though ye love her well, yet yee would forsake her like a bankrupt, when yee see that she can pleasure you no longer.

Therefore you shall see *Nebuchadnezzar* upon his feet again: before you beheld him upon his knees, that when you see what a King he was in his galleries, and after find his servants in his Palace, and his subjects in his throne, and himself like a beast in the wilderness; God may give you hearts to think a little of this sin, what it is which cost so dear, and is so common now in every house, as it was then in the Kings Court.

*After twelve months* (saith *Daniel*) that is, Twelve months after God had warned this King by dreams and by *Daniel*, to repent his sinnes, hee was strouting in his galleries, and thought what sinne should be next, as though hee had never heard of dream or prophet. By this computation of sinne, wherein the months are observed so exactly, how long *Nebuchadnezzar* rebelled after he was warned, *Daniel* shews what reckoning God keeps of our months, and weeks, and dayes, which hee gives us to repent as he did *Nebuchadnezzar*, and what an account we shall make of them, as *Nebuchadnezzar* did, though wee count no more of our age, than the child doth of his youth, and have done no more of our task at twenty, then when wee were but ten, nor at thirty, then when we were but twenty, nor at forty, than when we were but thirty, yet we shall give account of more hours in the day of judgement, and it shall be heavier to the old than young, to you which have the word, than they which want it: and there is great odds between *Nebuchadnezzar*, and us, for hee which challenged *Nebuchadnezzar* for 12 months, since he was warned, may challenge us of twelve yeats since wee were warned, and yet wee look not for so great punishment as fell upon *Nebuchadnezzar* for twelve months. *Daniel* names there 12 months, as though hee would speak of a great matter, & shews how worthy *Nebuchadnezzar* was to be punished, because hee might have reformed his life since hee was warned: for there were twelve months between his dreams and his punishment. But that year wherein hee had so many

warnings and teachings was as vain as the reſt, and vainer than the years before: for now he ſhould have been a mourner like the King of *Niniveh*, when *Jonas* threatned deſtruction unto them. But like a victor of a country returned from battel to ſolemnize his triumph, firſt, he decked his Palace as brave as himſelf, and then he walks his ſtations in it, and when he hath ſeen all things before him which might make him forget God, and like a Serpent that would burſt, unleſſe he diſcharged ſome of his poyſon, he breaketh out and ſaid, *Is not this great Babel, which I have built by the might of my power, for the honour of my majeſty?* Wherein obſerve firſt what a glorious opinion this vain King had of his vain buildings. Secondly, how that he names himſelf the founder of them, as though he had done all without an help. Thirdly, that in all his works he ſought nothing but vain-glory, as he witneſſeth againſt himſelf, ſaying: *Which I have built for the honour of my majeſty*: not for the honor of Gods majeſty, but for the honor of *my majeſty*. So firſt, that which he ſhould have contemned, as Chriſt did the beauty of the temple; he admired it: and nothing ſeemed ſo glorious to him, as that which made him ſhamefull to God. Secondly, that City which was built by *Semiramis*, he arrogateth to himſelf, and never joyned the chief workmaſter with him, but ſaith, *which I have built by the might of my power*, when he ſhould have ſaid, by the might of Gods power: *for unleſs God build the houſe, the builder* (ſaith *David*) *buildeth but in vain*. Laſtly, that which he ſhould have built for the honor of God, as the man built a chamber for the Prophet, he builded for his honor, as our *Nebuchadnezzars* do. Therefore when all his pleaſures were prepared like a feaſt, and hee came to ſit down at the banquet, it hapned to him as to the churl in the Goſpel, after he had filled his barns, when he came to ſing in his heart *Be merry my ſoul*, that night his ſoul was taken from him, and the devils made merry with it in hell: ſo he had feathered his neſt, and began to crow upon his roofe, *Is not this great Babel*, &c? as if he ſhould ſay, now *Nebuchadnezzar* make thee merry: that hour his honour was taken from him; for a voice came down from heaven, like the terrible hand which wrote upon the wall when *Baltazar* ſate at his Banquet; and daſht his pride upon ſuch a rock

rock, that within an hour all his pomp and pleasures, and treasures, suffered such a shipwrack, that his fall was more admired of all, than his glory and buildings were admired of himself. Thus all the joy, and pleasure, and glory of pride, are spoken with a breath, and stopt with another.

You have heard what the voice spake from earth, now ye shal hear what the voice sounds from heaven. These three verses following declare this Kings fall, when and how, and from whom it was. *While the words were yet, &c.* there is the time, *A voice, &c.* there is the judge. *O King, &c.* there is the arraignment. *Thy kingdome, &c.* there is the judgement. *Hee was driven from men, & lived with beasts in the wilderness, till his haires were grown like Eagles feathers;* There is the execution and manner of his punishment. First of the time, *While, &c.*

As *Daniel* observed the time when *Nebuchadnezzar* sinned, so he observed the time when *Nebuchadnezzar* is punished: as if God had lien in wait to catch him in his words, and take him at the trip, even as he watched *Lots* wife when she looked back, and transformed her into a pillar of salt, so soon as shee looked behind her: so now the Lord lay as it were in the scout, to watch when *Nebuchadnezzar* spake treason, and to apprehend him upon it, *O Nebuchadnezzar*, thou hast vaunted these twelve months since I warned thee; and I made as though I heard not, but suffered thee to do and speak thy pleasure, and vauntest thou still? Surely thou shalt escape me no longer, I will not hear a word more against mine honour. So hee cut him off while the words were in his mouth, and propoundeth the words of judgement against him. If you mark the time when the voice spake from heaven, you may see three wisdomes of God. First God takes him in his fault, that he might see his fault, as *Jeroboam* was stricken when he struck the Prophet, that he might know why he was stricken. Then he takes him suddainly, because hee contemneth his warning, as the fire came upon *Sodome* while they mocked *Lots* warning. Thirdly, God takes him where hee is pleasantest, and lustiest, and safest, in his Palace, which was like a castle, as he took *Herod* when his guard stood by him, that hee might see that nothing can guard him from God, but God must guard him from danger, or else Princes bee not safer than

1 King. 13.

Gen. 19. 24

Act. 12. 23

subjects: so though a man sinne often, and steal his sinnes as it were without punishment, yet at the last hee is took napping, while the wickednes is in his hand, as the Jews were, while the Num. 11. 33 Quails were in their mouths, and his day is set when he shal pay for all, whether it be after twelve months, or twelve yeare, whensoever it commeth it will seem too soon. Vengeance doth stay till sinne bee ripe, and watch the time when they are most occupied, then judgement steps forth, like the Angel to stop *Balaam* in his way, because the punishment is more grievous and terrible when they look not for it (for the worst that is, wish like *Balaam, to dye the death of the righteous*) therfore Godwill cros them in that: though they prosper alwayes before, yet their ends shall bee a kind of judgement upon all their life, and a prophesy of torment, for all men to see what become of the wicked after death, that they may fear to bee like unto them: As when wee see some fall down under the table while they sit swilling at the wine: some strucken dumb in the pulpit, while they preach untruths; even as the Philistims were slain while they feasted, and as *Herod* was ashamed while he vaunted, and as *Jeroboam* was stricken while he struck. What doth this teach us, but that our sinnes depart from us so soon as they are done, unto the Judge, and there they accuse us, as *Cains* murther cryed out against him, so soon as he slew his brother; I *know thy works*, saith God: he may say, I know thy works and thy thoughts too; for *Judas* could not not go so closely about his treachery, but that Christ did know when the thought entred into his heart, and heard when he conferred also with the Scribes, and saw likewise when hee took the bribe, though he kept a time to punish him, as he saith, *Psal.* 37. vers. 2. *When I see a convenient time then will I execute judgement.*

Numb. 22 verse 22 & 23. 10

Act. 12. 23
1 King. 13. 4.

Gen. 4.
Rev. 3. 15
Mat. 26. 14 15, 16

Now the time was come when this King should bee made an example unto all other Kings after him, to amend their lives, and reform their realms, when as the Prophet commeth from God unto them to tell them what they should do. When dream and *Daniel* had done what they could, now God calls forth his judgements, and bids them see what they can do, and commands them to chase *Nebuchadnezzar*, until he have lost his kingdome, until he be driven out of his Palace, until he be fled into

into the Wilderneſs, until he be degenerate like a beaſt until his Subjects, and Servants, and Pages, make their ſport, and gaze and wonder at him, like a fool which goeth unto the Stocks or a treſpaſſer, which is gazed at upon the Pillory: ſo the King was debaſed, when God heard him but vaunt of his buildings. Therefore let us take heed and be careful, after what ſort we ſpeak, and what words ſlip from us, leſt God take us in our lies, or oathes, or ſlaunders, or ribauldry, as he took *Nebuchadnezzar* when his tongue walked without a bit: for if he had ſuppoſed that God had been ſo near, and that hee would have anſwered him as he did, he would have held his peace, and laid his hand upon his mouth, rather than pay ſo dear for a vain word, which did him no good when it was ſpoken.

The ſecond note is of the Judge, *A voyce came down from Heaven*: the controlling voyce came down from Heaven; God is moſt offended with our ſin: for *Nebuchadnezzar* might have ſpoken more than this, before any other man, and no man could controle him becauſe he was King; and Kings delight in greater vanities than buildings, yet no man ſaith, Why doeſt thou ſo? becauſe *Salomon* ſaith, *He which repeateth a matter ſeparateth the Prince*: that is, he which tells Princes their faults, maketh them his enemies: therefore ſince *John Baptiſt* dyed, only God is left to reprove almoſt all that ſin by authority, yet there is one in Heaven hath an ear and a tongue, and checketh the King as boldly as ever the King checketh his ſubjects. When the voyce from earth ſpake vainly, the voyce from Heaven ſpake Judgement. Here is the King of Heaven againſt the King of earth, the voyce of God againſt the voyce of man: a Divine wrath warring with a humane pride: the fire is kindled, woe to the ſtubble. The Lord of Hoſts is in arms againſt the Lord of *Babel*, and begins to lay hands on him, and to thruſt him out of his throne. Firſt, he rattles him like a thunder, *O King Nebuchadnezzar*: as if he ſhould ſay, for all thou art a King, thou ſhalt ſee whether another be above thee; now guard thy perſon, now defend thy honour, for he whom thou haſt deſpiſed, threateth to take thy kingdom from thee; go now and walk in thy galleries, fetch one turn more before thou be turned out of doors, and walk with the beaſts in the forreſt.

Now

Now he comes to the araignment, and calls him to the bar, *O King Nebuchadnezzar, to thee be it spoken.* He was never called King with less reverence, nor had such pay for sinne in all his reign. God gives him his title, and hee tels him his lot, he calls him king, but without a kingdome: as if he had said, lay King of *Babel*, hold up thy hand. Here a King is araigned in his own Kingdome, and no evidence given against him, but as though he had witnessed against himself, as all sinners do, God condemneth him out of his own mouth; and to open his eare, hee calleth him by his own name, *O King Nebuchadnezzar*, as the prisoner is called when he holds up his hand at the bar. Then he pronounceth the judgement, *To thee be it spoken*, to thee which advanceſt thy self like God; to thee which wouldest not take heed by thy dream; to thee which wouldest not be warned by the Prophet, to thee which didst all for thine own honour. Now hearken to thy judgement, *Thy kingdom is departed from thee*; thou shalt be driven out of thy Palace; they which should honour thee shall expulse thee; thou shalt reign with the beasts in the desert, there shall be thy dwelling seven years, go now and stalk in the woods, as thou diddest in thy Palace, and when thou art among the Lyons, and Wolves, and Bears, look upon *Babel* which thou hast built.

How doth this speech differ from *Nebuchadnezzars* speech? his words were but words, but Gods words were, *He spake and it was done*, For in the same hour that which was spoken was done (saith *Daniel*) and whatsoever the voice threatneth unto our sins, or unto the sinner, shall be done at first or at last. To *Nebuchadnezzar* it was said, *Thy kingdome shall be taken from thee*: To us it is said, thy life shall be taken from thee. To him it was said; *Thou shalt be thrust forth into the desart*: To us it is said, Thou shalt be thrown forth into darkness. To him it was said, *Thou shalt be like beasts*: To us it is said, Thou shalt be like the damned. Shall not the voice spoken to us be remembred with God, as well as the threatnings menaced to him?

This voice came from heaven, and therefore it spake home; not like them which glide by the faults of princes, and whisper behind their backs, as though they would reprove them if they durst, but for fear left the Prince, or Counseller, or Judge,

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or Magistrate should take it as he means it, and think that hee aims at them: which makes them speak in Parables, as though they would cast a veil over their reproof, and eat their message before they have spoken it. The Holy Ghost teacheth us here to reprove, so that whosoever sinneth may know that thou speakest to him. Hee which speaketh from heaven (as the voice did) must speak like *John Baptist* among the Publicans and Harlots, and souldiers, as though he went from one to another, and said, this is spoken to thee, this is spoken to thee, this is spoken to thee. For unlesse wee come neer these mortal gods, and proud *Nebuchadnezzars*, as neer as *Elias* came to *Achab*, when he said, *It is thou that troublest* Israel, they will poast it over, and think that thou speakest not to them until thou speakest plainly, as the voice spake from heaven, *To thee be it spoken.* And they must reform the matter, or else God will shew some judgement upon them, as he did here upon this great King *Nebuchadnezzar*.

Now the decree goeth forth, that *Nebuchadnezzar* shall be King no more, *Thy kingdome is departed from thee.* This is such a saying: as if *Nebuchadnezzar* had thought of it before, he would have wept when he vaunted, to think that his Honor was going from him, when he thought it was comming to him: and yet his Kingdome was not departed from him, and yet God saith, *Thy kingdom is departed from thee*, because the decree was past, which should as surely come to pass; as if it were past already. Therefore because we care not so long as the Prophet saith, wee shall dye, we shall suffer, we shall answer, he leaveth *Shall*, and saith *Now*, as God said to *Abimelech*, *Thou art a dead man*, not *thou shalt dye but thou art dead*, which roused him more than if he had threatned him an hundred deaths, because he thought that he should dye presently: So the Holy Ghost is forced, as it were, to exceed and speak more than wee think he should speak, for the hardness of our hearts, which hear like stones, and go like snails. If we have but a week to repent, we will defer it to the last day, that we may sin all the rest.

Therefore it was meet to say, *Thy kingdom is departed from thee.* That seeing his judgement should not stay, he should not stay his repentance. If this voice had said, *Thy* Babel *shall sink* as

*Nimrods*

*Nimrods* Babel did, it seemeth he would have thought his honour buried; but when he was stript, not onely of his Palace, but also of his Kingdome, what heavy news was this unto him, which thought himself equal with God, and now may not be a King? But when he was thrust among beasts to eat grass with oxen, what a downfall was this to bee brought under all his subjects, which spake even now as though there were none but he: and now his servants servant would not be like unto him? So the King of Kings will be honoured of Kings; as they are of their subjects, or else he will tread upon their crowns, and they shall hear the same at last. *Thy Kingdome shall depart from thee.*

Now followeth the execution of his judgement: for *Daniel* saith, *The same hour all this was fulfilled.* So he sheweth the order of it: as a prisoner is brought to the bar, and led to a gibbet, so the King was drawn from his throne, and turned into the wilderness, where hee abode among wild beasts so long, *till his hairs were grown like Eagles feathers, and his nails like birds clawes.* When God began he made haste, as it was long before he spoke, but when he spoke he did it, and effected in an hour all that the dream and the Prophet had foretold.

Then was fulfilled, *The pride of man shall bring him low.* Even in the hour that *Nebuchadnezzar* advanced himself more than before, in the same hour he was brought under all his subjects, all his servants and Pages, so he which setteth up can pull down, hee which gave can take, hee which made can destroy. Therefore let no man vaunt though he were a King, of his house, or land, or farme, or children, but know that he should have nothing, if God did not regard him more than other: and think when thou doest read this story, whether thou be not as proud of thy wealth, as *Nebuchadnezzar* was of his Palace; whether thou bee not as proud of thy children, as *Nebuchadnezzar* was of his Kingdome; whether thou be not as proud of thy parentage, as *Nebuchadnezzar* was of his honour; whether thou be not so proud of thy learning, as *Nebuchadnez.* was of his wisdom. If thou be so proud, then God doth say no more, *O King to thee be it spoken*, but, O subject to thee be it spoken, these blessings shall bee taken from thee. For, hath God taken no mans kingdom

dom from him but *Nebuchadnezzar*? Hath he taken no mans office from him but *Judasses*? Hath he taken no mans riches from him but *Jobs*? How did *Antiochus*, and *Julian*, & *Herod*, and *Saul*, and *Athalia*, and *Jezabel*, and *Richard* the third go from their thrones, as if God had pulled them out by the ears? he had no respect to their persons, but used them like beasts, as he did *Nebuchadnezzar*, and fulfilled his threatnings: the candle of the wicked shall be put out. Therefore as Christ saith unto them which turn back, *Remember Lots wife*: so I may say to them which bear high minds, & proud looks, & stout words, remember king *Nebuchadnezzar*, how God resisted the proud. Now if any man long to be resolved, how this King was changed to a beast, he must not imagine any strange metamorphosis, or Popish Transubstantiation, as though his shape were altered, or his manhood removed, or that he put on horns and hoofs, as Poets feign of *Actæon*; for the voice doth not say, that he should become a beast, but that he should dwell with the beasts. *Daniel* doth not say, that his head, or arms, or legs were transformed: but that the hair of his head, and the nails of his fingers did grow like Eagles feathers, and like birds claws, as every mans hair and nails will do, if he do not pare them.

Lastly, *Nebuchadnezzar* saith not, that his shape was restored unto him, but that his understanding was restored unto him, all which declare, that he was not changed in body, but in mind, not in shape, but in quality. A savage mind came on him, like that which drave *Cain* from the company of men, and hee became like a Satyre, or wild man, which differeth not from a beast, but in shape: though he was not turned to a beast, yet this was a strange alteration, to be so changed in an hour, that his Nobles abhorred him, his subjects despised him, his servants forsook him, none would company with him, but the beasts. Consider this, all that advance your selves against God, and despise his Word, as *Nebuchadnezzar* did. Take warning by a King, which even now walkt in his galleries, and his Nobles served him in his Palace with all dishes that the Air, or sea, or Land could afford: now he is turned to graze and feed like an ox with the beasts in the wilderness. This was to shew, that God makes no more account of the wicked than of beasts, and therefore Gen. 4. 12.

fore the holy Ghost calleth them often by the name of beasts, shewing how that sin and pleasure make them like beasts: when they have abused their wits often, and perverted their reason, last God taketh their understanding from them, and they become like beasts, lothsome to themselves and others: many such beasts we have still like *Nebuchadnezzar*, who were fitter to live in the desert among Lyons, where they might not annoy others, than in towns amongst men, where they infect more than the plague. Thus if you have not considered the beastlinesse of sin, look upon *Nebuchadnezzar* like a beast. If you would see the guilt of it, look upon wandring *Cain*. If you would see the frenzy of it, look upon frantick *Saul*. If thou wouldest see the fear of it, look upon trembling *Baltazar*. If thou wilt see the shame of it, look upon *Haman* hanging upon his own gallows. If thou wilt see the end of it, look upon the Glutton frying in hell. These are the pictures of sin, which God hath set for a terror before us: like the pillar of salt, or *Achans* sepulcher to speak to us. Take heed by those: when I have warned you, as I warned them, I will punish you, as I punished them. This is the Epitaph, as it were, which God ingraved upon *Nebuchadnezzars* Sepulcher.

Gen. 4. 14
1 Sam. 16. 14
Dan. 5. 6
Hest. 7. 10
Luke 16. 23
Gen. 19. 20
Josh. 7. 29

*Be thou an example to Kings and Rulers for all the children of pride to beware how they set themselves against him who advanced them.*

Thus he which sets up, can pull down. Did not I send thee dreams to warn thee? Did not I send a Prophet to warn thee? If either of them would have served, thou mightest have ruled still, and walked in thy galleries, and feasted in thy Palace, and judged upon thy throne, and died a King: but now thy Kingdome is departed from thee. Who would be like *Nebuchadnezzar*, now he is like a beast? If this Heathen was thus challenged for his warning, which had heard but one Prophet; we may tremble to think what wee shall answer for our warning, which have been threatned as often as the Israelites, and yet provoke the Lord while he serveth us, like those which curse the Sun, while it shineth upon them.

Thus you have seen the fall of Pride. Even now he said, *Is not this great Babel?* Now he may say, is not this unhappy Ba-

bel?

but even now he said, *which I have built by the might of my power*; and now he may say, which I have built by the vanity of my pride even now he said *for the honour of my majesty*; now he may say, for the ruine of my Kingdome. Yet after this hee rose again and came to himself, and received his Kingdome, and honoured him which punished him so. But the time will prevent me to speak of his restitution, therefore here I end.

# THE RESTITUTION OF NEBUCHADNEZZAR.

Daniel 4. 34. &c.

34 *And at the end of those days, I* Nebuchadnezzar *lift up mine eyes unto heaven, & my understanding was restored unto me, and I gave thanks unto the most High, & I praised & honoured him that liveth for ever, whose power is an everlasting power, and his kingdome is from generation to generation:*

35 *And all the Inhabitants are reputed as nothing: and according to his will he worketh in the army of heaven, and in the inhabitants of the earth, and none can stay his hand, or say unto him, Why doest thou so?*

36 *At the same time I had my understanding restored unto me, and I returned to the honour of my kingdome, My glory, and my beauty was restored unto me, and my Counsellers, and my Princes sought unto me. and I was established in my kingdome, and my glory was augmented towardi me.*

37 *Now therefore I* Nebuchadnezzar *praise and extol, and magnify the King of heaven, whose works are all truth, & his ways judgment & those that walk in pride, he is able to abase*

NOw are we come to his restitution: first, *Nebuchadnezzar* was humbled, as God humbleth his enemys: now he is humbled as God humbleth his children; that although he had more honor than he had before, yet he is not proud of it as he was before, but crieth with the Prophet *David, Not unto me, O Lord, not unto me, but unto thy name give the glory.* So he which said, not onely with Psal. 115. 2

heart

heart, but almost with mouth too, There is no God: now with heart and mouth honoreth none but God: his pride and his fall *Daniel* declared, but when he came to his restitution, he maketh *Nebuchadnezzar* to speak himself, and give thanks in his own person, like a witness brought in to testify the truth of this wonderful story.

When the Prophet had shewed how this King vaunted and how he was debased for it: presently after he had spoken it, he calls in as it were the King himself, to witness his report, and declares how he was raised again, like a man which having received grace from a Prince or great person, is brought in before him to give thanks for his favour received, and then is dismissed.

In these verses two things shew themselves at the first view, that is, *Nebuchadnezzars* restitution, and his thankfulness in his restitution. First, he sheweth the time when he was restored, in these words, *At the end of these days:* then he sheweth the manner how he was restored, in these words, *I Nebuchadnezzar lift up my eyes to heaven, and mine understanding was restored to me.* In his thankfulness, first, he extolleth Gods power, in setting him up, and pulling him down, and raising him again: then he commendeth Gods justice and truth, which deserves to be praised for his judgements, as much as for his mercy: as though he rejoyced that God hath made him like a beast that he might dye like a man.

*At the end of these days.* As *Daniel* noted the time of his pride when he walked in his Palace, to shew how pride grows out of buildings, and wealth, and apparel, and such roots: so he noteth the time of his fall; while the words were in his mouth, to shew that he was punished for his pride and ignorance, that he might know where to begin his conversion, and abate it is pride: and when he had taken away the cause, then God would take away the punishment: so likewise he noteth the time of his restitution, *At the end of these days*, that is, after seven years were expired; to shew how long the sickness of pride is in curing, and to shew how every thing was fulfilled which was prophesied, even to the point of time: for it was told him by *Daniel*, that hee should be like a beast seven years: therefore *Nebuchadnezzar* is prompt as it were to confesse the truth, and say as the Prophet said, *At the end of these daies*, that is, at

end of seven years, I *Nebuchadnezzar* was restored to my kingdom, as *Daniel* told me. Yet another note is set upon the beast: Lest we should think that God only regardeth the season, and thinks seven years punishment enough for such a sin; he saith not barely, that his understanding and honour was restored unto him when seven years were ended, but that they were restored unto him when he began to lift up his eyes to Heaven: to shew that this blessing came from above, and that he which had humbled him, had restored him again; as if he should say to all that are cast down with sickness, or poverty, or infamy, or any trouble whatsoever in body or mind; He which hath humbled you will raise you, as he hath done me: but you must look up unto Heaven, and lift up your hearts unto him, and then your understanding, and comfort, and wealth, and pleasure, and health, and liberty, and good name, and all, shall return unto you again: like *Jobs* Sheep, and Camels, and Oxen, in greater number than he had before. As all the blessings of God returned to *Nebuchadnezzar* when he looked up to Heaven: so they shall come back like a river upon you, when your eyes can go by these vanities, and look upon him, which looks upon you: or else seven and seven years shall pass over you, and you shall be never the better, but worse and worse: like *Saul*, which was vexed more and more, till he had killed himself.

Therefore as the *Jews* looked up to the brasen Serpent, which was a figure of Christ, when they would be healed, *Num.* 21.8 so all that would recover that which they have lost, or obtain that which they want, *Nebuchadnezzar* doth teach them here to lift up their eyes to Heaven, from whence (saith Christ) cometh every blessing of man; *At the end of these days, I Nebuchadnezzar lift up mine eyes, &c:* Like a man which is wakened out of a long trance, now hee began to stir and lift up his eyes: When the heart is once lift up, it will lift up the eyes, and the hand, and voyce, and all to Heaven: he which never looked up to Heaven so long as his comfort was upon the earth, now his mind is changed, his looks, and gestures, and speeches, and all are changed with it: As though God would shew a visible difference between the Spiritual and Carnal, even in their looks and gestures, as there is between a Childe and an old

man. The Spiritual mindes are heavenly, and look up, becauſe their joy is above: the Carnal mindes are earthly, and look down like beaſts, becauſe their treaſure is below. As the Serpent grovels upon the ground: ſo doth the Serpents ſeed, and hath not ſo much as the countenance of grace.

Gen. 3. 14.

Therefore by lifting up his eyes to Heaven, is ſignified that the time was come, which the Lord had ſet down, that he ſhould be like a beaſt, until he had learned that leſſon. *That the moſt High beareth rule over the ſons of men.* Therefore *Nebuchadnezzar* ſheweth that he hath learned his leſſon. For he looked not up to Heaven to behold the Sun, the Moon, or the Stars, like an Aſtronomer: but thinking how he had ſet himſelf againſt Heaven, from whence came all his honour; in a godly ſhame, and holy anger toward himſelf, hee turns his eye from Earth to Heaven; to magnifie him which had humbled him, that ſo contemned him, which advanced him. Now he talks no more of his Palace, nor his Power, nor his Majeſty; though it be greater than it was: but he looked above his own Palace, to another Palace; from whence that terrible voyce came down unto him, *Thy kingdom is departed from thee.* Which expreſſeth his contrite heart, and wounded ſpirit, how many paſſions batrelled within: as if he ſhould chide himſelf, and ſay, Unthankful man, my power ever deſcended from above, and I ever looked upon the earth; and mine honour came down from Heaven, and I never lift up mine eyes before: But now, ſaith he, go up my voyce, and my hands, and my eyes: how long will ye pore upon the earth, like a beaſt? ſo he lifted up his eyes unto Heaven. After he had lifted up his eyes, he beginneth to pray, and praiſe, and give thanks to God: which ſheweth that he did not only lift up his eyes, but his heart too. For unleſs we can ſay with *David*, *I lift up my hearts*, Pſa. 25. 1. it is in vain to lift up eyes, or hands, or voyce, as the hypocrites do; becauſe he which is a Spirit, will be worſhipped in ſpirit, *Joh. 4.* Therefore *Mary* ſaith, *My heart doth magnifie the Lord*, Luk. 11 46. As for the Infidels, and Idolaters, they have no hearty ſervice; but their religion is like an Occupation, which is done with the body. For when we read of the ſacrifice or prayers of the Idolaters and Infidels, we do not finde, that they lift up their hearts to their Idols,

Idols; but their hands, or their eyes, or their voyce, as the *Baalists* roared to *Baal*, 1 King. 18. 28. and the Mariners cried to their Sea-gods, *Jonas* 1. 5. and the *Ephesians* shouted to *Diana*, *Acts* 19. 28. but the lifting up of the heart is the holy service, and alway appropriate unto God, which saith, *My son, give me thy heart*, Prov. 23. 26. Therefore now *Nebuchadnezzar* lifts up his heart to God; shewing that he had learned that lesson which God gave him seven years to study, that, *The most High beareth rule over the sons of men, &c.*

Now God thinks the time long enough: and as he reformed the ground after the Floud, with Fruit and Herbs, and Flowers again; so he reformeth *Nebuchadnezzar* with understanding, and beauty, and honour again. As when he repented himself, and said, I will drown the earth no more, *Gen.* 8. 21. so, I will chase *Nebuchadnezzar* no more; now he shews a King above him, he shall be a King again: now he seeks my honour, I will give him honour: now he magnifieth him which debased him, I will return to exalt him. So the voyce which thundred from heaven, *Thy kingdom is departed from thee*; sounds again, *Thy kingdom is restored to thee*. For it was not told that he should be like a beast until he died, but *until he knew that the most high beareth rule over the sons of men*. Therefore when he knew this, nothing could stay him from his kingdom, no more than they could stay him in it before. Thus the displeasure of God is but an *interim*, until we know something that we should know, and then *Nebuchadnezzar* shall be King again; then the sick man shall be whole again; then the bond-man shall be free again; then the poor man shall be rich again. His mercies are called everlasting, because they endure for ever. *Psal.* 36. 1, 2. But his anger is compared to the Clouds, because it lasteth but a season. Whom he loveth he loveth to the end: but whom he scourgeth he scourgeth to repent; as *Hezekias* was sick, until hee wept; *Nebuchadnezzar* was banished, but until hee repented. Now the first cure of the Kings restitution was of his mind: *Mine understanding* (saith *Nebuchadnezzar*) *was restored unto me*. To shew what an inestimable gift our understanding and reason is, whereby we differ from beasts, for which we cannot be thankful enough; therefore he records it twice, as though

his heart did flow with gladness, and his tongue could not chuse but speak often of it, as a man thinketh and speaketh of that which he loveth. *Mine understanding was restored unto me, &c.* That which was first taken away was first restored again; which so soon as it was gone, he was counted a man no more, but a beast. As *David* saith, *Like Horse and Mule which have no understanding*, Psal. 32. 9. counting them which are void of understanding no better than Horse and Mule. Therefore they which have lost their understanding at the Taverns, as many here have done sometimes, & they which understand not yet what is the book of God, are but Horse and Mule, though they bear the visors of men. After he had said, *Mine understanding was restored to me*, he annexeth, *Mine honor was restored to me*, so he grew to a King again. As he was wont to put on one robe after another, when he was a King; so when God would make him a King again, first he puts upon him the robe of understanding, as it were the foundation of a King, like the princely spirit which came upon *Saul*, 1 *Sam.* 10. 9. And when he had a Princes heart, then God gave him a Princes power, & proclaimed like a voyce from heaven, Nebuchadnezzar *King of Babel*: so gloriously he rose again like the Sun, with a triumph of his restitution, & welcome of his subjects, like the shout which went before *Salomon*, 1 King. 1. 34. One would think when *Nebuchadnezzar* was a King, God would never have made him like a beast, nor after have made him a King again: for who would suffer a beast to rule over them seeing such stomacks are in men, that they will hardly endure any Rulers? Therefore it is strange, that these men would suffer one to rule over them that had been seven years like a beast; it is even as if one had lien seven years in the grave, & after came to challenge his house & goods from them which have it in possession and count it their own: I think such a one should have so cold a suit, that unless it were some few that loved him while he lived; he might go again to his grave for a house to dwell in: so no body looketh now for *Nebuchadnezzar* to come out of the Wilderness; he was the unlikeliest man in the world to be a King, after such a change: but see what God can do, though all be against it, he which made a King like a beast, raised a King of a beast.

*Mine understanding* (saith Nebuchadnezzar) *was restored*

me, and more than that, *my honour was augmented* more than it was when I was so proud of it. As God turned his heart, so he turned the hearts of his Nobles and people, that they received him for their King again, and fought unto him, and reverenced him, for all the disgrace which they had seen, which made them before to contemn him like a beast.

Here a wise man may study, and wonder, like *Elisha*, when his Master was rapt to Heaven. For as though a snuffe had been taken from the ground, and set in the candlestick again, and shined brighter than it did before: so *Nebuchadnezzar* was raised from the dust, and set in the throne: even now no man cared for him, and now no man dare displease him: that which *Salomon* saith in *Prov. 16. 7. When the ways of a man please the Lord, he will make all his enemies at peace with him*: so when *Nebuchadnezzar* pleased the Lord, God gave him grace with men, and his glory was augmented. *My glory was increased, &c.* that is, he received not only his kingdom, and power, and honour again, but he received Usury of them. For this seven years banishment they had been put out seven years to the bank, for him to receive more when he came again; so when he sought his own honour, honour departed from him, his Palace could not hold it, his treasures could not redeem it, his guard could not slay it, but pride chased it away whilst he followed after it. But when hee sought Gods honour, and cared not for his own, honour was increased, according to that, *I will honour them that honour me.* 1 Sam. 2. 30

What would *Nebuchadnezzar* say to our *Nebuchadnezzars* (if he were living) which think it against their honour to seek Christs honour, and that if his kingdom went up, their kingdom should go down, like *Herod*, which thought he could not be King if Christ should reign; and the Pharisees, which thought they should be despised, if Christ were regarded?

If *Nebuchadnezzars* honour came unto him, for the honour which he gave to God: how long will their honour last, which eat and drink, give and take, set up and pull down, and do all that they do to honour themselves? as *Nebuchadnezzar* built Babel, until that voyce came thundring from Heaven, *Thy Kingdom is departed from thee*, thy Office is departed from thee, thy Life is departed from thee. Some have exalted them-

silver like *Nebuchadnezzar*, and are not fallen yet: some mounted up have fallen lower and lower, like *Balaam*, but they are not yet at the ground: they have ruled like beasts, longer than *Nebuchadnezzar*, and yet look not up to heaven, but they may be changed. Thus *Nebuchadnezzar* is welcome to his throne again.

Now he hath received grace, let us examine his thankfulness. If you mark how every thing comes in his order, you shall see a marvellous consequence observed both in his Fall, and Return to it. When he looked upon his Palace, then he waxed proud; when he waxed proud, then God threatned him; when he was threatned, then God banished him; when he was banished, then he lift up his eyes to heaven; when he lift up his eyes to heaven, his understanding came unto him; when his understanding came unto him, then he gave thanks to God: shewing the use of our understanding, why God hath given reason unto men, viz. to serve him, and praise him upon earth. As *Nebuchadnezzar* worshipped God so soon as he came to his understanding, so we, as soon as we come to years of discretion, and begin to understand, we should begin anew life, and serve him whom all Creatures do serve willingly, or else our understanding is in vain, and we are beasts still: for by this *Nebuchadnezzar* shews us he had understanding, and was like a man, because he gave praise to God, and was moved in heart to worship him which made him, according to that definition that *David* maketh of understanding, *Psal.* 111. *vers.* 10. *They which observe them have a good understanding.* They which observe the Commandments, have a good understanding; not they which speak of the Commandements, nor they which write of the Commandments, nor they which preach of the Commandements, but they which keep the Commandements, have a good understanding. The rest have a false understanding, a vain understanding, an understanding like that of the Scribes and Pharisees, which was enough to condemn them, but not to save them.

True understanding.

Know and do.

By this every man should try his Wisdom: for so soon as understanding cometh to him, as it came to *Nebuchadnezzar*, it will extort prayer and obedience from him whether he will or no: therefore our *Nebuchadnezzars* are beastly

fall, for that is no part of their understanding.

But he which can go beyond all in shifts and policy, is counted the wisest man in Court and City. Oh, if *Machiavel* had lived in our Country, what a Monarch should he be? to what honour and wealth, and power, and credit, might he have risen unto in short time, whether he had been a Lawyer, or a Courtier, or a Prelate? me thinks I see how many fingers would point at him in the Street, as they do at his Apes, and say, there goeth a deep fellow, he hath more wit in his little finger than the rest in their whole body. You talk of Sectaries how fast they grow, and how full they breed; I warrant you where any Sectary hath one son, *Machiavel* hath a score, and those not the basest, but the fattest of the Land; which if they had but a dram of religion for an ounce of their policy, they might go like Saints among men. But we speak to the belly that hath no ears.

Now let us see the parts of this Kings Confession, that we may see how his thankfulness did answer to his sin. Before he had robbed God of his honour: now as though he came to make restitution, he brings praise, and thanks, and glory in his mouth. Firstly he advanceth Gods Power, and saith, that *his kingdom is an everlasting kingdom*: in which words he confesseth that God was above him, because that his kingdom was not an everlasting kingdom, but a momentany kingdom, like a spark which riseth from the fire, and falleth into the fire again. Therefore he sheweth what a fool he was to vaunt of his kingdom, as though it were like Gods Kingdom, which lasteth for ever.

Secondly, he magnifieth the power of God, and saith, that *God doth what he listeth both in heaven and earth*, and nothing can hinder him, or say unto him, *what dost thou*: under which words he confesseth again, that God was above him, because he could not reign as he listed: for when he thought to live at his pleasure, he was thrust out at doors, and God said not to him, what doest thou? but, *Thy kingdom shall depart from thee*: therefore he sheweth what a fool he was to vaunt of his power, as though it had been like Gods power, which cannot be checked.

Thirdly, he commendeth the Justice of God, and saith, that his Works were all truth, and his ways were all Judgement: Under which words, he confesseth again, that God was above

him: for his ways were all errors, and his works were all lies, in the end proved. Therefore hee shews what a foole he was, to vaunt of his works, as though they had been like Gods Works, which cannot be blamed: therefore he concludes, *I Nebuchadnezzar, praise, and extol, and magnifie the King of Heaven.* Where he lighted upon the right string, mark how he harps upon it, and doubles it, and trebles it, like a Bond which is ratified with many words of like sense: so he ratifieth his Bond to God with many words of like meaning, *I will praise, and extol, and magnifie the King of Heaven*: as if he would praise him, and more than praise him. They which love with the heart, and repent from the bottom, praise and praise, pray and pray, give and give, serve and serve, that is, when they have served him, they are ready to serve him again.

Here is a Glass for all the children of Pride. First, look upon *Nebuchadnezzar*, you that are great men like *Nebuchadnezzar*. For thus will God make his example of great men, because they should be examples to others. Many wicked men died in *Jury*, and scarce a man was by to see their end: but *Herod* was stricken before the people, that all might see, because he was a wicked King. There were many in Babel as proud as *Nebuchadnezzar*, but none but *Nebuchadnezzar* was made like a beast, because he was a proud King: so God doth stomack sin in those that bear his own person. As Princes use to pick those that are principall and chief in Rebellion, to make them examples of terror to others, which were ring-leaders in the Treason: so God doth bend his shot against the Captains of his enemies, like the King of *Aram*, which charged his Souldiers, that they should fight with none but against *Achab* the King, as it is written in 2 *Chro.* 18. 30. For as *Salomon* saith in *Prov.* 19. 25. *Strike the scorner, and the rest will beware*: so justice shewed upon a Ruler, or great Personage, doth terrifie many. If we could see but one of our *Nebuchadnezzars*, so degraded, it would make all the rest better in their office, and think when they sit in their Majesties, as Queen *Hester* did, that their power is given them for the Church, and not against the Church. *Paul* being before *Festus* and *Agrippa*, wished not unto the King *Agrippa*, more wealth, or more honour, or more riches, but more Reli-

gion.

gion, which is the greatest want of Princes and Magistrates. They sit in Gods Chair, and are called gods, but are not like God, but like Mammon, except their names and their crowns: peradventure a *David*, or a *Salomon*, a *Joshua*, that is, a few that remember whose person they bear: the rest are like *Saul*, and *Herod*, and *Nebuchadnezzar*, which know not from whom their Kingdoms come. *Nebuchadnezzar* built for his honour, and they build for their honour: *Nebuchadnezzar* gathered for his wealth, and they gather for their wealth: *Nebuchadnezzar* sought after his pleasure, and they seek after their pleasure: *Nebuchadnezzar* vaunted of his power, and they vaunt of their power: what did *Nebuchadnezzar* which they do not, but repent which they do not? I cannot wish them beasts to do them good, like *Nebuchadnezzar*; because it is a question, whether they are worse than beasts already: but if we drive them out of their Palaces to live like beasts in the Wilderness, it were a good riddance, for there they should do less harm: where now their proud Horns do gore others, and their hoof is up to strike every one that is better than themselves, which maketh many fly into the Wilderness, from their House, and Church, and Calling, lest they should fall into their clutches: The Lord which restored *Nebuchadnezzar* from the likeness of a beast, restore them to the likeness of men, or else fright them like *Nebuchadnezzar* to run from their rooms, that better may have their places.

Thus you see *Nebuchadnezzar* was made like a beast, that he might dye like a man, for he could never learn from whence his kingdom came, until he had been 'prentice seven years unto the Gross; and when hee perceived who took his kingdom from him, then he perceived also who gave his kingdom to him, and learned his thankfulness in the Wilderness, when all the blessings were gone, which he should have been thankful for. He thought that God was no body, until he became like no body himself; and then who but God? no power but of him, no honour but from him, his first honour came from God, as well as his last: but then he was like a beast which knew not his owner, like a babe which knew not his father, like an Image which knows not his maker, but now he knoweth from whom Kings

reign,

reign, and hath learned to say thy Kingdom, as well as my kingdom, and is like to the Elders in the *Revelation*, which cast down their Crowns before the Lamb.

Such a School-master is Affliction, to teach that which Prophets and Angels cannot teach. For the Prophet and his Dream had told him as much before, yet he could never say, the Lord hath given, before he did see how the Lord had taken. They by a friend is never known before he be lost: so when God fled, then *Nebuchadnezzar* followed: but when God called, then *Nebuchadnezzar* contemned: when he hath all things he is unthankful, and when he hath nothing he beginneth to be thankful.

So we must learn Gods Love out of his Wrath, and spell his Goodness out of his Justice: therefore we preach Judgement unto you, to make you fly unto Mercy; we denounce the Law against you, to make you love the Gospel; we shew you Hell, to make you seek Heaven. Because we are like *Pharaoh* his Sorcerers, though we receive never so much, yet we never say, the finger of God hath done this: but when he begins to plague us, then we cry, the finger of God hath done this: therefore if we will not be invited, it is good to be compelled. To conclude, he which made *Nebuchadnezzar* a King when he was like a Beast, is he which makes them rich which were poor, and he which makes them free which were bound, and he which makes them beloved which were hated, and he which makes them wise which were rude, and he which makes them whole which were sick. they must stay a time, seven days, or seven weeks, or seven months, or seven years, as *Nebuchadnezzar* did, and when they are ready for it, it will come suddenly, as the Angels came to refresh Christ so soon as he was hungry: yet a little while, a little longer, comfort is on foot, and that goodness which is come will come, as the Sun which was rising is risen: for as *Nebuchadnezzar* said, mine honour was restored to me; so I am sure many here may say, my right was restored to me, my liberty was restored to me, my health was restored to me, my good name was restored to me, in less time than *Nebuchadnezzars* honour was. And what then? *Therefore I* Nebuchadnezzar *praise, and extol, and magnifie the King of heaven, whose works are*

al

*all truth, and his ways judgement, and those that walk in pride he is able to abase.* This is the conclusion of all Gods benefits: they which do not praise and extol the King of Heaven, are worse than *Nebuchadnezzar.*

Therefore let all which said in their hearts like *Nebuchadnezzar,* Is not this the House which I have built? Is not this the Land which I have purchased? Is not this the Money which I have gathered? Are not these the Children which I have begotten? I say now with *Nebuchadnezzar,* for all, I praise, and extol, and magnifie the King of Heaven, which can take all again, as he did from *Nebuchadnezzar.*

Thus you have seen Pride, and Humility, one pulling *Nebuchadnezzar* out of his throne, the other lifting him unto his throne, whereby they which stand, may take heed lest they fall; and they which are fallen, may learn to rise again.

*FINIS.*

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# A dissuasion from Pride, and an Exhortation to Humility.

1 PET. 5. 5.

*God resisteth the proud, and giveth grace to the humble.*

SAint *Peter* teaching every man his duty, how one should behave himself to another, exhorteth all men to be humble, and abstain from Pride: as though Humility were the Bond of all Duties, like a list, which holdeth men in a compass; and Pride were the make-bate over all the world: to which *Salomon* giveth witness, *Prov.* 13. 10. saying, *Only by pride man maketh contention:* because pride maketh every one think better of himself than of others, whereby hee forceth to give place to the other, and therefore when neither Party will yeeld as *Abraham* did to *Lot,* how should there be any peace? Thus Pride doth break the peace, and Humility doth set it again: therefore to toll men from Pride to Humility, as it were from the Concubine to the right Wife, the Gen. 13. 8.

Apostle

A Apostle sheweth how God is affected to pride, and what to he beareth to humility: *God resisteth the proud, and giveth grace to the humble*: as if he should whisper men in the ear and say, Take heed how you company with pride, or give entertainment to her, for she is not *Cæsars* friend, the King counteth her his enemy, and all that take her part: she hath been suspected Gen. 3. ever since the Angels rebelled in Heaven, and *Adam* sought to be equal with God: therefore his Majesty hath a stitch against 1 King. 2. 35 her, as *Salomon* had to *Shemei*, and would not have her favourites come in his Court, unless they hold down their Mace, stoop when they enter. But if you can get in with Humility, and wear the colours of lowliness, then you may go boldly, and stand in the Kings sight, and step to his Chamber of Presence, and put up your Petitions, and come to honour. For Humility is very gracious with him, and so near of his Counsel, that as Prov. 3. 32 *David* and *Salomon* say, he communicateth all his secrets to her. Psal. 25. This is *Peters* meaning, that the humble shall finde grace with God and men: as we read of *David* and *John Baptist*, according to that in *Psal.* 1. *vers.* 4. *All things which he doth shall prosper*: but the proud shall be troubled and crossed, and when they would do best they shall do worst, when they would grace themselves, they shall shame themselves: and God will bee to them like the spirit of *Saul*, which tormented him whersoever he went. This sentence is repeated again, *Jam.* 4. 6. The like sentence to this is in *Prov.* 3. 34. where he saith, *With the scornful he scorneth: but he giveth grace to the humble.* The like sentence is again in *Prov.* 16. 18. where he saith, *Pride goeth before destruction.* And in *Prov.* 15. 32. *Before honour goeth humility.* The like sentence is again in *Prov.* 29. 23. where he saith, *The pride of man shall bring him low but the humble in spirit shall enjoy glory.*

The like sentence is again in *Luke* 1. 46. where the Virgin sings, *He hath put down the mighty from their seat, and hath exalted the humble and meek*; that as it were by two or three witnesses, pride might be condemned, and humility acquainted. Rom. 4. 13 Mal. 1. 3 Gen. 5. 8 One is to God like *Jacob*, of whom he saith, *Jacob have I loved*: the other is to God like *Esau* of whom he saith, *Esau have I hated. Isaac* loved *Esau* because he loved venison, but *Rebecca* loved

loved *Jacob*, because he was loved of God. So the proud are in the Kings Court, because they seek honour; but the humble are in Gods Courts, because they contemn honour. As he saith in *Prov.* 3. 34. *With the froward he will shew himself froward:* So he threateth here, that with the proud he will shew himself proud, that is, if they challenge, he wil defend: if they wil provoke him, he will resist them: if they will climb higher than their compass, he will pull them lower than their will.

*Peter* speaks of the proud, as if they did challenge God like champions, and provoke him like rebels, so that, unless he did resist them, they would go about to deprive him of his rule, as *Corah*, *Dathan*, and *Abiram* undermined *Moses*. For so the proud man saith, I will be like the highest, and if he could above the highest too. This is the creature that was taken out of the dust, and so soon as he was made, he opposeth himself against that Majesty, which the Angels adore, the thrones worship, the Devils fear, and the heavens obey. How many sinnes are in this sinful world? and yet as *Salomon* saith of the good wife, Prov. 31. 29. *Many daughters have done vertuously; but thou surmountest them all:* So I may say of pride, many sins have done wickedly; but thou surmountest them all: for the wrathfull man, the prodigal man, the lascivious man, the surfetting man, the sloathful man, is rather an enemy to himself than to God; the envious man, the covetous man, the deceitful man, the ungrateful man, is rather an enemy to men than to God: but the proud man sets himself against God, because he doth against his laws, he maketh himself equal with God, because he doth all without God, and craves no help of him: hee exalteth himself above God, because he will have his own will, though it bee contrary to Gods will. As the humble man saith; *Not unto us Lord, not unto us, but to thy name give the glory*, Psal. 115. 1 so the proud man saith, Not unto him, not unto him, but unto us give the glory: like unto *Herod*, which took the name of God, and was honoured of all but the worms, and they shewed that he was not a God but a man, Act. 12. 21. Therfore the proud men may be called Gods enemies, because as the covetous pull riches from men, so the proud pull honour from God. Beside, the proud man hath no cause to bee proud, as other sinners

Numb. 16. 2
Esay 14
Gen. 2. 7

have

have the covetous for riches, the ambitious for honour, the luxurious for pleasure, the envious for wrong, the loathful for ease: but the proud man hath no cause to be proud, but pride it self, which saith like *Pharaoh, I will not obey*, *Exodus* 5. Therefore God is specially said to resist the proud, because the proud resist him. Here is heaven against earth, the Creator against the creature, the father against the son, the Lord against the servant, the Prince against the Subject: who is like to win the field? *If the Lord justify* (saith *Paul*) *who shall condemn?* so if the Lord resist, who shall defend? If his law come with thunder, and lightning, and tempest, with what terror will he come himself? It was but a brag, when the King of *Iuda* proclaimed
2 King. 1. 19 war against the King of *Aram*, and said, *No man shall deliver them out of my hands*: but it is true when God saith, No man shall deliver them out of my hands. Therefore the author to the
Heb. 10 Hebrews saith, *It is a fearful thing to fall into the hands of God*, for he ever overcometh. Therefore when the *Egyptians* perceived that God fought against them, they cryed, *We will fly, we will fly, for God fighteth against us*, *Exo.* 14. 25. So the proud may cry, I will fly, I will fly: for God fighteth against us. When the King of *Iuda* proclaimed warre against the King of *Israel*, the King of *Israel* returned answer, that the Thistle rebelled against the *Cedar*, 2 *King.* 14. 9. and yet there was but King against King: a man against a man: how much rather may the King of heaven answer this proud earth, the thistle rebelleth against the Cedar? The Giant durst challenge but one of the host
1 Sam. 17. 2 of *Israel*: but the Lord challengeth all the host of Pride. Even as he giveth grace to all that are humble: so he resisteth all that are proud. It had bin too heavy for them, if he had said, the Lord doth not care for them: for Gods care preserveth us, and our own care doth but trouble us: but to say that the Lord doth re-
Rev. 12. 7 sist them; is as if *Michael* should denounce war with the dragon till he hath cast him into the pit: this is a martial word, & comes with arms and weapons upon them. If a man should see a Lyon come upon him, would he not start? If he should see a Gyant come against him: would hee not fear? But now the Lord of hosts, the Lyon of *Iuda*, which destroyed the Giants, is up in arms to resist the proud: and the proud fear not so much as

proud the

the humble, *God resisteth the proud, and giveth grace to the humble*; but the world resisteth the humble, and giveth grace to the proud, as *David* notes. Men will praise thee, not when thou reformest thy self to God, but when thou doest form thy self to thy lusts, that is, they which will be strouters, shall not want flatterers, which will praise every thing that they do, and every thing that they speak, and every thing that they wear, and say it becomes them well to wear long hair, that it becomes them well to wear bellied doublets: that it becomes them well to jet in their going; that it becomes them well to swear in their talking. Now, when they hear men sooth them in their follies, then think they, we have nothing else to commend us, if men will praise us, for our vanities, we will have friends enow; so the humor swelleth, and thinks with it self, if they will look upon mee when I do set but a stout face upon it, how would they behold mee if I were in apparel? If they do so admire me in silks, how would they cap me and courtesy me, and worship me, if I were in velvets? If I be so brave in plain velvet, what if my velvet were pinkt, or cut, or printed? So they study for fashions, as Lawyers do for delays, and count that part naked which is not as gaudy as the rest; till all their body be covered over with pride, as their mind with folly. Therefore *David* saith, that pride is as a chain unto them, that is, it goeth round about them like a chain, and makes them think that all men love them, and praise them, and admire them, and worship them for their bravery. Therefore as *Saul* said to *Samuel*, *Honor me before this people*: so the proud man saith to his chain, and his ruffs, and his pinks, and his cuts, Honour me before this people. All that he speaketh, or doth, or weareth, is like *Nebuchadnezzars* Palace, which he built for his honor. This is their work so soon as they rise, to put a pedlers shop upon their backs, and colour their faces, and prick their ruffes, and frisle their hair: and then their days work is done: as though their office were to paint a fair image every morning, and at night to blot it out again. From that day that pride is born in the heart of man, as the false Prophets were schooled to speak as the King would have them: so their eyes, and feet and tongues are bound to speak, and look, and walk, as the proud heart doth prompt

Psal. 49. 18

Psal. 37. 6

Dan. 4.

2 King. 21. 3

prompt them. If God were in love with fashions, he were never better served than in this age: for our World is like a Pageant,
Mat. 11.8 where every mans apparrel is better than himself. Once Christ said, that soft clothing is in Kings Courts: but now it is crept in-
Luke 16 to every house: then the rich Glutton jetted in Purple every day, but now the poor unthrift jets as brave as the Glutton, with so many circumstances about him, that if yee could see how Pride would walk her self, if she did wear apparrel, she would even go like many in the streets: for she could not go braver, nor look stouter, nor mince finer, nor set on more lace, nor make larger cuts, nor carry more trappings about her, than
Gen. 3. 21 our ruffians and wantons do at this day. How farre are their fashions altered from those Leather Coats which God made in Paradise? If their bodies did change forms so often as their apparrel changeth fashions, they should have more shapes than
2. King. 14. 2 they have fingers and toes. As *Jeroboams* Wife disguised herself that the Prophet might not know her; so wee may think that they disguise themselves, that God might not know them: nay they disguise their bodies so, till they know not themselves; for the Servant goeth like the Master, the Hand-maid like her Mistris, the Subject like the Prince, as though he had forgotten his Calling, and mistook himself, like a man in the dark, which puts on another mans Coat for his own, that is too wide, or too strait for his body: so their attires are so unfit for their bodies, so unmeet for their Calling, so contrary to Nature, that I cannot tell
Gen. 6. them fitter, than the monsters of apparrel. For the Giants were not so monstrous in nature, as their attires are in fashion; that if they could see their apparrel but with the glance of a Spiritual eye, how monstrous it makes them (like Apes and Puppets and
1 Sam. 17. 39 Vices) they would fling away their attire, as *David* flung away *Sauls* armour; and be as much ashamed of their clothes, as *Adam*
Gen. 3. 9 was of his nakedness.

Pride hath been the deviser of all these vanities, which now neither shame, nor laws, nor preaching can take away: Therefore had we not need to shew you, how God resisteth this vice, that careth not for any else? Who can tell how this weed groweth? seeing we have nothing to be proud of, but more cause to be ashamed of our selves, and fly from the face of God and man

too, than *Adam* our Father had? we are earth, we are flesh, and we shall be worms meat: what cause hath earth, or flesh, or worms meat to be proud? We are born in Sin, we live in Misery, we shall dye in Corruption; what cause hath sin, or misery, or corruption to puffe us, but to humble us? There is nothing good which we are proud of: but a wise man is ashamed of the same things whereof we boast. It is a wonder to see, how a gay coat, or a gold ring, or a wrought handkerchief can braye a mans mind, that he thinks better of himself that day when he weareth them than any day else, and speaks, and walks, and looks after another fashion than he did before. Gen. 3. 13

If you could say, as the Disciples said, *Luk.* 10. 17. *Lord, the Devils are subject unto us: Yet* (saith the Lord) *glory not in this*, How many things do we glory in, which we should not, if we may not glory in the gift of Miracles? even as a covetous man is greedy of a half peny, and an envious man is angry for a word, so the proud man is proud of a feather. Therefore shall not God resist them which glory in all things but himself, and should glory in nothing but him? As he did emulate that lofty *Babel*, so he doth resist these lofty mindes. But for pride the Angels which are in Hell should be in Heaven: but for pride we which are in earth should be in Paradise: but for pride *Nebuchadnezzar* which is in the Forrest should be in his Palace: but for pride *Pharaoh* which lyes with the fishes, should be with his Nobles: no sin hath pulled so many down, as this which promised to set them up. Of all the children of pride, the Pope is the father, which sitteth in the Temple of God, and is worshipped as God. The Lords Ministers are called *Servants*, and his Ministers are called *Lords*. But for pride the Pharisees would have received Christ as gently as his Disciples: but for pride *Herod* would have worshipped Christ as humbly as the Shepherds: but for pride our men would goe like *Abraham* and our women like *Sarah*, as they would be called their children: but for pride Noblemen would come to Church, as well as the people: but for pride Gentles would abide reproof, as well as servants: but for pride thou wouldest forgive thy brother, and thy brother would forgive thee, and the Lawyers should have no work. But when thou thinkest of these things, Pride comes in, and saith, Wilt Gen. 11. Jude 1. Gen. 3. Dan. 4. Exod. 14 2 Thes. 2. 4 Note. Matth. 4. 2 1 Pet. 1. 9

thou go like a Haggler? Wilt thou follow Sermons? wilt thou take the check? wilt thou put up wrong? what will men say? that thou art a mome, and a coward, and a fool, and no man will reverence thee, but every man will contemn and abuse thee. Thus men are fain to put on the livery of Pride, as they put on the liveries of Noblemen, to shroud and defend them from the contempt of the world. Who hath not felt these conceits in his heart, which would not beleeve that any pride was in him? Yet as *Absalon* was a worse son than *Adonijah*, because *Adonijah* rebelled against his brother, but *Absalon* rebelled against his Father; so Pride hath worse children than Vanity of apparrel. Tyranny in Princes, ambition in Nobles, rebellion in Subjects, disobedience in Children, stubbornesse in Servants, name Pride, and thou hast named their Mother: therefore shall not God resist pride? which hath sowed so many tares in his ground, that scarce a man can say like *David*, *I am not high minded*, Psal. 131. 1. Give me the mindes of all men humbled, and there is nothing left to raise strife in the world. But as *James* saith, *The heart of man lusteth after envie*: so the heart of man lusteth after pride: though he have many heart-breaks and pul-downs, and many times no countenance to shew it; yet if a little spark be put to the tow, you shall see how soon this fire will flame: therefore *Salomon* saith, Eccl. 3. 10. that all the troubles that God layeth upon a man, have this purpose, *to humble him*, as though all troubles were little enough to humble Pride, and that but for pride there were no need almost of our troubles. For the avoyding of this vice, God suffereth men to fall into other vices, which men abhor and punish, as theft and fornication and drunkennesse, to make them ashamed by these vices, which were not ashamed of pride: this is an argument, that of all sins pride is the worst, because God suffereth other sins to come and shame us, lest we should be proud. Again, pride hath this property and sleight, that it mixeth it self with our good works, and follows vertue: as from the ashes of a Phœnix ariseth another Phœnix, so of the ashes of our good works ariseth pride. When the Devil cannot stay us from a good work, then he laboureth by all means to make us proud of it, and so he staineth our work, and stealeth our reward. For though a man do never

2 King. 1. 5

Jam. 4. 5

so much good, yet if he be proud of it he loseth his reward, as the Pharisees did: therefore the best, and the wisest, and the holiest men had need to watch this vice: for if they take not great heed it will make them proud of their wisdom, and of their zeal, and of their goodness. *Paul* was almost puffed up with revelations; 2 Cor. 12.
*Aaron* and *Miriam* began to rebel, because they thought themselves as good as *Moses*; and all the fathers of any Heresie, began their Heresie at this, a magnificate opinion of themselves, and an over-weening of their own gifts. So pride setteth upon the best, even as the Tempter set upon Christ. Again, a man had need to take heed of pride, for she will not keep counsel: but if he bee proud, she will tell that he is proud, and therefore is called an impudent sin, because she descryeth her self in the eye, in the speech, in the gesture, in the look, in the gate, like the Drunkard; so that a man cannot be proud, and seem humble. Numb. 19. Matth. 4.

This God hath tied a just punishment to this vice, that hee which entertaineth the vice which he loveth, should not avoyd the name which he abhorreth, but he shall be esteemed proud, and called proud of all that know him; and many that know him not, shall point at him with their fingers in the streets, and say, There goes a proud fellow: which they pronounce of no vice else, but the Drunkard, because these two bewray themselves. Thus you see how the proud resist God: now you shall see how God resisteth the proud: they are so heady, that almost none dare resist them but God: *I will resist them*, saith God. Therefore when he heard the proud man say, in *Esa.* 14. *I will ascend up into heaven*, he answered himself; *Thou shalt be brought down to the grave.* This is he which resisteth the proud. When *Hamans* Wife heard her Husband say, that *Mordecai* was against him, because he was an *Israelite*, she said that her Husband should take the foyl, and *Mordecai* should prevail. What if she had heard her Husband say, that the Lord of *Mordecai* was against him? If the Servant be so terrible, who dare encounter with his Master? God hated *Esau*, and how did *Esau* prosper? though he was the elder brother, yet he missed the birthright: and though his father loved him, yet hee could not bless him, because God hated him. God was wroth with the Angels, and drove them out of Heaven, God was wroth with *Adam*, and thrust Heft. 6. 13 Rom. 9. Gen. 27. 18 Jude 1.

Gen. 3. Dan. 4. Gen. 4. 12 thrust him out of Paradise; God was wroth with *Nebuchadnezzar*, and turned him out of his Palace; God was wroth with *Cain*, and though he were the first man that was born of a woman, yet God made him a vagabond upon his own Land; God was wroth with *Saul*, and though he was the first King that ever was anointed, yet God made his own hand his Executioner; God was wroth with the old World, and though the Earth was naked when they were drowned, yet he regarded nothing but destroyed a world of men together. This is he which resisted the proud: what shall we do if the World be against us, and the Flesh against us, and the Devil against us, and God against us too, which should defend us? In Heaven, in Earth, and in the Sea he findes us out. And as the displeasure of a King draweth many enemies with it, so the displeasure of God setteth all his Creatures against us: therefore he is called the Lord of Hosts, though he came with an Army against us. When he fought with the *Aramites*, the Sun took his part: when he fought against the *Sodomites*, the Fire took his part: when he fought against the *Egyptians*, the Water took his part; when he fought against the Murmurers, the Earth took his part: when he fought against the Idolaters, the Lions took his part: when he fought against the Mockers, the Bears took his part: this is he which resisteth the proud. What can he hope, which remembreth that God is set against him, and that the Lord of Heaven and of Earth is his enemy? This thought made the Philistims fly and say, *God is come into the Host.* No enemy is like this enemy, he never overcometh, and when he hath overcome, he can cast into Hell, and make the Devils torment them again: therefore well might *Salomon* prophesie, *Pro.* 29. 23. *The pride of man shall bring him low;* for God hath overcome him who brought pride into the world; and as pride brought him low, so *Salomon* saith it shall bring men low too. What a turn is this, that that which he took like a chaine (as *David* saith) to adorn him, doth hang him? that which he took to exalt him, doth debase him? that which he took to win love getteth hatred? that which he took to obtain glory, procureth shame? as if God did take the sword out of his hand, as *David* took the sword of *Goliah*, and slew him with his own weapon.

Esa. 7. 14 Josh. 4. 20 Gen. 18 Exod. 14 Numb. 16. Dan. 3.

2 King. 2. 24

1 Sam. 4. 7

Matth. 4.

Psal. 73. 6

2 Sam. 17. 51

What

When the Pharisee said he was not like the Publican, *Luke* 19. 11. he said true: for then he was not like the Publican indeed, because the Publican was better than he: So, when a proud man thinks best of himself, then God and men think worst of him; all his glory is but like a vapour, which climbeth as though it would go up to Heaven, but when it comes to a little height, it falls down again, and never ascends more. So *Adam* thought that the fair apple should make him like his Maker, *Gen.* 3. but God resisted his pride, and that apple made him like the Serpent that tempted him with it. *Absolon* thought that rebellion would make him a King, 2 *Sam.* 15. 2. but God resisted his pride, and his rebellion hanged him on a tree.

*Nimrod* thought that *Babel* should get him a name, *Gen.* 11. but God resisted his pride, and the name of his building was called confusion ever since. *Nebuchadnezzar* built his Palace for his honour, *Dan.* 4. but God resisted his pride, and his Palace spued him out when his servants remained in it. *Shebna* builded a Sepulcher for his memorial, *Esa.* 22. but God resisted his pride, and buried him in another Country, where he had no Sepulcher provided. *Herod* hoped when the people cried at his words, *It is the voyce of God*, that he should be worshipped ever after as God, but God resisted his pride, and before he descended from his throne, the Worms so defaced his pomp, that none which called him God, would be like unto him: so when Women take more pains to dress themselves than they do all the year after, and pay dearer to maintain one Vice, than they need to learn all vertues, they think to please them by it; but God resisteth their pride, and all that see them, though they cap and curtsie to them, yet they judge worse of them, and think that they would not wear these signs of lightness and pride, unless they were light and proud indeed. Thus if their apparrel condemn them before men, how will it condemn them before God? If sin did not blinde them, would they so deceive themselves to take the contrary way, and think that should honour them which disgraceth other? But as *Balaam* was stopped and knew not who stopped him: so they are resisted, and know not who resisteth them. Though they do all to please, yet they can please none, they please not God, for God resisteth them: they please not the Numb. 22.

humble, for the humble are contrary to them, they please not the proud, for the proud do envie them which strive to be as proud as they: they please not themselves, because they cannot be so proud and brave as they would be: only they content and please the Devil, because their pride doth intitle him to them.

Thus much of Gods battels against the proud. Here *Peter* leaveth the proud with this brand in their fore-head, *This is the man whom God resisteth:* then he turneth to the lowly, and comforteth them: *But he giveth grace to the humble:* as if he should say, you are like *John* the beloved Disciple which leaned on Christs bosom, *Joh.* 13. 23. though God resisted the proud, yet he will not frown upon you: but when he resisteth them, he will give grace unto you, as if he should say, the proud are without grace, for God giveth not grace unto the proud, but to the humble, according to that of *Esa.* 66. 2. *To him will I look, even to him that is poor, and of a contrite heart, and trembleth at my words:* therefore, *Learn of me* (saith Christ) *to be humble and meek,* as though the humble and meek were his scholars. Therefore God must needs love the humble, because they are like his Son: they shall have his best gifts, of which he saith, 2 *Cor.* 12. 9. *My grace is sufficient:* as if he should say, he which hath given you his grace, can he deny you any thing? as *Paul* saith, *He which hath given us his Son, will he not give us all things with him?* Therefore grace may be called the gift of gifts, because all gifts come with grace, as the Court goeth with the Queen. Therefore fear not to be humble, lest you be contemned: for all the promises of God are made to humility, and yet men fear to be humble lest they should be contemned. Humility did not make *John* contemptible, but when he refused the name of a Prophet, Christ saith, that he was more than a Prophet, *Ma.* 11. 9. Humility did not make *Moses* contemptible, but as he was the mildest man upon earth, so he was the greatest upon earth, *Numb.* 12. Humility did not make *David* contemptible, but when he humbled himself, he said unto *Michol*, I will be more humble yet, and lowly in my own sight, yet thou and thy maids shall honour me, 2 *Sam.* 6. 22. As Christ ceased not to be a King because he was like a Servant, nor to be a Lion because he was like a Lamb, nor to be God because he was made man, so

Matth. 11.

to be a Judge because he was judged: so a man doth not lose his honour by humility, but he shall be honoured for his humility, as the Son was honoured when he was humbled, *Luk.* 15.8. Thus humility hath found that which pride sought, like little *David*, which was least accounted of, and yet got the victory; yet, when no man durst encounter with the Giant, 1 *Sam.* 17.28 This is the ladder whereby we must ascend, *Gen.* 28. 12. Pride did cast us down, and Humility must raise us up. As the way to Heaven is narrow, *Mat.* 12, 13. so the Gate is low, and he had need to stoop which entreth in at it: therefore be not proud lest God oppose himself against you; but be humble, and the grace of God belongeth to you. So long as thou art proud and readest this sentence, *God giveth grace to the humble*, thou maist say to thy soul, Soul, thou hast no part herein: for grace is the portion of the humble, and the downe of the meek, and the treasure of the lowly: but to thee it is said, *The Lord resisteth the proud*: as if he should say, *Avoyd Satan*, Mat. 4. or, *Depart from me yee wicked*, Mat. 25.45. Thus you see, how you may have God your friend, or your enemy: *He resisteth the proud, and giveth grace to the humble.* If thou disdain to learn humility of man, learn it of God, who humbled himself from heaven to earth, to exalt thee from earth to heaven: to which kingdom (when the proud shall be shut out) the Lord Jesus bring us, for his mercies sake.

*FINIS.*

# THE YOUNG MANS TASK.

Ecclesiastes 12. 1.

*Remember thy Creator in the days of thy youth.*

IF it be so, as they say, that none but young men do hear our Doctrin, then this text is well chosen for the auditory, to teach young men that, which if they learn, they may say with *David*, *I have more understanding than the ancient*, Psal. 119. 100. All Scripture is mans duty, and answers like *John Baptist* to, What shall we do. In the

first of *John*, the second and twelfth, *John* saith, *I write unto*
1. Joh. 2. 12 *you babes, I write unto you children, I write unto you father, I write unto you young men, I write unto you old men.* So the word which is called *a flying Book*, flyeth from one Age to another, from one Sex to another, from one Calling to another, till like a Judge it hath given every man his charge. Among the rest, I may call this Scripture, *The young mans task*. Wherein the wiseman sheweth, when is the best time to sow the seed of vertue, that it may bring forth the fruit of life, and make a man alway ready to dye. Let him remember his Creator in the days of his youth, and all his life shall run in a line, the middle like the beginning, and the end like the middle; as the Sun setteth against the place where it rose.

After *Salomon* had described man (like *Martha*) troubling and toyling her self about many things; at last he bringeth him to that one thing necessary, which Christ taught *Mary*: and shews him, that if he had begun there at first, he had found that which he sought without trouble, and been happier many years since than he is now. Therefore to them which are young, *Salomon* shews what a vantage they have above the aged, like a ship which seeing another ship sink before her, looks about her, pulls down her sail, turneth her course, and escapes the sands, which would swallow her, as they had done the other.

So they which are young, need not try the snares and allurements of the World, or the issues and effects of Sin, which Old men have tried before them, but take the trial and experience of others, and go a nearer way to obtain their wished desires. That is this (saith *Salomon*) If thou wouldest have any setled peace, or hearty joy in this vain or transitory World, which thou hast been seeking all the time since thou wert born, thou must *Remember thy Creator*, which did make thee, which hath elected thee, which hath redeemed thee, which daily preserveth thee, which will for ever glorifie thee: and as the kind remembrance of a friend doth recreate the mind; so to think and meditate upon God, will supple thy thoughts, dispell thy grief, and make thee cheerful, as the sight of the Ark comforted *David*: for joy, and comfort, and pleasure is where as God is, as light, and cheerfulness, and beauty is, where as the

Sun

Sun is. Now if thou wouldest have this joy, and comfort, and pleasure to be long, and wouldest escape those thousand miseries, vexations, and vanities, which *Salomon* by many weary and tedious trials sought to make naked before thee, and yet held all but vanity when he had found the way, thou must *Remember thy Creator in the days of thy youth*, at the first spring time, and then thy happiness shall be as long as thy life; and all thy thoughts while thou remainest on earth, a fore-taste of the glory of heaven. This is the sum of *Salomons* counsel.

*Salomon* findes man seeking happiness out of the way, as *Esau* hunted long for a blessing, and yet went without it: he pities to see him seek and not find, to run and not obtain: therefore hee setteth him in the way like a guide sent from Heaven, which often had strayed himself before, and being now recovered to his right way, stands like a mark of knowledge in the turnings that lead unto blinde by-ways, to direct all those that pass by, that they may follow the ready path that leadeth to eternal happiness. And because the Traveller marcheth cheerfully, which knoweth his way before he setteth forth: therefore from the first setting forth, even from the time of youth, when a man beginneth to run his Pilgrimage, *Salomon* tells him how he shall therein prepare himself to walk, and sets him in a fair high way, wherein is no turning either to the right hand or the left, which he calleth the remembrance of God. As if hee should say, Walk with God as *Enoch* did, and remember well, that hee which shall be thy Judge, doth see all that thou doest, and heareth thee at every word: and this thought shall keep thee in the way at all times, like the Cloud and Pillar of Fire which went before the Children of *Israel* as well by day as by night, when they travelled in the Wilderness.

In the next Chapter before, and vers. 9. *Salomon* said, *Rejoyce O young man in thy youth*: now he hath changed his note, to Remember O young man in thy youth. No more *Rejoyce*, but *Remember*. *Salomon* mocked before, and shewed what they did remember: here he shews what they should remember, lest any Libertine should misconster him, and say, *Salomon* taught to rejoyce, *Salomon* gave us leave to sin; *Salomon* said, do as ye list, for you are young men, and have a priviledge to be lascivious,

vious and vain: he recants with a breath, and denies forth-with his word, even where he spake it.

What said I? *Rejoyce O young man in thy youth!* I would say, Remember O young man in thy youth. So God mocks us while we sin, like *Micaiah*, which bid *Achab* fight against *Aram*, and then forbad him again; so he bids them rejoyce, and forbids them again. Rejoyce not in thy youth, but repent in thy youth. One would think that *Salomon* should have given this *Memorandum* rather to old men than to young men, lest they repent which look to dye. Oh, saith *Jeremy*, it is good for a man to bear the yoke in his youth: if it bee good to suffer in youth, it is better to learn in youth. Therefore if *David* wisht that his tongue might cleave to the roof of his mouth if hee forgot *Jerusalem*: what are they worthy which forget God the King of *Jerusalem*? Can a childe forget his father? Is not God our Father? therefore who is too young to remember him, seeing the child doth know his father? As the deepest wounds had need to be first tented: so the unstablest mindes have need to be first confirmed. In this extremity is youth, as *Salomon* shews them before he teacheth them. For in the last verse of the former Chapter he calleth youth *vanity*, as if he should speak all evil in a word, and say, that *youth is even the age of sin*. Therefore when he had shewed young men their folly under the name of vanity, like a good Tutor he taketh them to School, and teacheth them their duty: *Remember thy Creator*; as though all sin were the forgetfulnes of God, and all our obedience came from this remembrance, that God created us after his own Image, in righteousnes and holines, to serve him here for a while, and after to inherit the joys which hee hath himself. Which if we did remember, doubtles it would make us ashamed to think, and speak, and do as we are wont. For what man doth remember his Creator, or why he was created, while he sweareth and forsweareth, and maketh his trade of sin, as though there were no God to judge, nor Hell to punish? This is because the remembrance of God which would wake Sinners, is so chased from men, for fear it should curb them of their pleasures, that they dare not think of them, but strive to forget him, that they may sin without fear. Therefore hee becommeth

Lam. 3. 27

Psal. 137. 6

meth a School-master for God, and calleth Children unto him before they be corrupted, to teach them this one lesson for the guide of their life, *Remember thy Creator*. To which he draweth them as it were with two cords: the short flight of their youth, and the infinite infirmities of age. To shew how soon our youth is gone, which we think will never have end; *Solomon* doth not reckon it by years but by days, *in the days of thy youth*: so the Scripture numbers our life by days, and hours, and minutes, to teach us to make use of all our time, and every day to think upon the end. Yet lest they should poste over this remembrance unto age, which is the general day that all set to repent, after this verse *Salomon* brings in the Old man deaf, and blinde, and lame, and stammering, for the young man to behold, as if he should say: Look my Son, is this man fit to learn? which cannot hear, nor see, nor speak, nor go: Therefore remember thou thy Creator in the days of thy youth, before this dotage come. This then is the level of our Message, to hasten them forward which travel towards Heaven, because there is a great space between God and us, and much adoe to aspire the top of Mount *Sion*, but more adoe to aspire the top of the mount of heaven.

Therefore as *Abraham* rose early to sacrifice his Son in the morning: so in the morning of thy life sacrifice thy self to God, and let him which is *Alpha* in every thing, bee *Alpha* in thy conversion, that is, the beginning as well as the end. Because we are given so set the best fast, that we may have a longer time for our sins and pleasures, like the *Jews* in the first of *Haggai* and second, which said alway, the time was not yet come when they should build the Temple. Therefore the holy Ghost crieth so often: *This is the acceptable time, This is the day of salvation, To day hear his voyce*, like *Rebecca*, which taught her Son the neareſt way to get the blessing. When Christ went about to cast out Devils, they said, that he tormented them before the time; so whensoever thou goest about to dismis thy sins and pleasures, though thou stay till thou be an old man, yet they will say still that thou dismissest them before the time. But then is the time, when the Devil saith, the time is not yet, for the Devil is a Lyar, and knoweth that with what liquor our vessels,

Gen. 22. 3.

2 Cor. 6. 2.

Gen. 27. 9.

Mat. 8. 29.

sels be seasoned at first, they will taste of the same ever after, whether it be good or bad. Therefore as God useth to have us begin at goodness, so the Devil wooes us to begin at wickedness: alleaging either that we are not resolved yet to leave our pleasures, or else that God is exceeding merciful to sinners, or else that we shall have space enough to serve him hereafter. So he stands as it were at the Ladder foot, and keeps us off with these weapons, that we cannot get upon the first staff, but one thought or other pulleth us back, when the foot is in the stirrop ready to ride away from all our sins at once. Thus we have long purposed to serve God, and every man thinketh that he should be served, but wee cannot accord of the time when to begin: one saith, when I am rich; another saith, when I am free; another saith, when I am setled; another saith, when I am old, then my pleasure will leave me, and I shall be fitter to fast and pray, and sequester my self, but now I shall be mocked if I be not like others. Thus like bad borrowers when our day is past already, we crave a longer, and a longer, and yet a longer, till we be arrested with death: so the Prince of Creatures dyeth before he considered why he lived: for as no Discipline is used where Christs Discipline is neglected; so no time is observed, where Gods time is omitted.

Note!

It is an old saying, Repentance is never too late; but it is a true saying, Repentance is never too soon. Therefore we are commanded to run that we may obtain, which is the swiftest pace of man. The Cherubins were portrained with wings before the place where the *Israelites* prayed, to shew how quickly they went about the Lords business. The Hound which runs but for the Hart, girds forth so soon as he sees the Hart start: the Hawk which flyeth but for the Partridge, taketh her flight so soon as she spieth the Partridge spring: so we should follow the Word so soon as it speaketh, and come to our Master so soon as he calleth. For God requiring the first born for his Offering, and the first fruits for his Service, requireth the first labours of his Servants, and as I may say, the maiden-head of every man. Therefore so soon as man was Created, a Law was given him, to shew that he should live under obedience from the day that he is born. So soon as he is born, hee is baptized in

1 Cor. 9. 24
Exod. 25. 20

Gen. 2. 15, 16

in the name of God, to ſhew that when wee cannot run to Christ, we ſhould creep unto him, & ſerve him as we can in youth and age: ſo ſoon as he beginneth to pray, he ſaith, Thy Name be hallowed, thy Kingdom come, thy Will be done, before hee asks his daily bread, to ſhew that we ſhould ſeek the Will of God, before the food which we live by, much more before the ſins and pleaſures which we periſh by: ſo ſoon as the Lord diſtributed the talents, he enjoyned his ſervants to uſe them. Who is ſo young which hath not received ſome talent or other? therefore youth cannot excuſe him, becauſe the talent requires to be asked of every one which hath it. So ſoon as God had created the man and the woman, he commanded them to increaſe and multiply: ſhall we increaſe and multiply in the fleſh, before we increaſe and multiply in the Spirit? The firſt thing which God did after he had created *Heaven* and Earth, he did ſeparate Light from Darkneſs, to ſhew us how we ſhould ſeparate good from evil, before our good become evil. The firſt leſſon that *John* taught, was, *Repent, for the kingdom of heaven is at hand*, Mat. 3. 2. The firſt leſſon that the Diſciples taught, was, *Repent* too, *for the kingdom of heaven is at hand*, Matth. 19. And the firſt leſſon that Chriſt taught, was, *Repent, for the kingdome of heaven is at hand*, Mat. 4. 10. to teach us what wee ſhould do firſt, *Repent* was the firſt leſſon to young and old: For what can we owe God to morrow, which we are not indebted to day? Therefore *David* prayed, *Teach me O Lord to number my days*: not my years, nor my months, nor my weeks, but my days; ſhewing that we ſhall anſwer for days, as well as years, for to day as well as to morrow: and for our youth as ſtraitly as our age, which made him cry, *Remember not the ſins of my youth*; which he would not have ſpoken, if God did not mark the ſins of youth as well as age. Therefore he calleth children unto him as *Salomon* doth, and ſaith, that hee will teach them the fear of the Lord. For ſhould children honour their father, and not honour God? It was a ſweet comfort when the Children went before Chriſt to his Temple, and ſang their *Hoſanna*, to make their fathers aſhamed, which did not know the Meſſias when he came, when their little children knew him. It is written that when Chriſt heard a young man

Note.

Gen. 1. 14.

Pſal. 90. 12.

anſwer,

answer, that he had *kept the Commandements from his youth*. *Christ began to love him*; which shews how Christ loveth their timely beginnings, when we make him our Nurse, and drink our first milk from his breasts. There is not one confession for old men, and another for young men: the old man saith not, I did beleeve in God; the young man saith not, I will beleeve in God; but both say, I do beleeve in God: for he which is called *Iam*, in *Exod.* 3. loveth I am, and careth not for I was, nor I will be. When Christ asked *Peter*, *Lovest thou me?* he looked that *Peter* should answer him, *Yea Lord, I love thee*: and not drive him off, as *Felix* did *Paul*, I will hear thee, I will love thee, when I have a convenient time. For he which will not answer when God calls, whatsoever he say, it is impossible that he should resolve to come hereafter: for he which is evil, how should he resolve to be good? Therefore now or never, now and ever: the tree which buddeth not in the spring, is dead all the year: when a married man is first married, he may use the matter so, to win his Wife unto him, or estrange her heart for ever. When a Pulpit cometh first to a place, with a small matter he may make the simple people like him, or dislike him, so long as he stayeth: when the Heir comes to his Lands, lightly all his Tenants begin to speak well of him, or evil of him: when a Prince cometh to the Crown, by the Laws which he maketh first, the people guess how he will rule ever after, and either dispose their hearts to love him, or wish his death.

1 Chron. 10 Therefore the sage and beaten Counsellours advised *Rehoboam* when he began to reign: *Shew thy self loving to the people this day, and they will be thy servants for ever.* As though all the days after could not do so much as the first: Such a Victory it is to begin well, as our Proverb saith: He which hath begun well, is half his way; especially it is good for a man to begin his repentance before hee learn to bee evil: for herein our mindes do follow our bodies. If our Children bee deformed in their youth, wee never look to see them well favoured: so if the minde bee planted in sin, seldome any goodness buddeth out of that stock. For vertue must have a time to grow, the seed is sowen in youth, which cometh up in age.

As

And if we can ſay of others, when wee ſee a graceleſs Boy, thou wilt prove a VVagſtring, if thou live to be elder; why ſhould we, if we begin as ill as he, think that we ſhall be better and better, which judge that he will be worſe and worſe? As the Arrow is directed at the firſt, ſo it flyeth all the way, over or under, or beſide, but it never findeth the mark, unleſs it be levelled right in the hand; ſo they which make an evil beginning fore-ſpeak themſelves at the firſt, and wander out all their race, becauſe when they ſhould have levelled their life, they took their aym amiſs. Therefore happy are they which have their arrow in their hand, and day before them, for they need not wiſh to be young again. Now kill the Serpent in the egge, for when he is a Serpent he will kill thee: if thou canſt not overcome ſin in the infancy, before the root faſten, and the fence be made about it; how wilt thou ſtruggle with the Lion, when he uſeth his paws, and ſin is become like an old man, ſo tough and froward, that he will not hear? As hard as it is to reclaim one of theſe old ſinners, or grand Papiſts, which are incorporate into Popery, and as poyſon is ſetled in a Serpent; ſo hard it will bee to reclaim thee, when thou wilt begin to ſay, It hath been my cuſtom, and I cannot leave it.

Try thy ſtrength but with one of thy ſins, and ſee what ſhifts, what excuſes, what delays it will finde, and how it will importune thee to let it alone, as the Devil tormented the child before he went out: if thou canſt not diſcharge one vice that thou haſt accuſtomed thy ſelf unto; when all thy vices are become cuſtoms, how wilt thou wraſtle with them?

Therefore we bend the tree while it is a twig, and break the horſe while he is a colt, and teach the dog while he is a whelp, and tame the Eagle while he is young.

Youth is like the day, to do all our works in: For when the night of age cometh, then every man ſaith, I might have been learned, I might have been a teacher, I might have been like him, or him, but the Harveſt was paſt before I began to ſow, and Winter is come, now my fruit ſhould ripe. Thus every man that is old ſaith, he cannot do that which he thought to do, and crieth with *Salomon*, Catechiſe the Childe in his youth, and he will remember it when he is old: ſo corrupt him in his youth,

Dan. 1. youth, and he will remember that too. This *Nebuchadn* perceived, and therefore he chose the towardliest childr the *Israelites* to train them up in Idolatry, like the Popish naries, that they might be his instruments another day. If let them alone till they had learned the truth first, he th that they would not take his way: therefore he took them fore they had any Religion, to frame them to his Relig Idolaters and Papists be so cunning in their generation, to p their Children betime, lest they should prove Christians what care appertaineth to Christians to season their child their spring, like the vertuous Lady which *Jobn* commen lest they prove Papists, and Traitors, and Reprobates, they look for comfort of them? There was nothing which *Rehoboam* to chuse such young Counsellours, when hee to reign: but because they were his companions before, fore they became his Counsellours after. This is the reason of our sins, if they have been our companions in youth, they will look to be our Counsellours, and Masters too. fore the best season to seek God, is to seek him early, the floods of wrath arise, and the heap of sins stand up rampired wall between God and us. *They which seek me ly, shall finde me*, saith Wisdom, in the eighth of *Prov but to them which deferre* (she saith) *they shall seek me, they shall not finde me*, Prov. 1. *because they did not the fear of the Lord*: that is, when good and evil were set fore them they did prefer evil before good, as a man ch that which he liketh. Therefore *when they seek me* (saith *they shall not finde me*. How do yee say then that yee wil God, when God himself saith that yee shall not finde Therefore in the fourth of *Proverbs* and the seventh verse, dom is called *the beginning*; to teach us to seek Wisdo the beginning; for saith Christ, *If yee seek the Kingd* Matth. 6. 33 *Heaven first, all the rest shall be cast upon you*: hee not, if you seek the World first, Heaven shall be cast upon but if you seek Heaven first, worldly things shall be cast you. He which doth beleeve this, would first seek the Kin of Heaven, for that which followeth; that all the rest bee cast upon him; as when *Salomon* desired Wisdom ho

...ner, God gave him wisdome and honour too, because hee ...ught the best first.

There was a Pool in *Jury*, where the sick and leprous lay: ...at one time of the day the Angel came and stirred the water, and then he which stept in first was healed of his Disease: hee which stept in first was healed, saith *John*, none but hee which stept in first; so he which taketh time is sure, but he which forecometh time, ofner falleth than speedeth. For when golden opportunity is past, no time will fit for her. If *Elias* would bee served before the Widow, when she had but a little Cruse of Oyl, which was not enough to serve her self; will God be served after *Elias*? Will God be served after thee? nay after the Flesh, and after the Devil? Thou maist read in *Levit.* 19. 13. that God would not have the Labourers hire stay in thy hands all night, but would have thee pay him before thou sleep. If God would not have the Labourers due stay in thy hands one night, how dareſt thou keep his due from him day and night? many daies and nights, weeks, and months, and years together? Where is the Morning Sacrifice which God requireth? Nay where is the Evening Sacrifice which God requireth? the gloomy morning hath over-cast the whole day. Doest thou think it enough if thou do not sit in the seat of the scorners, or if thou do not stand in the way of sinners? he which standeth stayeth not, he which sitteth taketh his ease, but he which walketh goeth his way. Yet he which walketh in the way of sinners, though he neither sit nor stand, is not of the blessed number. But he which neither sitteth, nor standeth, nor walketh, is blessed, saith *David*, Psal. 1. 1. Alas then why do we sit, if they which stand are accursed, and they which walk are not blessed? Christ saith, *First seek the kingdom of God*, and we say, first let me say my father, first let me bid my friends farewell, and so many things first. So long in burying our father, and bidding our friends farewell (that is, the Riches, and Honours, and pleasures of this World) that there is no time left to seek the Kingdom: but now he is turned to follow us: Christ must follow our sins, and come after our pleasures, or else he shall not be served at all. When we were children, we deferred till we were men: when we are men, we defer till we be old men: when we are old men,

John 5. 2 Note.

Note.

Mat. 6. 33

we defer till death: in all our life we find no leasure to live well, but flit from sin to sin, from wicked thoughts to wicked speeches, from wicked speeches to wicked deeds, as the Fly skippeth from scab to scab, until we be cast so far behind, that we have no courage to goe forward; or else strayed so far out of the way that we care not to seek it again. Therefore I cannot say to you as Christ said, *First seek the kingdom of Heaven*, for then you should have sought it long ago; but now I must say with the Apostle, *Redeem the time*, and *At last seek the kingdom of heaven*. For it is to be feared, that as little Flies when many came together, plagued and destroyed the *Aegyptians*: more hours, but many, in sin and security, will steal away our whole life, and deceive our repentance, while we live like beasts longer than *Nebuchadnezzar*.

Note. There be not many *Lots*, but many linger like *Lot*, loth to depart, until they see the fire burn. If the Angel had not snatched him away, *Lot* had perished with *Sodome* for his delay. There bee not five foolish Virgins, and five wise, but five for one knock when the door is shut. There be not many *Simeons*, but many as old as *Simeon*, which never yet imbraced Christ in their hearts. They thought to repent before they were so old, yet now they dote for age, they are not old enough to repent yet. May I answer, many Maisters of *Israel*, Mayors, Aldermen, Sheriffs, Justices, Bayliffs, Constables, Gentlemen, know no more what it is to be born again, than *Nicodemus* which came by night: *Line after line*, Sermon after Sermon, and the *blacke Moor like himself*. All their Learning are Vacations, their Preachers promises, and all their Promises hypocrisie. Instead of Catechising their Children, as *Salomon* teacheth them, they catechize them to Hunt and Hawk, to ride and vaunt, to ruffle and sweat, to game and dance, as they were catechized themselves, lest the Childe should prove better than his Father, and then he is qualified like a Gentleman. Is this to seek the Kingdom of Heaven first, or last, or not at all? Woe to the security, woe to the stubbornesse, woe to the drowsinesse of the age. The Thief cometh at midnight, and wee sleep till the dawning of the day: we let in Satan before we bid him avoid: we sell our birth-right before it come to our hands: we let

for

for Oyl, when our Lamps should burn: this day passeth like yesterday, and to morrow we shall spend like this day. So hee which should have the first fruits, can get no fruits, because wee manure the ground before we sow it.

Consider this, yee which might have known a thousand things more than yee do, if ye had begun when *Salomon* taught you. God will not alway knock at the door, Christ will not alway clock like a Hen, *John* will not alway cry in the Wilderness: but Mercy is in the fore-ward, and Judgement in the rere-ward. They which can say now, We have a Prophet, shall say, We had a Prophet, but we entertained him like the *Gergesites*: so God sent him away from us like *Jonah* to the *Ninivites*, when the *Israelites* despised him. Yet Wisdom crieth in the streets, Let every *Joseph* store up before the Famine comes: for he which promiseth thee pardon when thou doest return, doth not promise that to morrow thou shalt return. Repentance is a gift, and a gift must be taken when it is offered. The time past is gone, and thou canst not recall that to repent in; the time to come is uncertain, and thou canst not assure that to repent in: the present time is only thine, and thou maist repent in that: but soon that will be gone too. Therefore as *Samuel* began to serve God in his Minority, as *Timothy* read the Scriptures in his Childehood, and *John* grew in spirit as he ripened in years: so whether thou be old or young, thy Repentance cannot come too soon, because thy sin is gone before. If thou lackest a spur to make thee run, see how every day runneth away with thy life, Youth cometh upon Childehood, Age cometh upon Youth, Death cometh upon Age, with such a swift sail, that if all our Minutes were spent in mortifying our selves, yet our Glass will be run out, before we had purged half our Corruptions. All these Examples, and Sentences, and Proverbs, and Reasons do cry with *Salomon*, *Remember thy Creator in the days of thy youth*. This is the Kings commendation or greeting to the Colledge of youth. But how should young men remember God, when old men forget him? If *Noah* be drunk, who shall rebuke *Cham*? It is time to remember God in age, or else to forget him for ever. Therefore as the *Israelites* gathered twice so much Manna the day before the Sabbath as they gathered upon

day before that, because they might not gather upon the Sabbath: so the gray head which looketh every day for the last Sabbath when he shall rest in the Grave, should pray twice as much, hear twice as much, do twice as much, to prepare the sacrifice of his Body and Soul ready and acceptable unto God, because the night is at hand, when he cannot hear, nor pray, nor repent any more. It is said, the Devil is very busie because his time is short, but an old mans is shorter. What haste should he make that must go further than the Moon, than the Sun, in a year, or a month, or a week, which the Saints were going all their life? Therefore if youth had need of legges, age had need of wings to fly unto God. But as Christ said, *The poor receive the Gospel*, though the rich be more bound; so we may say, the young men receive the Gospel, though the old men have more cause.

Note. The young men follow Christ, the young men hear the Word, the young men sanctifie themselves, the young men stand for the Church, the young men bear the heat of this day: old *Noah* is drunk; old *Lot* is sleepy, old *Sampson* hath lost his strength. Once the younger brother did steal the Blessing from the elder, and now he hath got it again, as the malice of *Esau* shews, which persecutes him for it. I speak it to their shame, they that weare the furres and scarlets, as though they were all wisdom, and gravity, and holiness even to the skirts, may say as *Zedichiah* said to *Michaiah*, When did the Spirit depart from me and go to thee? when did Zeal depart from us and go to you? They are so nousled to the world, and acquainted with sin, that it is too late now for the world to speak unto them; they may look upon the signs of wisdom, and gravity, and holiness, when they see their long beards, and gray heads, and side gowns, and ask, Why is this bush hanged out and no wine within? What marvel then if they be not reverenced, but mockt and pointed at, when *Shem* and *Japhet* had need to come again, and cover their nakedness? What a shame was it to the *Israelites* when Christ said by a Cananite, *I have not found so great faith in Israel*? So what a shame is it to the Elders, that Christ may say again, I have not found so great faith, nor knowledge, nor zeal in Masters, and Fathers, and Rulers, as in Servants, and Children, and Apprentices? which made an old Father of this City say, which now is

with

well God, that if there were any good to be done in these days, it is the young men that must do it: for the old men are out of date, their courage stoops like their shoulders, their zeal is withered like their brows, their faith staggereth like their feet, and their religion is dead before them. Be assured of this, that ye are come to that time which your selves set to repent: and yet as though there were another age to repent after old age, you spend old age like youth, as if you were appointed to dye in your sins. *God hath chosen the weak things*, saith *Paul*, 1 Cor. 1, so I may say, God hath chosen the young things to do his work: as if the Lord had spoken to you in his wrath, Fathers, I will provoke you by your children; Masters, I will provoke you by your servants: as once he threatned to provoke the *Jews* by the *Gentiles*. Therefore be of good cheer, young *Daniel*, young *Samuel*, young *Timothy*; though our adversaries be as the *Aramites*, yet there be more with us than against us. Flesh and bloud could not overcome flesh and bloud: but if you be sanctified, it is the Spirit which hath sanctified you: for the Devil would not go out, unless a stronger than the Devil hath entred the house: when you come to be rich and elder like *Demas*, then take heed that yee do not imbrace the world as *Demas* did, and turn to that which yee condemn. The Vine would not leave her Grapes, nor the Olive her fatness, nor the Fig-tree her sweetness, to be a King, but the Bramble did; he is not a Vine, nor an Olive, nor a Fig-tree, but a Bramble made for the fire, which leaveth his righteousness to become worse. He which is of the Church will say with the Church, *I have washed my feet, how should I defile them again?* Let the Dog turn to his Vomit, and the Swine to their wallowing: but hold thou on thy Sacrifice like *Abraham* to the evening of thy life, and a full measure shall be measured unto thee, as thou hast measured thy self. Unto the which measure without measure, the Lord Jesus bring us.

*FINIS.*

# THE TRIAL OF THE RIGHTEOVS.

Pſal. 34. 19.

*Many are the troubles of the righteous, but the Lord deliuereth him out of all.*

THe ſum of this verſe is, as if he ſhould ſay, Let the righteous look for more troubles than other, and likewiſe let them hope for greater comforts than other: for when they are well, they ſhall be eclipſed again, to ſhew that their light was but borrowed: and when they are eclipſed, their light ſhall return, to ſhew their difference from them whom God hateth, which fall from plague to plague, as they run from ſin to ſin.

This Verſe hath three parts: for here the righteous are the *Agents*, their condition *troubles*, and the Lord *their deliuerer*: ſo many things fall out contrary unto our minds every day, that he which wanteth patience in this World, is like a man which ſtandeth trembling in the Field without his Armour, becauſe every one can ſtrike him, and he can ſtrike none: ſo the leaſt puſh of pain, or loſs, or diſgrace, doth trouble that man more which hath not the skill to ſuffer, than twenty trials can move him which is armed with patience, like a golden ſhield in his hand, to break the ſtroke of every Croſs, and ſave the heart though the body ſuffer: for while the heart is whole, all is well. *A ſound ſpirit* (ſaith *Salomon*) *will bear his infirmity, but a wounded ſpirit what can ſuſtain?* Prov. 19. 14. Therefore as the lid is made to open and ſhut, to ſave the eye: ſo patience is ſet to keep the ſoul, and ſave the heart whole, to cheer the body again. Therefore if you mark, when you can go by an offence, and take a little wrong, and ſuffer trouble quietly, you have a kind of peace and joy in your heart, as if you had gotten a victory: and *the more your patience* is, ſtill *the leſs your pain* is. For as a light burthen, born at the arms end, weigheth heavier by much, than a burthen of treble weight, if it be born upon the ſhoulders, which are made to bear: ſo if a man ſet impatience to bear his croſs, which is not fit to bear; it will grumble, and murmure

murmure, and ſtart, and ſhrink, and let the burthen fall upon his head; like a broken ſtaffe, which promiſeth to help him over the water, and leaveth him in the ditch. But if you put it to patience, and ſet her to bear it, which is appointed to bear, ſhe is like the hearty Spies that came from *Canaan*, and ſaid, *It is nothing to overcome them*: ſo patience ſaith, it is nothing to bear, it is nothing to faſt, it is nothing to watch, it is nothing to labour, it is nothing to be envied, it is nothing to be backbited, it is nothing to be impriſoned: *In all theſe things* (ſaith *Paul*) *we are more than conquerers*. As though all theſe things came not to make us mourners, but to make us conquerers: nay more than conquerers, becauſe a Conquerer conquereth his enemy but once: but we conquer theſe as often as Chriſt did the tempter. Thus all is in the manner of bearing, which maketh perſecution ſeeme joyful unto ſome, and irkſome to others; which maketh poverty welcome to one, and bitter to another; which maketh him ſing in his ſickneſs, as if he were whole, and thee rave, and whine, and curſe, as if thou wert not ſick, but frantick. Therefore Chriſts yoke is called an eaſie yoke, becauſe it is eaſie to ſome; that is, to them which have skill to bear it as Chriſt did bear it; by his infinite patience, he ſuffered infinite pains for infinite ſins. Patience is like a privie coat upon his Soul, that when the Devil ſtruck at him, hee was ſtricken himſelf: when Death came to kill him, he was killed himſelf; and all their ſhot could not hurt him, becauſe of his preſervative which he had about him, like *Sampſons* hair, which ſaved him from all his enemies. If the Maſter carried patience about him for to guard him thorow theſe pikes of troubles, which ſtand like the fiery Sword between us and Paradiſe: how can the ſervant eſcape them, unleſs he be armed as his Maſter was? For what hath the poor man to bear his wants? what hath the bondman to bear his griefs? what hath the ſick man to bear his pains? but to lay all upon the ſhoulders of patience, and ſay with *Jeremy*, *This is my ſorrow, I will bear it*. As the tree which *Moſes* caſt into the ſpring, ſeaſoned the bitterneſs of the waters; ſo patience caſt into our troubles, ſeaſoneth the bitterneſs of the Croſs, and is as it were in ſtead of an aſſiſtant unto every man, to overthrow, and overcome his troubles, like the Armour-

Joſh. 2

Rom. 8. 37

Matth. 11.

Judg. 16. 17

Gen. 3.

Jer. 10. 19

Exod. 15. 25

1 Sam. 14. bearer which helpt *Jonathan* to vanquish his enemies. She hath a device to draw such a skin over our sores that shall make our poverty seem riches, our reproaches seem honour, our bondage seem liberty, our labour seem rest, our sorrow seem joy, our pain seem ease, our sickness seem health, and all that hurt us, to joyce us, until we say with *David*, *Thy Judgements are pleasant*: shewing that Gods Justice is as pleasant to the patient, as his Mercies to others. Therefore what a Peace-maker were this in the Common-wealth, if the Magistrate had patience to bear his envie, if the Preacher had patience to bear his study, if the Creditor had patience to bear his losses, if the Bond-man had patience to bear his service, if the Husbandman had patience to bear his labour, if the Sick man had patience to bear his pain, if the Poor man had patience to bear his wants? for want whereof many think themselves in Hell, and say, that no mans pain is like their pain, no mans wants like their wants, no mans foes like their foes, no mans wrongs like their wrongs, when they can scarce tell where their pain holds them. Therefore albeit few can brook of Humility, and charity, and meekness, and thankfulness, and temperance, and those severe vertues, which pull from pleasure; yet every man doth with for patience, like a Physitian to ease his grief, by all means that he can: so they which are wicked, although they cannot see the goodness of other vertues, yet can see the goodness of patience, and perceive when they see a patient man, and an impatient man both sick of one Disease, yet both are not troubled alike, but that he which hath most patience hath most ease, and he which is most impatient, is most tormented; like a Fish which strives with the hook. Therefore even those which cannot suffer, that they might have rest, yet sing the patient Proverb, *In sufferance is rest*. This is a lesson that I know you would gladly learn, even as *Pharaoh* longed to know his Dream. Though ye care not for Vertue, as the cruel Judge cared not for Charity, yet if you could gain such a bargain by any vertue, to ease you of your pains, it would make you look unto vertue, as *Pharaoh* used *Moses*, but to remove the plagues.

Note.

Gen. 41. 19.

Exod. 9. 28.

This power God hath given to Patience, the medicinable vertue, that it should be like an wholsome herb in the world

a.

or a general Physitian for all persons and all diseases. Therefore when the Angel had recorded all the troubles which should come in the latter days, at last he concluded, *Here is the patience of Saints*: as though patience should bear all. Therefore so many Scriptures go like Preachers about the Bible, to exhort unto patience, like a Beacon which is set up to call men together, shewing us, that by *patience we possess our soules*: as though a man without patience had no rule of himself: that *a mans wisdome is known by his patience*, as though that be which is not patient cannot be wise: *that by patience we receive the Promises*, as though the Promises did not belong unto us, unless we have patience: that *patience bredeth experience, and experience hope*, as though he which wanteth patience, had no experience of God, to know the scope of his doings, nor any hope to comfort him about the life to come; besides, many reasons more: *That the afflictions of this world are not worthy of the joys that succeed them*: that *all things* (even our afflictions) *turn to the best, if we love God*: that *they are blessed which weep here, because they shall laugh hereafter*: that *if we suffer with Christ we shal reign with Christ*: that *the Lord doth love those whom he chastiseth*: that *by suffering we are made like the Son of God*, whose life was a persecution; as though the Holy Ghost by often calling upon us, like the importunate woman, would compel us to be patient, whether our flesh will or no.

Apoc. 13. 10

Luke 8. Prov. 9. Heb. 10. Rom. 8. Rom. 8. Matth. 7. 2 Tim. 2. Prov. 3. Luke 18.

Besides these honourable praises of Patience, the Prophets, Evangelists, and Apostles, have set a number of examples before our eyes, like banners, of such Cures as have been healed by her: that as the Author to the *Hebrews* saith, *By faith* Abel *offered a better sacrifice than* Cain: *by faith* Enoch *was translated before he saw death*: *by faith* Noah *prepared the Ark, and was preserved from the flood*: *by faith* Abraham *was content to sacrifice his Son, and yet beleeved that in his seed all the world should be blessed*: *by faith* Sarah *received strength to bring forth a childe when she was strucken in years, and past the strength of the wombe*. So I may say of Patience: by patience Job did bear all the torments that the Devil could heap upon him: by patience *Jacob* put up a thousand wrongs from *Laban* and his children, and never complained in one and twenty years before

Heb. 11. Iob 1. Gen. 29. 30, 31.

Gen. 45. 15 before he departed: by patience *Joseph* forgave his brethren when he might have put them to death, and gave them food when they feared revenge: by patience Christ suffered banishment, and reproaches, and scourges, until he went to his death like a Lambe to the slaughter.

Among the strange cures of patience, *David* may report of his experience, what this Plaister hath done for him: for being a figure of Christ he was always hedged about with the Cross, which proved his patience like a touch-stone every day. As Christ was contemned of his countrimen, so David was contemned of his brethren: as Christ fled to *Ægypt*, so *David* fled unto *Gath*: As Christ received food of women, so *David* received food of *Abigail*: as *Herod* persecuted Christ, so *Saul* persecuted *David*: and the wrath of the King brought many enemies with it, that when he was anointed, yet he could not reign: and when he reigned, yet his reign was but a warfare: the Philistims against him, the Ammonites against him, the Edomites against him, the Moabites against him, and *Absalon* (his own bowels) against him, for whom he cried, *Would God I had died for thee.* This Son which was his darling, was his Traytor, and sought *his* death that brought him to life, as though *Saul* had been risen from the Grave again. In all these troubles *Samuel* shews what was this Pilgrims comfort; *But* David *comforted himself in the Lord his God*, as though he had no comfort but in God alone. This was the stone upon which he leaned his head; Be patient, for *many are the troubles of the righteous, but the Lord delivereth him out of all.* When he did behold his trouble, like the Host of the Aramites, he looked back unto God, like *Elisha*, and spied one with him stronger than all against him. Therefore respecting his afflictions he crieth, *Many are the troubles of the righteous*: respecting the promise, he sigheth, *The Lord delivereth them out of all.* Thus (by his own foot) *David* measureth the condition of the righteous, and saith, *Many are the troubles of the righteous*: and then by his own cure he sheweth how they should be healed, saying, *The Lord will deliver him out of all.* If ye mark, the Spirit hath directed *David* to those two things which make us take our troubles grievously: one, because we do not look for them before they

1 Sam. 18. 2. 28. 2
Luke 8. 2
1 Sam. 25. 18. 19. 2. 16. 13
2 Sam. 8. 2. 6
5, 6, 15. 4. 18. 33
1 Sam. 30. 6
2 King. 6. 10

they come. Therefore as Christ told *Peter* before he suffered, to strengthen him when he suffered: so the Holy Ghost doth run upon the cross, to keep us in expectation of troubles, that we might prepare faith, and patience, and constancy for them, as *Noah* prepared an Ark for the flood. The second thing which makes us to start so at the cross, is, because we are like the Prophets servant, which did see his foes, but not his friends: so we see our sore, but not our salve. Comfort seems a far off like *Abraham* in the heavens, as though it would never come so low: therefore we go about to deliver our selves, as it is said, *Let us break his bands*, as though we could deliver our selves. But *hold your peace*, saith *Moses*, *the Lord shall fight for you*. So *David* comes in like a pacifier, and saith, *Vex not your selves, for the Lord will deliver you*. Bear both these sentences in minde, that you must go thorow a sea of troubles, and that then you shall come to the haven of rest, and no affliction shall take you before you be armed for it, and in every trouble you shall know where to have your remedy. *Many are the troubles of the righteous, but the Lord delivereth him out of all*. Here be the two hands of God, like a wound and a plaister: one casteth down, and the other raiseth up. It is good for a man to know his troubles before they come, because afflictions are lightned in the expectation. Therefore God saith of *Paul*, *I will shew him how many things he shall suffer for me*. God dealeth plainly, and tels us the worst first: what we shall trust to, as Christ told his Disciples at the first: *If ye will be my Disciples ye must take up the cross*: cold entertainment, to break their fast with the rod. Other Feast-makers, saith Christ, broach the best wine first, but Christ keepeth the best till the last. This is the manner of Gods proceedings, to send good after evil, as he made light after darkness: to turn Justice into Mercy, as he turned water into wine: for as the beasts must be killed before they could be sacrificed; so men must be killed before they can be sacrificed; that is, the knife of correction must prune and dress them, and lop off their rotten twigs, before they can bring forth fruit: these are the cords which bind the Ram unto the Altar, lest when he is brought thither he should run from thence again: this is the chariot which carrieth our thoughts to heaven, as it did *Nebuchadnez-*

Joh. 21. 18

2 King. 6

Luke 16.

Psal. 2.

Exod. 14. 14

Acts 9. 16

Matth. 16. 8

Luke 9.

John 2. 10

Gen. 1. 3

John 2.

*zars*,

ears, and our assumption before our assumption. This
hammer which squareth the rough stones, till they be pli
smooth, and fit for the Temple. This is the first messenger
is sent to compel them to the banquet, which will not
when they are invited. Because we are naturally given to lov
world, more than is good for us, therefore God hath set a
of bitterness upon it to make us loath it; like a Nurse,
layeth Mustard upon her breasts to wean the Child from
Dug; so, *Many are the troubles of the righteous*, to we
from the dug of the world. The Cross is one of our Sc
masters in this life, and the best wisdom is dearest bought.
sperity seeketh for nothing, but necessity seeketh, and st
and laboureth, and prayeth for her wants. As the Rod m
the Schollar to apply his Book, so all our knowledge is b
into us: some learn their goodness of Poverty, some of Sick
some of Troubles: Adversity is the fit time to learn the J
Mercy, Power, and Providence of God: a fit time to lea
Patience, Wisdom, Faith, and Obedience of man; a fit ti
learn the Subtilty, Frailty, and Misery of this world. Al
thou buyest for troubles; yet they are but troubles, not pl
nor curses, nor torments, but like the Travels of a Woman,
the birth is ripe she is delivered, and straight she forgette
her pains, for joy that a Man-child is born into the world
the Servants of God travel but till the fruits be ripe.
the new man is born, their travels are ended, and they for
their troubles, because one is born into the world, like th
of God. This is the difference between the afflictions o
righteous and the ungodly.

Exod. 8. 6 John 4. When God doth visite the Wicked, his punishments are
Plagues, and Curses, and destructions; the plagues of *Eg*
the curse of *Cain*, the destruction of *Sodome*. But when he

John 19. visite the Righteous, his punishments are called Correctio
Chastisements, and Rods, which proceed from a Father,
destroy us, but to try us, and purge us, and instruct us: the
when we are afflicted, one saith, that God letteth us bl
save our lives, for our lives are rank, and must be lopped.

Gen. 36. as *Jacob* was blessed and hated both at one time; so
may be blessed and afflicted both together. Afflictions

UMI

happiness, but our happiness cometh by affliction, as blessing came with baking, and as peace is procured by
*Therefore blessed are ye*, saith Christ, *when men persecute* Matth. 5.
us (though they were blessed even while they were persecuted). Therefore this must not dismay us, that the Scripture saith,
*All that will live godly in Christ Jesus shall suffer persecution*: that is, more than dangers, or losses, or sicknesses
the wicked suffer; for the World will not persecute
but she will persecute Gods children: therefore this
is called the Militant Church, because it is always in
Therefore the Gospel is called the Word of the Cross,
it came to cross us: Therefore *Paul* describing the Acts 14. 22.
to heaven, draweth by this line, by many tribulations, the
way is the way to heaven, and the righteous walk in it.
Therefore the children of God are not only called Labourers, to
what they should do for God: but they are called Soul- Matth. 21.
diers, to shew what they should suffer for God; *The servant is* 2 Tim. 2. 3
*not above his Master*: but if Christ should suffer, and we should Ioh. 15. 20.
not the servant were above his Master. The Prophecy must bee
*I will put enmity between the seed of the Woman and* Gen. 3.
*the seed of the Serpent*: but if there be no war between the chil-
dren of God and the children of the world, the Prophecy is not
Therefore *Esau* and *Jacob* had no sooner life, but they
began to struggle one with another, before they came out of
their Mothers wombe. Therefore *Abraham* was banished so
soone he received the promise. Therefore *Abel* was envied of
his

Gen. 25. 21. 4. 24. his brother so soon as he was conceived of God. The righteous man was alwaylike *Lot* among the *Sodomites*, and like *Joseph* among the Philistims, set a work by his enemies. As Christ was no sooner born, but *Herod* sought his life; so the New man is no sooner born of the Spirit, but the Serpent is ready to devour him, his Brethren to banish him, and Hell to swallow him. In all the World hee hath no friend, but he which made the World. This is the state of the Church militant; she is like the Ark floting upon the waters, like a Lilly growing among Thorns, like the Bush which burned with fire and was not consumed; so the City of God is always besieged, but never wonned. Christians and Persecutions close together, like Christ and his Cross. As Christ was made to bear his own Cross: so they are made to hold the cheeks to their nippers, their faces to be buffeted, their backs to be scourged, their eyes to be pulled out, their peace is persecution, their rest labour, their riches poverty, their glory reproaches, their liberty imprisonment; although they be the Sons of God, the brethren of Christ, the only Heirs of Heaven; yet because they suffer the Hell here, they must be content to be subject to their enemies, to bee abjects to their kinsmen, to be hated of most, to be contemned of all, to be persecuted over the earth, a very haven and receptacle of troubles. Yet as Christ was the Son of God, though his life was nothing but persecution; so the Righteous are the Sons of God for all these troubles. This is like a bait in their journey, to think as the Samaritane told his host, *If thou spend any more, I will recompence thee when I come*: So Christ will mend their wages when he cometh. Why should not God try his friends as well as we try our friends? The same afflictions (saith *Peter*) are accomplished in others, nay greater afflictions are born of other, which would make us despair like *Cain*. Christ was Consecrated by afflictions, therefore we cannot be consecrated without afflictions; who would not go to Heaven with *Elias*, though it were in a Whirlwind? If our troubles be light and few, it is because we are weak and tender, therefore God doth respect our feebleness, and lay them not upon us, because we are not able to bear more: it is not a sign that we are righteous, because our troubles are few; but because our troubles are

Exod. 3. 2

Luke 23. 33
John 19. 17

Psal. 69. 7. 8. 17.

Luke 10. 35

1 Cor. 10. 13

is rather a sign that we are not righteous, because *many are the troubles of the righteous*. For they must be made examples of patience, they must suffer their hell here, they must be hewed for the Temple, therefore they must have many strokes to make them fit: God is not like a Wasp, which when she hath stung once cannot sting again: but there is a generation of Crosses, and a Plurality of troubles. When *David* spake of troubles, he spake of troops and heaps, and Starrs, and Sands, and therefore he saith, he *Many*, as though he were fain to lay them down in the most sum, not reckon them. By many tribulations (saith *Paul*), but how many he could not number? Act. 14. Yet except our sins, there is not such plenty of any thing in the World, as there is of troubles, which come from sin: as one Messenger came to *Job* after another, so now since we Joh. 1. 14. 16 are not in Paradise, but in the Wilderness, we must look for one Psa. 42. 7, 8, 9 trouble after another: therefore afflictions are called waters, because as one wave falleth upon another, so one trouble falleth upon another.

As a Bear came to *David* after a Lion, and a Giant after a 1 Sam. 17. 34. Bear, and a King after a Giant, and Philistims after the King: so when they have fought with Poverty, they shall fight with Envie: when they have fought with Envie, they shall fight with Infamy: when they have fought with Infamy, they shall fight with Sickness, the great Labourer which is never out of work. Thus you see the righteous in troubles, like the *Israelites* in exile: Exod. 3. 10 but the Lord cometh like *Moses*, to deliver them: And thereby is their comfort in the promise: the promise feedeth our faith; faith setteth on Prayer; then God heareth, and mercy answereth. All this while Christ seemed to sleep, as he did in the Ship: now Mar. 8. 26 he rebuketh the winds and waves, and troubles fly before him, like a troop of Wolves before the shepherd. As he asked the Adulteress, where are thy accusers? and she said, they are gone: so he may ask his Patients, where are your troubles? and they may say, they are gone: the Sun rose, and the mists vanished. Yet (saith *David*) God is good to all that are pure in heart: that is, he remembreth them while he afflicteth them, and is preparing for the while the Cross prepareth them. When Christ heard this say, *He whom thou lovest is sick*, he answered, *This sickness*

*is*

*is not unto death, Joh. 11. 3.* So when it may be said, he whom God loveth is sick: then it may be said, this sickness is not unto death, and though it be to the first death, yet not to the second.

Jonas 3. Who would think when *Jonas* was in the Sea, that he should preach at *Nineveh*? Who would think when *Nebuchadnezzar* was in the forrest, that he should reign again in *Babell*? Who would think when *Joseph* was banished of his brethren, that his brethren should seek unto him, like his servants? Who would

Iob i. 42. 10 think when *Job* scraped his sores upon the Dunghil, all his house were burned, all his cattel stollen, and all his children dead, that he should be richer than ever he was? These are the acts of mercy

Exod. 15. 21 Mal. 3. 6 which make the righteous sing: *The Lord hath triumphed gloriously.* This is the priviledge of the righteous, as God saith, *The sons of Jacob are not consumed*: So they answer again, *We are not consumed.* Therefore (*Paul* saith) we are in distress, but we

1 Cor. 4. 6 Luke 24. 6 are not forsaken: as Christ rose out of the Grave, so we shall rise out of trouble; and when the gold is fined, the fire shall hold it no longer. When Jesus was in banishment with *Mary* and *Joseph*, at last the Angel came and said, *They are dead which sought the childs life*: so when the days of our banishment and

Ioh. 2. 3 scarsity, and bondage, and sickness are ended; at last, tidings shall

Matth. 2. 20 come that our troubles are dead, and then the righteous shall look up like *Moses* when he was past the Sea, & see all their enemies, all their troubles drowned behind them, then the heart shall dance like *Miriam*, and sing the song which soundeth before *Moses*: *The Lord, the Lord is strong, merciful, and gracious, slow*

Exod. 34. 15 20. 34 *to anger, but abundant in goodness and truth.* And if *David* had stayed at troubles, & spoken of nothing but rods, the wicked

Psal. 115. might say, as they do in *Psa.* 115. *Where is their God?* and the

Psal. 73. 13. righteous might complain with *David*, *I have cleansed my heart in vain*: but as the waters of the Sea flow and ebbe again, so the waters of affliction flow and ebbe again: one casteth *Moses* into the water, and another draweth him out of the water. There lieth *Lazarus* at the Gate, there lieth *Joseph* in Prison, there lieth

Gen. 25. 20. *Jeremy* in the Dungeon, there lies *Job* in the Ashes, there lies *Jacob* in the Fields, there lies *David* in the Wilderness, there lies *Abraham* in Exile, there lies *Daniel* among the Lions, there lye the Children in the Furnace: at last comes the year of Jubile,

and

and all the prisoners of the Lord are set at liberty: therefore they are called the prisoners of hope, because they may hope to bee delivered, &c. Therefore God translateth his cross from the head to the heart, from the heart to the foot, from poverty to sickenesse, from sickenesse to labour: that whersoever he placeth it, we might have patience; knowing that he can remove it as he placeth it. Zach. 9. 12

Then are fulfilled all these sweet Scriptures: *The Lord retaineth not his wrath for ever, because mercy pleaseth him*, Mic. 7.8. *After two dayes he will revive us and the third day he will raise us up.* Hos.6.2. *Surely there is an end, and thy hope shall not be cut off*, Pro. 23.18. *Heavinesse may endure for a night, but joy will come in the morning*, Ps.30.5. He which hath overcome death, and Satan, and the world, can easily overcome all the troubles in the world. Rather than *Eliah* shall starve the Ravens shall feed him: rather than *Jonas* shall drown, the fish shall save him, as when the Glutton did not pitty, the dogs took compassion. Until *David* saith, *The Lord will deliver* the righteous & the wicked go together; but now they part; one is taken, and the other is refused: one is delivered, the other is left in prison. As *Abraham* came not to deliver the *Sodomites*, but to deliver his brethren: so Christ came not to deliver his enemies, but to deliver his servants: not to deliver them from troubles but to deliver them out of troubles; that they may say as well, *The Lord hath taken, as the Lord hath given.* As *David* gave charg to his Souldiers, that they should not kill *Absolon* his sonne, though hee sent them against *Absolon*, to stay his rebellion: so God forbids his Crosses to destroy his children, though hee send them against his children to purge their corruptions. As the Angell passed by the houses of the Israelites, when hee saw the bloud of the Lamb upon their doors: so God hath his marks, whereby he knoweth whom he should deliver out of trouble, and whom hee shall leave in trouble. To one hee saith, Take my cross: to another he saith, Be thou healed: to another he saith, Stay till thy time cometh. Every hard word may be spoken to the godly, as well as to the wicked; but that deadly word, *Depart into everlasting fire.* Although they seem to depart here; yet then it shall be said, Come, and not Depart. 2 King 17. 6 Jona. 1. Luke 16 Luke 17 Gen. 14. 16 Job 1. 21 2 Sam. 18. 5 Exod. 12. 13 Mat. 25

As *John*, after the voyce of Thunder, heard the voyce of Harpers: so when they have been beaten, they shall be cherished. Therefore the trials of the Righteous, though they be called many troubles, yet they are not called everlasting troubles.

Rom. 14. 2

Psal. 32. 10

As *David* saith here, *Many are the troubles of the righteous*, so in *Psa.* 32. 10 he saith, *Many are the sorrows of the righteous*: but it followeth, *the Lord will deliver them out of all.*

Prov. 11. 8

Nay (saith *Salomon*) *when the righteous escape out of trouble, the wicked shal come in his stead*: that is, the troubles of the

2 King. 3. 27
Prov. 21. 18

righteous shall shift to the ungodly, as the Leprosie of *Naaman* went to *Gehezi*. And therefore the wicked are called, the ransome of the just, because they lye in bail for them. As one Bird chirpeth to another: so one plague shal whistle to another, and say,

Exod. 8. 9

Come and help me to torment this sinner (for one plague will not serve the Ægyptians) until he be so loden with torments, that he

Gen. 4.

cry like *Cain*, *My punishment is greater than I can bear.* The righteous never said, that their troubles were more, or greater, or longer than they could bear; for God hath promised, he will

1 Cor. 10. 3

not lay more upon them than they are able to bear: but when they begin to sink like *Peter* upon the sea, then the hand is ready to catch them, and straight God maketh an issue for their trouble.

Acts 27.

As the Viper leapt upon *Paul*, and leapt off again: so trouble leap upon the Righteous, and leap off again; as though they had mistaken the party, and rapt at the wrong door.

Psal. 17. 37

Therefore, *Mark the upright man* (saith *David*) *and behold the just: for the end of that man is peace.* Though his beginning be trouble, yet his end is peace: *He will not suffer the righteous to fall for ever.* He saith not, that he will not suffer him to fall, but that he shall not fall for ever: that is, at last his shackle falleth from him, the net breaks; the prison openeth, and he goes forth like *Lazarus* out of his Grave, to shew what wonderful things the Lord hath done for him. So *Paul*, after he had spoken of his troubles (as though he thought upon this sentence of *David*) repeateth the same of himself, saying, *But the Lord*

2 Tim. 3.

*delivered me out of all.* Therefore one calleth affliction the trance of the righteous, because they seem dead for a while; but they wake again: therefore they challenge their enemies, and say,

*Rejoyce*

*Rejoyce not against me, O mine enemy: for though I fall, yet I shall rise.* Mich. 7. 8

This should content the righteous, To be delivered at last: as *David* quieteth himself, saying, *By this I know the Lord favoureth me, because mine enemies do not triumph over me:* not because I have no enemies, or because I have no troubles which would overcome me. Therefore when he wrote down *Many troubles*, he blotteth it (as it were) with his Pen again, as a Merchant raseth his book when the debt is discharged: and in stead of many troubles, he putteth in, *The Lord delivereth.* Because he forgiveth all sins, he is said to deliver from all troubles; to shew that we have need of no Saviour, no helper, no comforter but him. Psal. 41. 11

The Lawyer can deliver his Client, but from strife; the Physitian can deliver his Patient, but from sickness; the Master can deliver his servant but from bondage: but *The Lord* (saith *David*) *delivereth out of all.* As when *Moses* came to deliver the *Israelites*, he would not leave an hoof behind him: so when the Lord cometh to deliver the Righteous, he will not leave a trouble behind him. But even as they pray in *Psal.* 25. *Deliver Israel, O Lord, out of all his troubles*: so he will answer them, *Be thou delivered out of all thy troubles*: that is, this and this, and this (that trouble that thou thinkest intolerable, that trouble which thou thinkest incureable;) the Almighty hath might against all. When *Job* is tried, not a sore shall stick upon him. Therefore, as *Elisha* feared not when he saw as many Angels as enemies: so, now you see as many mercies as troubles, let the comfort satisfie you, which satisfied *Paul*, *Fear not*: for I am with thee, thy pardon is coming: like the Angel which stayed the sword over *Isaacs* head. Read on but a little further, and thou shalt hear the voyce, which proclaimed war, proclaime peace: many troubles in the beginning of the verse, and no troubles in the end. What Physician hath been here? The Lord (saith *David*) *The Lord was in this place* (saith *Jacob*) *and I knew it not*: so the Lord is in affliction, and men know it not, He which saith, I put away thine iniquities, must say I put away thine infirmities. For there is no Saviour but one; which saith to death, *I will be thy death*; As the woman was sick until Christ came: Psal. 25 Job 24. 2 King. 6 Acts 27. 24 Gen. 22. Note. Gen. 28. 16 Esa 43. 25

Mat. 9. 29 so until the Lord come, there is nothing but trouble. Many troubles of the righteous: but one deliverer of the righteous: many terrors, but one comforter. Troubles come in an hundred wayes, like water thorow a grate: but mercy entereth always in one door, like a pardon which commeth only from the Prince: therefore saith God. *In me is thy help*, Hos. 11. 6. *I create comfort*, Esa 65. Mark, that he calleth himself a Creator of comfort: that is, as there is but one Creator, so there is but one comforter: and as he created all things of nothing, so he created comfort of nothing: that is, when all comfort is worn out, and no seed of joy left to raise up comfort again, then hee bringeth comfort out of sorrow, as he brought water out of the rock; that

Exc. 17, 6. 8. 14 we may say, *The finger of the Lord hath done this.*

This is the Anchor of the righteous; as hee looks upon his troubles, the promise cometh in like a messenger from Christ, (while he is praying & weeping) & saith, *The Lord will deliver thee out of all.* Then he resolveth like *Nehemiah*, & saith, *shall*

Neh. 6. 11
Prov. 24. 10 *such a man as I fly?* Shall such a man as I recant? If I be faint in the day of adversity, *Salomon* saith, My strength is small: as if he should say, I was never strong, but did counterfeit like *Dema.*

Prov. 15. 15 If I want comfort in trouble, *Salomon* saith, *A good conscience is a continual feast.* As if he should say, that I have not a good conscience, if I have not comfort in the cross. Therefore I will wait the Lords leisure, because *Esay* saith, *Faith maketh no haste.* I

Psa. 2.
Prov. 29. 26
Rom. 14. will not break his bands: because then I am like the heathen. I will not flatter the judge: because *Salomon* saith it is vain. I will not betray the cause: because God hath appointed it to try me. I will not offend my brethren: because *Paul* had rather die than

1 Cor. 8. 10 do so. I will not charge my conscience: because it can vex me more than their bands. I will not turn from my profession: because I learned it of God, and vowed to leave all for it, in the day that I was baptised a Christian. Though my friends tempt me, like *Jobs* wife; though my flesh flatter me, like *Eve*: though my persecutors would bribe me like *Balaac*: though they which

Josh. 24. 15
2 Sam. 1 suffer with me, should revolt for fear: yet I will bee as *Joshua*, which stood alone: & as *Elkana* was in stead of children to *Hanna*: so Christ shall be in stead of comfort, in stead of wealth, and health, and liberty to me. For many were the troubles of *Joseph*;

and

and the Lord delivered him out of all: many were the troubles of *Abraham*, and the Lord delivered him out of all: many were the troubles of *David*, and the Lord delivered him out of all: many were the troubles of *Job*, and the Lord delivered him out of all: therefore he can deliver me out of all. But if he do not (saith *Sidrach*, *Misaac*, and *Abednego*) yet we will not do evil to escape danger because Christ hath suffered more for us. Then I perish, I perish, saith *Hester*. She was content that her life should perish: but if my Purse suffer, my mony doth but perish: if my body be unprofitable, my pleasures do but perish: and who can tell when he hath suffered that which is appointed? Therefore God saith unto *Esay*, *comforte thou them, O my people.* Not when thou dost think it convenient time, but when he doth think it a convenient time. Therefore saith *David* to the Lord, *In thine accepted time*: that is, if he come not in the morning, he will come at noon: if he come not at noon, he will come at night: or the hour of the day he will deliver me: and then as the calm was greater after the tempest than it was before: so my joy shall be sweeter after tears than before: the remembrance of *Babylon* will make us sing more joyfully. This *Moses* describeth in the journey of the righteous, as if they should go thorow the Sea, and Wilderness, so the *Israelites* were to go to *Canaan*. Look not for ease nor pleasure in your journey, for Beasts, and Serpents, and Theeves: until you be past the Wilderness, all is fear, and danger, and fearful: but as soon as you are thorow the narrow Gate, all is large and goodly: and therefore, as if you were in Paradise. Seeing that your Kingdom is not here, look not for a golden life in an Iron world: but remember that *Lazarus* doth not mourn in Heaven, though here he suffered pain upon earth: but the Glutton mourneth in Hell, that feareth not for the pleasures of Heaven. To which pleasures the Lord Jesus bring us, when this cloud of trouble is blown over us. Amen.

Heb. 4. 16

Psal. 75.

Psal. 25. 5

Matth. 28. 6

Psal. 137.

Exod. 13. 17

Luke 16.

FINIS.

THE

# THE CHRISTIANS PRACTICE.

Rom. 12. 2.

*Be ye changed by the renewing of your minds, that ye may prove what is the good will of God, acceptable and perfect.*

Matth. 28. 19

HEn Christ sent forth his Disciples, he said unto them, *Go preach and baptize*, leaving these two sections, Preaching and Baptizing. This being the occasion of our exercise, because I am to speak of Baptism, which is the Sacrament of Regeneration, I could not chuse for Scripture then that which I have read first, which speaks of the renewing of our minds: for where minds are renewed, there the vow which we made in Baptism is performed.

When *Paul* had forbidden the Romans to fashion themselves unto the world, he shewed them another fashion, which he calls *the renewing of the minds*. As the Eagle renewes her

Psal. 103. 5

youth, so men must renew their minds. This fashion is called

Matth. 22. 11.

the Wedding Garment, which every man must wear, that comes to the banquet of the King. As when men have gone out of fashion after another, at last they come to the old fashion:

Gen. 1. 26.

here *Paul* calls them to the old fashion again, which was in *Adam* since the first image and fashion wherein they were created. Now the reason followeth.

*That ye may prove what the will of God is*, as if he should say, This shall be the fruit of your regeneration, when your minds are renewed, you shall know many things, which are not from you, you shall be able to judge doctrines, who preach truth and who preach errors, and you shall understand the Will of God, what he would have you do, and what he would have you fly, as if you were in his bosome. As new wine will not abide but

Matth. 9. 17.

in new vessels, so this new knowledge will not abide but in new minds. The mind renewed knows the God; so that this Scripture may be called the path to knowledge, or the way to sound the mind of God, which is a secret that every man longs to know, but the most turn a wrong leaf to finde it, as *Paul* saith of Je-

ter,

ter, *He looks a wrong way to the Gospel.* When the Serpent Gal. 2. 14
sought knowledge, he said, *If ye eat the forbidden fruit, your* Gen. 3. 5
*eyes shall be opened, and you shall know good and evil:* but *Paul* saith, Ye will not eat the forbidden fruit, your eyes shall be opened, and you shall know good and evil. This is one reason why *Paul* would have them renew their minds, *That they might know the will of God.* Why? doth not the Word of God teach us the Will of God? Yes, but no man doth understand this Word, but he which hath a new mind: because as the Sun is not discerned by any light, but by his own light; so no spirit can interpret the Scripture, but the same Spirit which wrote it, which 2 Cor. 12. 5
is called *the holy Spirit*, because it is *holy*, and because it makes Gen. 3. 7
holy. Sin was the first veile which obscured mans understanding, and till the cause of this eclipse be taken away, the Apostle saith, that we shall see but in part: that is as the Sun may be seen in his 1 Cor. 13. 9
eclipse, but he seems liker to darkness than to light: so understanding may be seen in the wicked, but is liker ignorance than knowledge: therefore *Paul* makes knowledge one of the fruits which bud out of righteousness.

They which have renewed their minds, saith he, shall prove what the Will of God is: that is, they shall try all that they do hear, and learn by all that they see, until they trace out the will and meaning of God. As the water ingendreth ice, and the ice again ingendreth water; so knowledge begets righteousness, and righteousness again begetteth knowledge, according to that in *Eccles.* 2. 26. *To a man that is good in his sight, God giveth wisdom and knowledge:* therefore though yee have seen crooked Lawyers by much reading, and expert Physicians by long study; yet you could never see a perfect, and sound, and judicious Divine without holiness. I cannot tell how this knowledge is rather seeking than learning in the abundance of the love, or an extream study set by God unto good men, like the Gen. 21. 13
Hagar which was brought unto *Abraham*, when he would separate him.

*The knowledge of good things is understanding.* Prov. 9. 10
saith *Paul*, but they which are holy have this understanding, Psal. 119. 117
therefore say with *David*, *I love thy law and keep thy precepts*, may follow with *David*, *I have more understanding than*

my teacher, and know more than the ancient. He which can say with *David*, *My heart meditateth a good matter*, can follow with *David*, *My tongue is the pen of a ready writer*. This is the equity of God; they which are unwilling to obey, are not thought worthy to know: for what should he do with his reason, which will not use it? He which forbids us to cast pearls before swine, doth stay his own hand from casting knowledge to the ungodly: they may know so much as shall condemn them, but they shall never know what will save them. When Christ heard *Peter* say, *Thou art the Son of the living God*: he answered, *Flesh and blood hath not taught thee this*: the wing, that carries men have not this knowledge. This is the word of which Christ saith, *All men do not receive it*. It is true, *That the spirit breatheth where it will*: but it will breathe upon none but her Lovers. Wisdome is like the Daughter of God: which he marrieth to none but to him which loves her, and sues for her. *As David* could not understand why the wicked prospered, until he came into the Sanctuary of God; and as *Aaron* might not enter the Sanctuary where God did answer, until he had sanctified himself: so if we will understand mysteries, and hear God himself speak, we must put off our sins, as *Moses* put off his shooes, or else we shall be like Images which have ears, and cannot hear. When *Paul* heard my steries, he was wrapt into the third heaven: when God would talk with his Church, he saith, *I will take her aside into the Wilderness, and there I will speak friendly unto her*: so when we will learn Divinity, we must go aside from the World, and sequester our sins, and lift up our minds above the earth, or else it will not stay with us. As the Spirit went from *Saul* when he sinned; so when knowledge hath salved the wicked, she bids them farewell: like unto a Martin, which will not build but in fair houses. It is said in *John* 4. 15. When Jesus went to eat the Passeover, he came to a Chamber which was trimmed: so the Chamber which receiveth God, the heart which should lodge knowledge must be trimmed, and all the sinful corners swept; or else, as *Samuel* would not come to *Saul*, so wisdom will not come to that sloth. There is an humble love which goeth alway before the knowledge of God, to prepare the house, and this is love, the bond of perfection. *They which love*

Psal. 45. 1

Matth 25.

Mat. 16. 16, 17

Mat. 19. 17
Joh. 3. 8

Psal. 73. 17

Exod. 3. 5
Psal. 115. 6
1 Cor. 12. 2

Hose. 2. 14

1 Sam. 15. 26

and [illegible] know God, but they which have not Love 1 Joh. 4. 7
know not God, though they have never so much knowledge be-
side. Unto good Nathaniel Christ said, Thou shalt see greater Joh. 1. 51
things then these: but unto the obdurate Jews he said, Seeing, Mat. 13. 14
you shall not see. Like Hagar, which had the Well before her, and Gen. 21. 19
did not see it. He which cannot say with Paul We have 1 Cor. 2. 12
the spirit of Christ, cannot say with Paul, we have knowledge. 1 Cor. 8. 1
Holy men were always interpreters of Gods Word, because a
holy mind easilier pierceth into Gods meaning, according to
that, The pure in heart shall see God: and that in Joh. 7. 17. If any Mat. 5. 8
man will do Gods will, he shall understand the doctrin whether
it be of God or no: and in Psal. 111. verse 9. They which keep
the precepts have a good understanding: and that in 1 Cor. 2. 15
The spiritual man understandeth all things. And therefore
the fear of the Lord is not only called the beginning of wis- Prov. 1. 7
dom, but in Prov. 2. 5. it is taken for wisdom it self. As when
Christ taught in the Temple, they asked, How knoweth this Joh. 7. 15
man the Scriptures, seeing he never learned them? So it is a
wonder what learning some men have, which have no learning:
like Priscilla and Aquila, poor Tent-makers, which were able Acts 18. 25
to teach Apollos that great Clerk, a man renowned for his learn-
ing. What can we say to this but as Christ said, Father, so it Luke 10. 21
pleaseth thee? As Jacob came so soon with the Venison, and Gen. 27. 20
his Father asked him how he came by it so suddenly? Jacob
answered, because the Lord thy God brought it suddenly to mine
hand: so the holy and righteous men cannot give any reason why
they conceive the Words of God so easily, and the wicked do
conceive them so hardly, but that God brings the meaning sud-
denly to their hearts, as we read in Luke 24. 45. When the Di-
sciples were seeled in the profession of Christ, it is said, that
Christ opened their understanding, and made them understand
the Scriptures: so suddenly came their knowledge. So we read
in Prov. 1. 23. Wisdom promiseth to the righteous, If thou
wilt turn at my correction, I will pour out my heart unto you,
and make you understand my words. A School-master might
say to his Schollers, I will pour out mine heart unto you: but
he cannot say as God saith, I will make you understand mine
heart. Therefore if the Queen of Sheba thought the Servants 1 King. 10. 8
of

of *Salomon* happy, because they heard his wisdome: how happy was *Salomon* himself, that served God which gave him wisdome? *Come unto me* (saith Christ) *all you which are weary, and I will refresh you.* As Christ hath no comfort but for the weary, so he hath no wisdome but for the righteous. They are his brethren, and sisters, and father, and mother. There is a kind of familiarity between God and the righteous, that he makes them of his counsel, as *Salomon* saith, *Prov.* 3. 32. *His secrets are with the righteous*: and *Psal.* 25. 14. *His secrets are revealed unto them that fear the Lord.*

Matth. 11. 28
Mat. 3. 35

Joh. 13. 25
Exod. 3.
Luke 2.

They are like *John* the beloved Disciple which leaned on his bosome; like *Moses*, to whom he shewed himself; like *Simeon* that imbraced him in his arms; like the three Disciples which went up to the Mount to see his glory. So we read of *Abraham*, Gen. 18. 17. *Shall I hide it from Abraham*, saith God? As though this were an offence in God, if he should tell the righteous no more than he tells the wicked: therefore because *Abraham* was a good man, he told him more than he shewed all the rest. As *Adams* knowledge was perfect, so long as his righteousnesse was uncrainted: so the nearer we come to that righteousnesse again, the more things come to our knowledge: according to that, *Prov.* 28. *They that seek the Lord understand all things.* Such an heart God hath given to his servants, like a Touch-stone, or a Lamp to go before them to examine all things, as they go in this dark wildernesse, lest they should take error for truth, evil for good, or their own will for the Will of God, that they which hate evil might be preserved from evil, as *David* was from the bloud of *Nabal*. Now because none but the righteous have this Lamp before them, you see what a difference there is betwixt the knowledge of the godly, and the knowledge of the wicked.

1 Sam. 25

As the windows of the Temple were large within, but narrow without; so they which are within the Church, have greater light than they which are without. They sit like *Pharaoh* in the darkness of *Egypt*, when the other dwell like *Israel* in the light of *Goshen*. Knowledge is easie to him which loves knowledge, saith *Salomon*, but the scorner seeks knowledge & findeth it not, saith *Salomon*, Prov. 14. *The spirit searcheth* (saith Paul)

1 Cor. 2. 14

Paul) searcheth the deep things of God: but, The natural man (saith Paul) perceiveth not the things of God. Thou hast revealed these things to babes (saith Christ) but thou hast hid them from the wise of the world. If any man will do Gods will, Luke 10. 21
he (saith Christ) shall understand the doctrin: but to the obstinate Jew, Christ saith, you cannot understand my talk. My sheep hear my voyce, saith Christ: but to the wicked Christ saith, you cannot hear my words. Reckonest thou for this? saith he to Nicodemus, thou shalt see greater things than these: but, If Esa. 7. 8
ye believe not, saith Esaiah, ye shall not understand.

That these Scriptures might be fulfilled, you see that as sin is called blindness, 2 Chron. 6. 18, so Sinners are called blinde, Esa. 56. 10. and may be called Strangers in Israel. Until we be born again, we are like Nicodemus, which knew not what it was to be born again, Joh. 3.

Until we become zealous our selves, we are like Festus which thought zeal madness, Act. 26. Until we be humble our selves, Mark.
we are like Michol, which mocked David for his humility, 2 Sam. 6. 16. It was true then, and it is true now, and it will be so always, which Paul observeth, 1 Cor. 1. 18. that to some, Religion shall seem foolishness. The reason of all this Paul setteth down in a word: If yee ask why the wicked cannot understand heavenly things, he saith, Because they are spiritually discerned, 1 Cor. 2. 14. therefore how should he discern them, that hath not the spirit?

For this cause, Wisdom is not said to be justified of any, but of her own children, Mat. 11. 19. neither doth Christ say, that any sheep hear his voyce, but his own sheep, My sheep, (saith Joh. 10. 27.) hear my voyce: they follow their shepherd, they hear his voyce, they understand his law, they judge of his commands, they have the measure of his words, all is open, and plain, and manifest, and clear unto them: they search deeper, and judge righter, and know sooner, and though they have no learning, yet they have better judgement than the learned: whereas the other that labour, and study without God, walk in a labyrinth and fall into doubts, while they seek resolutions. When a wicked man reads the Scriptures, he seeth no difference between the Word of God, and the word of men; like

Cleophas,

Luke 24. 18 *Cleophas* which talked with Christ, and knew not Christ. When he speaks of religion, he flutters like a young bird which cannot fly, because her wings are not grown: when he prayeth, his prayer is like a childs Grace, that understandeth not one word that he saith: he which hath but a shew of holiness, hath but a shew of wisdom: a little knowledge is in his head, and there is no knowledge in his heart. An evil man may know something, and speak something of his reading and hearing, as *Job* saith, Job 32. 8 *There is a spirit in man*, that is, every man hath a kind of knowledge, *but the inspiration of the Lord giveth understanding*: as though the mans understanding did not deserve to be called understanding.

If the wicked man speak any thing that is good, he speaks it rote, but he which speaks not out of the abundance of his heart, is soon drawn dry. The preaching of the Word doth not become him; it is harsh and unkind in his mouth, as though it came out of a wrong bow, or like unto a shittle, which flutters from the hand of a Childe, he is in the Pulpit as the Guest at the Banquet, which wanted his Wedding Garment: he speaks to the one which hath authority, but as one that hath no authority, and always his Conscience sounds unto him, *What hast thou to do* Mauh 7. 29 *to take my word in thy mouth, seeing thou hatest to be reformed?* Therefore be renewed, that yee may know what the will of God is: this is the Abce, and Primmer, and Grammer, the first lesson, and last lesson of a Christian, to know the good, and perfect, and acceptable will of God, which is not made us good and perfect, and acceptable our selves. The will of God is always good and acceptable & perfect, howsoever it seem to us: though it condemn us of evil, yet it is good: though we see not how it is perfect, yet it is perfect: nay it is so perfect, that we cannot see the perfection of it: as the Sun, is so bright that we cannot behold the brightness of it: first it seems good unto man before it be acceptable, when it is acceptable, then it seems perfect, and as Gods Will doth seem to us, so do we seem to him: if his Will cannot seem good and acceptable and perfect to us, much less may our will seem good, or acceptable, or perfect unto him, for this is our goodness, to acknowledge his goodness. If it be such a contentment, to know

Note.

the will of God, what shall keep us from the knowledge of it? Shall sin, which is the worst thing in the world? Beeause wee will not renew our minds, therefore we are ignorant of so many things which we would know: and until we be willing to follow the Word, we shal never thorowly understand it, but buz and grope at it like Owls, which pry at the Sun out of a barn. Oh what a benefit had *Salomon* lost, if he had lost his Wisdome which God gave him! as great a benefit dost thou lose, if thou lose the knowledge of Gods Will: for from the day that a man cannot discern the will of Satan from the Will of Christ, every Heresie seemeth truth, every evil seems good. And this hath been the beginning of all errours in the Church; because men did not love the truth, therefore God would not reveal his truth unto them. Therefore I conclude as I began, *Be yee changed by the renewing of your minds, that yee may prove what is the good will of God, and acceptable, and perfect.* 1 King. 3. 9

Now a word of the Sacrament. There is an infant to be received into the Church: which putteth us in mind of the promise which we made unto God, when wee were received into the Church our selves. This Sacrament was instituted by Christ, when he was baptised by *John* in the river of *Jordan*: and it succeedeth Circumcision; as the Communion was ordained in stead of the Passeover. So soon as we are born, we are baptised, *In the name of the Father, the Son, and the Holy Ghost*; to signifie that we owe a duty unto God, from the day we come into the world. In this Baptism, our bodies are washed with water, to signifie how our sins are washed with Christs bloud: when our bodies are washed, they are taken out of the water again: to signifie how we shall be raised from death to life, by the Resurrection of Christ, and how we should rise from sin to righteousnes. Thus we begin our life with a solemn promise to God before the Church, to serve him with our bodies and souls till death us depart. Mat. 3. 14 Mat. 28. 19 Note.

Now let us remember how we have kept this promise with the Lord; or rather how wee have broken promise with him. Then we gave our selves to God; but since, we have given our selves to sin. Then we promised to renounce the world: but ever since, we have imbraced the world. Therefore now let us

begin

begin to pray that which we ought so long: and pray the Lord which hath instituted this Sacrament as a seal of his mercy, to receive this child into his favour, as we receive it into his Church; to baptise it with his Spirit, as we baptise it with water: and pour upon it his grace, as we give it the sign of grace.

*FINIS.*

# THE PILGRIMS WISH.

Philip. 1. 23.

*I desire to be dissolved, and to be with Christ.*

HEre is *Pauls* desire, *to be dissolved*; and the cause, *that he might be with Christ*: wherein first you shall see the difference between the faithful and the wicked; how one loatheth this Life, and the other longeth after it. Secondly, because the Apostle seems to desire death, you shall see whether any man may wish to dye. Thirdly, because after this dissolution he hopes to be with Christ; you shall see the diversity of judgements between *Paul* and the Papists, which think when they are dead that they shal go on to Purgatory. Lastly, because the souls which are with Christ, cannot rest as they did when they lived upon earth; you shall hear a little of walking spirits, which have bin so much talked of in time of Popery, and were taken for the souls of them which were deadlater, we wil speak a little of the Sacrament which yee come to receive; and so commit you to God. *I desire to be dissolved.* Before Christs coming, when the Kings or Patriarchs died, it is said that they went to their Fathers, as we read of *David* and *Salomon*, &c. But after Christs coming, when the faithful dye, they are said to go to Christ, as we read of the penitent Thief, *Luke* 23. 43. Not because the Patriarches went not to Christ as well as they; but because yet Christ was not ascended to Heaven, therefore they are not said to go to Christ; although if they went to Heaven, they must needs go to Christ; because Christ touching his Godhead, was always in heaven. *I desire to be dissolved.*

1 King. 2. 19
2 Chron. 9. 47
2 Chron. 21. 1
Acts 7.

salved. As the worldly long for Christ to come to them, so the faithful long to go to Christ: for unless we ascend to him, as he descended to us, his descending is in vain: because he came down, that we might go up; he descended to take our flesh, we ascend to take his Kingdom: he descended to be Crucified, we ascend to be glorified: he descended to Hell, we ascend to Heaven; that is, to joy, to glory, to bliss, to our Father, to our Saviour, to our comforter, to Angels, to Saints, to eternal life. Therefore good cause had *Paul* to desire to be with Christ, that he might be at rest: for no doubt it was the sweetest voyce that ever the Thief heard in this life, when Christ said unto him, *This day shalt thou be with me in Paradise*, Luk. 23. 45. Besides, as *Paul* persecuted before, so he was after persecuted himself; as he tells the *Corinthians*, 2 Cor. 11. 25. *I was thrice beaten with rods, I was once stoned, I suffered thrice shipwrack, &c.* Therefore good cause had *Paul* to desire to be with Christ; that he might be out of trouble. Yet he will not dissolve himself, but desireth to be dissolved: that is, that he which brought him into this World, would take him out of the World: neither doth he wish or pray, or make any petition to God to take away his life, but tels him his desire, desiring to be dissolved. To desire, is not to pray, but shews what we approve. Neither doth he desire so to be dissolved, as though he were weary of his labours, and would suffer no more for Christ: but he is content to live, as he saith in ver. 24. *Nevertheless for me to abide in the flesh, were better for you:* as if he should say, To do you good, I am content to suffer evil, and stay still from Christ, whom I long to be with. Seeing then that he will not dissolve himself, nor pray to be dissolved, but is content to live still; why doth he say, *I desire to be dissolved?* Only to shew what he preferreth in his desire. If he might chuse life, or death for his own respect; he could be content to leave his friends, and riches, and pleasure, and life and all, only to be with Christ. This seems to be a good lesson for sick men, when they can live no longer; then to be with Christ, were better than to be with the Glutton, which never thought of heaven till he was in hell: but *Paul* was not sick, not sore, when he desired to be dissolved, therefore this is not only for the sick, but for the whole. If he had wished to live and stay still in the world, Luke 16.

no man need to be taught to say after him: for young and old desire not to be dissolved; but few are content to be dissolved. To a natural man, in this life nothing is so sweet as life; and he which is in love with this world, seldome dyeth quietly on his bed: but to a mind which misliketh this world, nothing can come so welcome as death; because it takes him out of the world. This is it which *Paul* would have us learn, That nothing in this world is so precious, that for it we should desire to live, or stay from God one hour. Though all may not wish to dye, yet all must subscribe to this, that death is better than life; because it leads to Christ: which when *Paul* had thorowly tasted, he was satisfied of all things else; and desired to live no longer that he might be with Christ: herein appeareth the end of mans life; which when he hath obtained, he desires to live no longer, how great riches, and honours, and friends soever he leave behind him. From the time he knoweth Christ Crucified, and begins like *Enoch* to walk with God, he cryeth ever after with the Apostle, *I desire to be dissolved, and to be with Christ. Who shall deliver me from this body of sin? death were to me advantage.* Even as *Simeon* rejoyced that Christ came to him: so the faithful rejoyce that they shall go to Christ.

Gen. 5. 22
Rom. 7. 24
Luke 2. 28

The necessity of sin is so irksome to him which knoweth the vileness of sin; that the faithful man, but to do good, would not live out of Heaven, no not an hour. This made the Martyrs so willing to abide any kinde of Death that tyranny could devise, to be rid of their sinful bands, and this corruptible burthen, which presseth down the soul, that looks after Christ, like his Disciples when he ascended to heaven. All his trouble and weariness, and vanity to the godly mind: whether he eat, or drink, or sleep, he counteth it a servitude unto the flesh; and wisheth with *David*, to be rid from these necessities: so the knowledge and love of God maketh a man forget his own flesh, maketh him to despise the whole world, taketh away the difference from life and death, changeth his nature which he could never overcome, and teacheth him to renounce his dear self, and say, though he should dye, *Not my will, but thy will be done.* All this appeareth even in this example, what operation is in the knowledge and love of Christ: it made the world irk-

Acts 1. 10

some

some unto *Paul*, which all men naturally desire: it made death pleasant unto him, which all men naturally abhor: although they be weary of their life, and have no pleasure from morning to night; yet it will not please them to change, which they needs must, they never loathe but love their miseries, I will not dye one hour to live for ever. Do not the wicked themselves Prophesie by their fear of death a worse condition of some dreadful Judgement after this life prepared for sinners, and all that contemn God, when none but they stand in such fear of death? Why doth one wish for it, and another tremble to hear of it? If it were but a sleep, no man would fear it at all: for who feareth to take his rest when the night approacheth? If it did take away sense and feeling, and make men trees, or stones, no man would fear it at all: for who would fear strokes, if he could feel no more than a stone? Or who would care for any thing, if he had no sense of any thing? Would any man tremble so to be as the dead Creatures which have no sense of evil? They must needs be in a better case than the happiest man in this life, which is not without the sense of evil. Therefore this fear of death which you see in all but the faithful, doth presage some strange torment, some heavie change, and sharp punishment to those men, which they begin to taste already before they dye, like the spirit which persecuted *Saul* before his end. They desire not to be dissolved, but they fear to be dissolved; They go not to Christ, but their departure is an everlasting departure from Christ to the damned, to the Devils, to Hell, without either end, or ease, or any patience to endure it. 1 Sam. 16. 14

Thus you see that no man is willing to dye, before his conscience be quieted toward God, and that he can catch some hope of a better life after this life. Hee which knows that hee shall go to Christ, it is impossible that he should dye unwillingly: but he which cannot hope for a better World, must needs leave this world grudgingly, and fear death more than all the terrors of life. He had rather to be sick, and cold, and hungry, and want, and beg, than go with death; because he knoweth what he suffereth here, but he knoweth not what he shall suffer hereafter. Therefore he which is not willing to be dissolved, hath not learned Christ yet as *Paul* did, for no man esteemeth this

life when he begins to taste of the next, but then the love of the
2 King. 2. 14 world doth fall from him like the mantle of *Elias* when he was wrapt into heaven.

The Apostle had seen many good things in his days, and was never satisfied; willing to be dissolved, but thirsted still, and no water could quench his thirst, until he drank of the water of life, and then he thirsted no more: so nothing can fill the soul which was made for God, but God alone. Riches, and honours, and
Luke 2. 22 pleasures, did not make *Simeon* willing to dye, but the sight of Christ: happy are the eyes which see him, for they are as willing to dye as *Simeon* was. So soon as *John Baptist* did see our
Job. 1. 20
Mat. 3. 11 Saviour, and knew that it was he, he debased himself as if he had been no body, and would not be accounted of, but sought to lose the opinion of the people, that Christ might have all; although he was a Prophet, and more than a Prophet, and not a greater amongst the sons of women. So when *Paul* had seen his Saviour, he forgat all that he loved, all that he desired, and all that he possessed: no joy, no glory, no life now but to dye. All things must yeeld to the Son, and be content with *John*, that he increase, and we decrease. This is our glory and life, that he
Gen. 45. 28 lives in glory. *It is enough* (saith *Jacob*) *for me, that* Joseph *my son liveth*: it is enough for us that Jesus our Saviour reigneth: if the head be crowned, all the body is more honoured: therefore is us glory that Christ is glorified, and rejoyce as much that he is ascended, as our fathers rejoyced that he descended: for where the head is, there the body must needs be.

*I desire to be dissolved.* He calleth his death not a destruction, but a dissolution, for three causes. First, he departeth from this life, and hath no more society with them that live upon the earth. Secondly, his soul departeth from the body untill the day of Resurrection, then she findeth her own body again, and they rejoyce like friends which are met together. Thirdly, he departeth from this vale of misery, into the paradise of joy and all felicity, to live and reign with God for ever: in assurance whereof he saith, that he shall be with Christ, so that death
Gen. 8. 9 is the way to Christ. As the Dove found no rest until she came to the Ark: so the faithful finde no rest till they come to Christ, they go thorow the Wilderness like other men. Until the

Jews

*Jews* arrived at Canaan, all their life was spent in sinfule *Ægypt*, or in the dreadful Desart, during the time of their journey they had no setled rest, or continuing pleasure. Peace beginneth when the battel endeth; there is the prerogative of the dead, lest death should be too fearful to us. The best of Gods blessings are behind, that is everlasting life, and the way to it is death; thou art going to joy, therefore look not for it, until thou come to thy journies end. If Canaan the land of peace, the land of plenty, the land of Pleasure, be in the Wilderness; stay here, march no further, whither do you go like the Pilgrims of *Israel*, if *Canaan* be in the Wilderness? But *Paul* looks for the Crown at the Goal: he is not with Christ, but trusts to be with Christ: he is not in heaven, but he hopes to come to heaven, and this hope led him thorow the Wilderness, that he murmured not like the *Israelites*, but only longed for that day, when Christ shall say unto him, as he said to the penitent thief: *This day shalt thou be with me in paradise.* Thus you have heard the difference between the faithful and wicked, how the one loatheth this life, and the other longeth after it. Josh. 13. 17. Rev. 2. 10.

Now we come to our question. *Simeon* said, *Lord now lettest thou thy servant depart in peace:* so *Paul* saith, *I desire to be dissolved, and to be with Christ:* they doubted not as the Papists do, what should become of them after death: for one saies that he goes *to Christ*, and the other saies that he goes *to peace*: therefore it seems that Purgatory was not yet found, when the just men went to peace. This is one of the fruits of a godly life, it hath hope (saith *Salomon*) in the end: in death it warranteth a man of life, and when the flesh faith fear, and the Serpent despair, it makes the flesh crouch, and the Serpent fly, and the soul rejoyce while death is opening the prison door, that she may fly to her country from whence she came. Therefore what shall I say to Purgatory, if *Paul* go to Christ, and *Simeon* go to peace? Some say it is in the air: some say that it is in the earth; some under the earth: some a little above hell. Thus *Nebuchadnezzar* cannot assoyl his own dream. You must understand that Purgatory is like your painted Sepulchres, which were framed more for the living than for the dead; for you know that the locusts of *Rome* live by Trentals, and Dirges, and Masses for the dead, as the Luke 2. 29. Prov. 14. 36. Prov. 11. 7. Dan. 4. 8.

Acts 19. 25 Silversmiths in *Ephesus* lived by Images: and therefore as they were loath that Images should go down, so they are loath that their Purgatory should bee quenched: for it is the gainfullest lye in all Popery, for out of this lake issue their Masses, and Dirges, and Trentals for the dead. They are said for the dead, but they make for the living. *For the dead have no portion of all that is done under the Sun*; do what you will, say what you can, Masses, Dirges, or Trentals, they have no portion in it, for they have received their reward already, and the *tree lyeth where it fell*: yet these foolish Virgins hope for oyl of the wise Virgins, and think they shall be paid for other mens labours, and Almes, and Trentals, and Pilgrimages, and Masses: as though they never read that the *just shall live by his own faith*, that he which Gal. 3. 11 Job 5. 24 beleeveth shall not go to Judgement, but pass from death to life, Rev. 14. 13 that *they that dye in the Lord rest from their labours*: how do they go presently into Paradise, if they stay at Purgatory, and fire and torments? Hath Christ satisfied for us, and must we now make satisfaction for our selves? Whither the Glutton and Luke 16 the Begger are gone, thither must we all, that is, to *Abrahams* bosome, or Hell fire: there are but two kindes of men, and therefore but two ways, and where then is Purgatory, which the best of the Fathers confesseth that he could never finde in Scripture? Therefore take heed of Hell, for Purgatory is but a fear-babe.

Of walking Spirits. Furthermore, when *Paul* saith, that he shall go to Christ, this seems to resolve the old question often debated among the simple people, once deluded, whether the souls of men departed walk after death, and appear unto men, exhorting them to this or that, as *Gregory*, or some counterfeit reporteth in his Dialogues. The Apostles before their full growth, might seem to be incumbred with this error, because when they saw Christ walking upon the waters, they said *It is a spirit*; and when *Peter* knocked at the door in the night, they said to *Rhode* a Damsel, *It is his Angel*, Act. 12. 15. Which error was drawn from the illusion of Satan, and vulgar opinion received from *Pythagoras*, which taught, that the Souls of men departed, did return into the bodies of other men after death, either for correction, or for reward: if they were good Souls, then they were preferred to better men: if they had been bad Souls, then they were cast into

into worse bodies than they had before: a fine Philosophical dream.

This deluded *Herod*; when he heard of Christ, he supposed that *John Baptist* was risen again, whom he had beheaded: and the better sort of the people, as we read in *Mat.* 16. 14. dreamed that Christ was *Elias*, or *John Baptist*, or *Jeremy*, or some of the Prophets risen again. But touching the soul once departed from the body, that it returns not, nor can return into the World, many examples, and testimonies, and reasons, and the order of our Resurrection declareth. The souls of the righteous are in the hands of the Lord, and no man or Devil can take them out of his hands; the souls of the wicked are in the hands of the Devil, and God will not take them out of his hands; and therefore *Abraham* saith, *He which is here, cannot come from hence, and they which be there, cannot come from thence*, for then the pains of Hell were not everlasting pains, nor the joys of Heaven everlasting joys, but temporal, like the pains and joys of this World. Therefore it is no soul which walks about. How then? What is this which I see in the night like such a man, and such a man? The Devil (which changeth himself into an Angel of Light to deceive) can change himself into the likness of a man much more. That is it which thou seest, as *Saul* saw *Samuel*, 1 Sam. 28. 8. not *Samuel* himself: for could the Witch raise *Samuel* out of the Grave, which could not keep her self out of the Grave? Or could the Devil disturbe the Prophet after death? Then he should never be in quiet, if the Devil could disturbe him, because he disquieteth the godly so much while they live. If this apparition be called *Samuel*, how doth he call it *Samuel*, if it be not *Samuel*? As the Books of *Calvin* are called *Calvin*: as the picture of *Beza* is called *Beza*: as he which playeth the King upon the Stage, is called a King. As the golden Mice and Emrodes which the Philistims laid in the Ark, were called Mice, and Emrodes, although they were but meer shapes and figures of them: so this likeness of *Samuel* is called *Samuel*, though it was not *Samuel* indeed, but a counterfeit shape of *Samuel*. For God would not answer *Saul* before by Oracle, nor by Priest, nor by Prophet: and would he answer him by the dead, which doth forbid to ask counsel of the

Joh. 10. 28, 29

Luke 16.

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dead? *No* (saith *Abraham*) *they have Moses and the Prophets*, *Luk.* 16. As if he should say, Let them learn of the Books of the dead, for the dead shall not return unto them. Again, If it had been *Samuel* himself which had taught *Saul* to worship God, would that holy Prophet have received worship himself, as this spirit did? Again, if it had been *Samuel*, *Saul's* Schoolmaster, which taught him always to repent while he lived, he would rather have exhorted him to repentance now, than before, seeing the day of his death was so near. But you will say, Whosoever it was, it seems that he could Prophesie of things to come: for he foretold *Saul's* death. Can the Devil Prophesie? This was an easie matter for the Devil to prophesie, because he knew that *David* was anointed before, and therefore *Saul* must be removed, that he might reign, as he was anointed. Secondly, he knew that *Samuel* had prophesied his confusion; and therefore he must be degraded, that the Prophesie might be fulfilled. Thirdly, hee did see the Philistims coming against him, and therefore no marvel if he did aim that his death was near at hand, seeing a man might prophesie the same.

If any man be not satisfied with this, to believe that the souls of the dead do not walk after their dissolution, let me reason with him thus: Is it a soul which thou seest? Why, a soul is a Spirit, and cannot be seen no more than the voyce, or an Echo: didst thou ever see thine own soul, though it hath been ever with thee since thou wast born? Doest thou think it is a body? Why, a body cannot walk without a soul: for the soul is the life which moveth the body. If thou say, it is a body and soul too, then why doth *Paul* call death a dissolution? it is a separation of the soul from the body: if the body and soul be not dissolved, then the man is not dead, but living still. If thou say the soul is come to the body, and the body is one to the soul for that time; then I can say no more to thee, but believe thine own eyes: If thou thinkest that it is such a man's body which thou seest, look in the Grave, and open the ground, and there thou shalt see the body where it is laid, even while this vizor walks in thy sight: therefore apparitions are no other, than that which appeared to *Saul*. Thus the Devil hath many ways to deceive; and this is one, and a dangerous one to deal

us from Gods Word to visions, and dreams, and apparitions, upon which many of the Doctrins of the Papists are grounded.

They had never heard of Purgatory, but for these spirits that walked in the night, and told them, that they were the souls of such and such, which suffered in fire, till their Masses, and almes, and Pilgrimages, did ransome them out: so these night-spirits begat Purgatory, and Purgatory begat Trentals, as one Serpent hatcheth another.

Yet a third question ariseth out of these words, and that is this; Whether a Christian may wish for death? As *Paul* desired, so may we desire, if we have *Pauls* spirit. As Christ told his Disciples when they asked him, whether they should pray for fire from heaven, as *Elias* did, Christ answered, that they knew not of what spirit they were: as if he should say, If you were of *Elias* spirit, and did pray with the same minde, and to the same end that he did, then you might pray as he prayed. The wicked wish to dye, because they would be rid of the cross, and suffer no more for God: as *Cain*, so soon as he was cursed, & knew that his life should be a torment, he sought to dye, to prevent the just judgement of God, and spite him (as it were) which should punish sin. So do the people oftentimes, which have not to satisfie hunger, and the sick which faint of an uncurable disease, and the weary captives in prison, gallies and bonds. As for the faithful, if they at any time wish to dye, they pray for death as the last remedy against sin and Satan: even as they pray in the Revelation, for the hastning of Christs coming to Judgement, *Come, Lord Jesus, come quickly*; for the shortning of the days of sin, lest all flesh should perish. But they which wish for death in this sort, would dye as the will of God hath ordained, and mortifie their flesh to abide these troubles, and still by faith suppress the dolorous grief of sin, by frequent meditation of inward joy, received by grace in Christ, and therein revive themselves, as with the earnest peny of their inheritance, which they shall receive at the fit time, when it shall comfort them much to have suffered so long. Much therefore have they to answer, which are not contented to dye in peace, and stay till they be dissolved; but as though themselves were the Authors of Life and Death, whose cruel heart give wrongful commission

Luke 9. 54

Gen. 4.

Revel. 22. 20

to the bloudy hand, to cut asunder that which God hath joyned, the loving soul and their body; as *Judas*, *Achitophel*, *Saul*, and *Pilat* did: not one of these was good in life or death. Yet
2 Mac. 14 the Author of the *Maccabees* commendeth *Razis* most of all, for that which was the greatest sin that ever he did, for killing himself. Man was not born of his own pleasure, neither must he
Job 2. dye at his own lust; or else it had been good for *Job*, which suffered more than any Saint except Christ, to make away himself as *Judas* did. But why is it commanded then, *Thou shalt*
Exod. 20.13 *kill?* If thou mayest not kill another, much less mayest thou kill thy self. As for the example of *Samson* Judg. 16. 30. which may seem to oppose against this, in that he killed himself when as he pulled the house upon his own head, and all that were with him: understand that he was a figure of Christ, which conquished more in his death than all his life; and it appeareth that he had warrant from God, in that his strength being taken from him, was (for the act) in a moment restored to him upon his prayer. And the Epistle to the *Hebr.* 11. 13. to clear that full faith, that he did it of faith: that is, knowing that he had deserved to dye, and that by these means the enemies of God should be destroyed, he submitted himself to the good will of God, like a good Captain which ventured his life to kill his enemies: therefore we must not look to particular examples, but to the general Law. Wherefore let no man do this evil, that any good may come of it, but rather follow the advice of the holy Apostle, as it becometh us; with patience let us run out the race which is set before us.

Here I might shew you, that they are guilty of their own death, that kill themselves with surfetting, intemperance, drunkenness, &c. Although they love their life too dear, yet they take all means to hasten their deaths. Thus much of Purgatory, and Night spirits, and praying for death.

Now it remaineth, that as the Levites sanctified their brethren before they did eat the Passeover, so I would prepare you before you eat this holy Sacrament, of which the Passeover was but a sign. The *Jews* were taught of God before they did eat the Passeover, to put away leaven out of their houses the day before, *Exod.* 12. 15. Hath God care of leaven? No: this is it which

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the Apostle to cleanse, 1 Cor. 5 before ye come to the Lords Supper. *Purge the old leaven of malice, and wickedness out of your houses*; that is the leaven which you should purge out of your houses. Therefore mark what the Apostle writeth to the *Corinthians*, 1 Cor. 11. (I believe it is a matter which you did never consider.) *For this cause many are weak and sick among you, and many sleep or dye.* For what cause? because they received the holy Sacrament unworthily, and unreverently, before they were prepared with faith, and hope, and repentance: *For this cause many are weak and sick among you, and many dye.* Who did ever think that his sickness, or his wants, or his infirmities did grow, for that he received the Lords Supper unworthily? Many causes have been supposed, but this cause was never thought of. Have any of you said in distresses of body or mind, This is come unto me, because I did receive the blessed Sacrament of Christ unworthily? because I came not prepared with that mind as they do which believe and know God? Yet the Apostle, which by his divine spirit knew the cause of these calamities among the *Corinthians*, doth depute their strange diseases and sudden death to none other cause, but to their unworthy and unreverent receiving of this holy Sacrament. Nay, hee saith further, that he which eateth and drinketh this Sacrament, 1 Cor. 11. 25
unworthily, eateth and drinketh his own damnation, that is, he taketh possession of Death, Hell, and Damnation, even while he eats, as the Devil entred into *Judas* while he received. Now if your Physician should warn you of such a thing, What you take it in season and measure, or else it is a poyson, and will kill you; I suppose you would observe the season and measure, and take it in such order as he prescribeth, as near as you could, if you believe him; so if you believe the Apostle, that you receive the Sacrament to your damnation, if you receive it unworthily, I am sure you will not take it unreverently or rashly for all the world. If I had the words of motion to speak that which might be spoken of this matter, it would fright *Judas* himself, Matth. 22.
that no man would come to this holy Banquet without his Wedding Garment. Consider but this, how you would come into the presence of God, how you would prepare your selves to come before the Maker of heaven and earth, which searcheth

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the reins, and knoweth every corner of the heart. If ever you did approach unto God, if ever yee came neer unto the Lord, you never came so near as now, when you come to receive his body and bloud, and are united unto him in one spiritual body; and yet (peradventure) many come not so prepared, so cleansed, so dressed, so trimmed into the presence of God, as *Hester* did to the presence of *Assuerus*. What do you think of these Sacraments? What do you imagine of this Bread and Wine? They are seals. What seals? Seals of his Word, seals of Gods Promises, seals of your Adoption. If ever you were instructed out of this Book, that instruction is confirmed and ratified unto you now by Christs seal. Christ hath not ordained Sacraments in the Church, for a fashion or dumbe shew, that you should see, or see, or taste, but as the Woman which had a bloudy flux, when she touched the hem of Christs garment, he said that vertue was gone out of him: that is, all the graces which these signs represent, that is, all the blessings that Christ Jesus hath purchased unto man by his death. Now because if you receive this Sacrament rightly, you are united unto Christ, as the members with the head: if ever you did beleeve, or love, or repent before, this requireth you to beleeve, and love, and repent more, because now you are Christs body, which shews that yee must obey Christ the Head, like members of the body, for the body is ruled by the head. What have you now to receive all these blessings? If you have not faith, how can you lay hold of any Promises or Merits of Christ, to say, This is mine? If you had a hand to take, and a faith to apprehend, now you might eat of the bread which is better than Manna, which he that tasteth, doth not hunger again after any pleasure in the world. Here is enough for *Abraham*, and *Abrahams* seed: Come unto it, all that thirst, and it will refresh you. Happier is that man now that hath his Wedding Garment, than the rich Glutton, that fareth deliciously, and goeth in purple every day. Now you are the Lords Guests, and the Lord himself is your feast, and this feast is before you, the holiest meat that ever yee did eat, and the comfortablest meat that ever you did eat, and yet the dangerousest meat that ever you did eat: you stand upon Life or Death, you eat to Salvation or Damnation; there is nothing in

Hester 5.

Luke 16.

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this World which you can receive with greater benefit, or with greater peril. *Adam* did not eat the forbidden fruit with greater danger; *Adam* could not taste the Tree of Life with greater fruit, than you may taste and receive this Sacrament. The Ark was a sign of mercy, yet *Uzziah* was slain for touching the Ark unreverently: Circumcision was a good thing, yet Circumcision did not profit the *Sichemites*, but was a way to make their enemies to slay them; because they were not circumcised for religion, but for lucre: so if you receive for custom, and not for devotion this Sacrament shall be to you as Circumcision was to them. Therefore take heed how you receive as they received, lest you meet with a curse when you look for a blessing. If thou remembrest any sin against God, or against thy Neighbour, leave thine offering at the Altar, and be reconciled before thou come into his presence: for if stubble come to fire, there is no way but burn: now beloved, let faith, and love, and repentance, have their perfect work, that you may receive this Sacrament as Christ would have you receive it: and God grant you as much profit by it, as is offered in it; and so much comfort of it, as it hath brought to any, whosoever have received it faithfully, reverently, and worthily before you.

Gen. 3.

1 Sam. 6.

Gen. 34.

*FINIS.*

# THE GODLY MANS REQUEST.

Psal. 90. 12.

*Teach us, O Lord, to number our days, that we may apply our hearts to wisdome.*

This Psalm was compiled by *Moses*, as yee may see by the title, at what time the Spies returned from the land of *Canaan*, and God, for the murmuring of the people, pronounced, that all which were above twenty years old should dye in the Wildernesse, except *Caleb* and *Josua*, that incouraged their brethren to go into *Canaan*. Now when

when *Moses* heard the sentence of death pronounced against himself, and all the *Jews* which came out of *Ægypt*, except only two, *Caleb* and *Joshua*, that all should dye before they came to the land which they sought, he prayeth thus for himself and the rest, *Teach us, O Lord, to number our days, that we may apply our hearts to wisdome*: that is, seeing we must needs dye, teach us to think of our death, that we may dye in thy fear, to live again: shewing us how the consideration of our Mortality, will make us apply our hearts to godlinesse. He which is content himself, had need lean unto a stable thing; therefore a wavering man is commended here to constant wisdome. Man is mortal, Wisdome is immortal; yet by wisdome man becomes immortal too: therefore *Moses* thinking of his death, runneth to Wisdome, as a remedy against death. I have chosen a text fit for the time, * which warneth us how our years pass; that when we think of the old year, how soon it is gone, we may see upon what a whirling wheel we are set: which putteth us in mind every day of that last day which is coming for us, when we shall give account how every day was spent before it. So many years as are past, so many years we are nearer to the last: and though the old year be gone, and a new year come, yet whether another shall come after this, as this came after the former, no man, I think, hath any promise of him that made time: for even these two days since the old year went out, many have gone the way which we all shall follow. Now, why days, or weeks, or years, but for us? But for man there should be no Winter, no Summer, no Spring no Autumn; that we seeing how the seasons are renewed, at last with them we may learn to renew our selves: for to celebrate new years with old sins, is to let every thing go before our selves, and suffer the time to condemn us, which was given to save us. God hath shewed us new years, but he would have us shew him new men. This is Gods new-years gift: not sheep, nor doves, nor fruits, which the *Jews* offered: neither, myrrhe, frankincense, and gold, which the *Gentiles* offered, *Mat.* 2. but a new creature, *Gal.* 6. 15. Therefore we must come to some School-master, which teacheth us like *John Baptist*, what we should do, that we may grow in knowledge, as we grow in years, *Teach me to number my days* (saith *Mosa*)

* For it was preached at the beginning of the year.

*Moses*) *that I may apply my heart to wisdom.* VVhereby *Moses* telleth us, that this was one of his helps, which made him profit in the knowledge of God, to number his days: as a man that hath set a time for his task, listens to the Clock, and counts his hours, so we have a set time to serve God, *Work while it is day*, Joh. 9. 4 saith Christ. VVhat he doth mean by this day, the Apostle sheweth you, *This is the day of salvation*: that is, this life is the day wherein you should work. VVhat work have you to do? The Apostle tells you, *Work out your salvation.* This is a long task, therefore we had need to *number our days*, and not lose a minute, lest we be benighted before our work be done. *Teach me, O Lord, to number my days.* He which in the Land of Midian learned to number sheep, now he is come into the wilderness learneth to number his days: *Teach us, O Lord, to number our days.* Not teach us the number of our days, for we shall quite forget it again, and the knowledge of times and course of seasons is the knowledge of God himself, but *teach us to number our days*, that is, that we may be still numbring and counting our days, and hours, and minutes, to see how fast we dye, that every day and hour we may learn something. As God hath numbred our days, so we must learn to number our days, or else it seems that we cannot *apply our hearts to wisdome*: that is, unless we think upon death, we cannot fashion our selves to a godly life, though we were as well instructed as *Moses*. This we finde daily in our selves, that the forgetfulness of death, makes us to apply our hearts unto folly, and pleasure, and all voluptuousness; that contrary to his advice, *Work your Salvation*, we work our Damnation. We are so farre from numbring our days, that we do not number our weeks, nor our months, nor our years, but as the Apostle saith, *A thousand* 2 Pet. 3. 8 *years with God are as one day*: so one day with us is as a thousand years: that is, our time seems so long that wee think wee shall never dye: but he which made this prayer is now dead, and the number of his days is ended, and nothing is left but his holy Books which bring this prayer unto us; that we may learn to pray so too. Now I must pray, *Teach me O Lord to number my days*: and thou must pray, *Teach me, O Lord, to number my days, that we may apply our hearts to wisdome*: that is,

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so to pray, and fast, and watch, and heat, and do, as becom-
Luke 16. 2 meth him which shall shortly give account of his *Stewardship*. This is the fruit which comes to a man by numbring his dayes. God teacheth man *to apply his heart to wisdome*: and this is his lesson which he gives for that purpose, *Number thy dayes*, that is, think that wisdome is a long study, and that thou hast but a short time to get it, and this will make thee get ground of Vertue: for there is no such enemy to repentance, as to think that we have time enough to repent hereafter, which makes a man say, when any good motion cometh, nay, I may stay yet, yet I may stay; like the sluggard which turns upon his bed like a
Prov. 6. 10 door upon the hinges, and saith, *Yet a little more, a little more sleep, a little more slumber, I may lye still awhile*: this is not to number our daies, but to stretch our daies, and make them seem more than they are, and they that do so, never *apply their hearts unto wisdome*: so you see what a Preservative *Moses* used against sin and pleasure, he kept a Calendar as it were of his daies, which called upon him, *Be diligent, for thou hast but a short time*. Five things I note in these words: first, that death is the Haven of every man, whether he sit in the Throne, or keep in a Cottage, at last he must knock at deaths door, as all his fathers have done before him. Secondly, that mans time is set, and his bounds appointed, which he cannot pass, no more than the *Egyptians* could pass the Sea: and therefore *Moses* saith, *Teach us to number our daies*, as though there were a number of our daies. Thirdly, that our daies are few, as though we were sent into this world but to see it, and therefore *Moses* speaking of our life, speaks of days, not of years, nor of months, nor of weeks: but *teach us to number our days*, shewing that it is an easie thing ever for a man to number his days they be so few. Fourthly, the aptness of man to forget death rather than any thing else, and therefore *Moses* prayeth the Lord to teach him to number his days, as though they were still slipping out of his mind. Lastly, that to remember how short a time we have to live, will make us apply our hearts to that which is good. The first point is, that every one had a day to come into this world: so he shall have a day to go out of this world. When *Moses* had spoken of some which lived 700. years, and other which lived 800. years, and o-

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that which lived 900. years, shewing that some had a longer time, and some a shorter, yet he speaks this of all, *mortuus est*, at last comes in *mortuus est*, that is, *he died*, which is the Epitaph of every man. We are not lodged in a Castle, but in an Inne, where we are but guests, and therefore *Peter* calls us *strangers*. We are not Citizens of the earth, but Citizens of Heaven, and therefore the Apostle saith, *We have here no abiding City, but we look for one to come*. As Christ saith, *My kingdom is not of this world*: so we may say, my dwelling is not in this world, but the Soul soareth upward whence she came, and the body stoopeth downward whence it came: as the tabernacles of the *Jews* were made to remove, so our tabernacles are made to remove. Every man is a tenant at will, and there is nothing sure in life, but death: as he which wrote this is gone, so I which preach it, and you which hear it one coming in, and one going out, is to all. Although this is daily seen, yet it had need be proved, nay every man had need to dye, to make him beleeve that he shall dye: When *Adam* and *Eve* became subject to death because of their sin, to teach them to think on death, so soon as they were thrust out of Paradice, God cloathed them with the skins of dead beasts, which shewed them that now they were cloathed with death, and that as the beasts were dead whose skins they wore, so they should dye also: therefore *David* saith, *Man being in honour became like the beasts that perish*: when he saith, that he did become like the beasts which perish, he implieth that man should not perish like the beasts, but when he did like a beast, he dyed like a beast. From that day every man might say with *Job*, *Corruption was my father, and the Worm was my mother*. For the rich Glutton is lockt in his grave as fast as poor *Lazarus*. Therefore God speaking of Kings, saith, *I said ye are gods, but ye shall dye like men*. If Kings must dye like men, then the expectation of men is dead: therefore when this King was ready to dye, he said to *Salomon*, *that he should go the way of all the earth*, calling death *the way of all the earth*: to which *Esay* beats witness, crying, *all flesh is grass*, that is, it falleth, and is cut down like grass. In Paradise we might live or dye: in the world we live and must dye: in heaven we shall live and not dye. Before sin nothing could change us; now every thing doth change us: for when winter comes we

1 Pet. 2. 11
Heb. 13. 14
Joh. 8. 36
Gen. 31. 19
Exod. 33. 7
Exod. 26. 1
Psal. 82. 6
Job 17. 14
Luke 16. 22
Esa. 40. 6
Gen. 1. 27
Gen. 3. 22
Gen. 47. 9

are

are cold, when age comes we are withered, when ſickneſs come we are weak, to ſhew that when death comes we ſhall dy The clothes which we wear upon our backs, the Sun which ſe over our heads, the Graves which lye under our feet, the mea which goes into our mouthes, cry unto us, that we ſhall wea and fade, and dye, like the Fiſhes, and Fowls, and Beaſts which even now were living in their elements, and now are dead i our diſhes. Every thing, every day ſuffers ſome eclipſe, and no thing ſtands at a ſtay, but one Creature calls to another, let us leave this world. Our fathers ſummoned us, and we ſhall ſum mon our children to the Grave, firſt we wax old, then we wax dry, then we wax weak, then we wax ſick, ſo wee melt away by drops; at laſt as we carried other, ſo other carry us into the Grave: this is the laſt bed which every man ſhall ſleep in: we muſt return to our mothers womb. Therefore *Jacob* calleth his life but a pilgrimage; therefore *Paul* called his life but a race; therefore *David* calleth himſelf but a worm; a Pilgrimage hath an end, a Race hath a ſtop, a Worm is but trodden under foot and dead ſtraight: ſo in an hour we are, and are not: here we are now, and anon we are ſeparated, and to morrow one ſickeneth, and the next day another ſickeneth; and all that be here never meet again: we may well be called earthen veſſels, for we are ſoon broken, a Spider is able to choak us, a Pin able to kill us, all of us are born one way, and dye a hundred waies. As *Eliah* ſtood in the door of the Cave when God paſſed by, ſo we ſtand in the paſſages of this World, ready to go out whenſoever God ſhall call. Wee loſe firſt our Infancy, and then our Childhood, and then our Youth, at laſt as we came in the rooms of other, ſo other come into our rooms. If all our daies were as long as the day of *Joſhua*, when the Sun ſtood ſtill in the midſt of Heaven, yet it will be night at laſt, and our Sun ſhall ſet like other. It is not long that we grow, but when we begin to fall, we are like the Ice which thaweth ſooner than it froze: ſo theſe little worlds are deſtroyed firſt, and at laſt the great world ſhall be deſtroyed too; for all which was made for us, ſhall periſh with us. VVhat do you learn when you think of this, but that which *Moſes* ſaith, to apply your hearts to wiſdome? Death cometh after life, and yet guides to the

2 Tim. 4. 7
Pſal. 22. 6
2 Cor. 4. 7

1 King. 19. 9

Joſh. 10. 11

whole

whole life like the stem of a ship: but for death there would bee no rule, but every mans lust should be his law: he is like a King which fighteth a farre off, though hee deferre his sessions, and stay the execution, yet the very fear that he will come, makes the proudest peacock lay down his feathers, and is like a damp which puts out all the lights of pleasure. The second note is, that the time of man is set, and his bounds appointed which he cannot pass: and therefore *Moses* prayeth the Lord that he would teach him to number his days; as though there were a number of our dayes: therefore God is called *Palmoni*, which signifieth a secret number, because he knoweth the number of our dayes, which is secret to us. As it was said to *Balthasar God hath numbred thy kingdome*; so it may be said to all, *God hath numbred thy life*. To this *Iob* bears witnesse, saying: *Are not his days determined? thou hast appointed his bounds, which he cannot pass.* Again *Jeremy* saith, *they could not stand because the day of their destruction was come.* As there is a day of destruction, & a day of death; so there is a day of birth, a day of marriage, a day of honor, a day of deliverance: according to that *determination is made*; that is, God hath determined all things. As God appointed a time when his Son should come into the world, and hee came at the same time, as the Prophets and Evangelists accord: so hee hath appointed a time when all his blessings shall come unto us, and they come at the same time; as wee read of *Joseph*, when his appointed time came: shewing that God appointed a time when to exalt him, and before that time came, he could not be exalted: therefore Christ saith so often, *My time is not yet come*; shewing that he knew the time of his baptizing, the time of his preaching, the time of his working, the time of his rising, and the time of his ascending. As for that which is objected of *Hezechia*, because *Esay* shewed him that he should die, and after told him that 15. years were added to his life: it is like the preaching of *Jonas* to the Ninivites; *Forty dayes, and Ninivy shall bee destroyed*, and yet Ninivy was not destroyed, because they repented. So *Hezekia* was not abridged, because he repented. Therefore you must understand the phrase of God. As when we say that we shall journy to morrow, we understand, If God will; so when God saith, I will destroy, he

Job. 14. 5

Jer. 46. 21

Dan. 11. 36
Dan. 9. 29
Gal. 4. 4.

Psal. 105. 19

Joh. 7. 8

2 King. 20. 1.

Jonah 3. 3

understand if we persist. As all the promises of God are conditional to take place if we repent, so all the threatnings of God are conditional to take place if we repent not: and therefore sometime this word *if*, is put in, as where there is no blessing nor curse without an *if*. I may answer again, that God is a judge, & speaks like a judge to *Ezechias*: a Judge doth not condemn all whom he saith he will condemn; nor a School-master beat every one whom he saith he will beat, to make him learn; yet the Judge and School-master doth not dissemble but menace: this is not lying but threatning. But you will say, if my time be set, that how I shall live, and I cannot pass, then I will take no Physick. You may as well say, I will take no meat. God hath not ordained the end without means, but the means as well as the end: he hath appointed one to dye in his youth, hee hath appointed some means to shorten his life, as he did *Absolons*: if he hath appointed one to live long, he hath appointed also some means to preserve his life, as *Joseph* cherished *Jacob* in his age. Therefore though God had promised *Paul* that his company should not be drowned, yet he told the Mariners, that unless they kept in the ship they should be drowned: as if their safety should not be without means: but a good mind never quarels about these things.

Deut. 18

2 Sam. 18. 6

Act. 27. 21

The third point is, that our life is but a short life: as many little sculs are in Golgotha as great sculs: for one apple that falleth from the tree, ten are pulled before they are ripe: and the parents mourn for the death of their children, as often as the children for the decease of their parents. This is our *April* and *May* wherein we flourish, our *June* and *July* are next when we shall be cut down. What a change is this, that within fourtie years not one of this assembly shall bee left alive? but another Preacher, and other hearers shall fill these rooms, and tread upon us where our feet tread now.

The Raven and the Phœnix, and the Elephant, and the Lyon, & the Hart fulfil their hundreds; but man dieth when hee thinks yet his Sunne riseth: before his eye bee satisfied with seeing, or his ear with hearing, or his heart with lusting, death knocks at his door, and will not give him leave to meditate an houre before he come to judgement. To shew the shortnes of mans life, *Moses* used the shortest division in nature to express it by

he might have said, Teach me O Lord, to number my months, or my years, but hee speaks of days: so the Scripture is wont to number our life by daies, and hours, and minutes, to shew us that wee shall give account for hours, as well as for days, for days, as well as for weeks, for weeks, as well as for months, for months, as well as for years: which warneth us to make use of all our time, and every day to think upon the last.

This was the Arithmatick of holy men in former times, to reckon their dayes, so that their time might seem short, to make them *apply their hearts to wisdome*. The Hebrews did number their days thus: First, they did deduct the time of sleep, so that if our years bee threescore and ten, as the Prophet saith, five and thirty of these years are stricken of at one blow, because wee spend half our time in sleep: then they did deduct the time of youth, which *Salomon* calleth *vanity*, as though it were not worthy to bee called life but vanity: then they did deduct the days of sorrow; because in sorrow a man had rather dye then live. So when the hours of sleep, and the hours of youth, and the hours of sorrow are taken away, what an Epitome is mans life come to? The fathers used another account: first, they did deduct all the time which is past: for the time which is past is nothing: then they deduct the time to come, because the time to come is uncertain; and no man can say that hee shall live. Now when the time past and the time to come is set aside, there is nothing left but the time present, that is a moment, which is not so much in respect of eternity, as a little mote to the whole earth.

Psal. 90. 10

Eccl. 11. 10

*David* numbred his days by a measure, *My life* (saith he) *is like a span long*, Ps. 39 5. when he measured his life he took not a pole, or an ell, nor a yard to measure it by, but a short measure, his short span, *My life is like a span long*. Thus you have learned to number your days, or rather the hours of your days: As some came into the Vineyard in the morning, and some at noon, and some at night: so some go out of this Vineyard in the morning, some at noon, and some at night: some mans life hath nothing but a morning, some have a morning and noon, he which liveth longest, liveth all the day, & therefore the youngest of all pray but for this day, & if he live till to morrow,

then he prayeth for that day, saying still, *Give us this day our daily bread.* So that a pleasant life may be compared but to a glorious day, and a sorrowful life to a cloudy day, and a long life to a summers day, and a short life to a winters day. How comes it to pass that when a man dyes, all his years seem but so many days; and before he dies, all his days seem so many years?

Job 14. 1 *Job* speaketh of all alike, *Man which is born of a woman hath but a short time to live: Jacob* was 130 years old; & yet when he came before *Pharaoh*, he said, *Few and evil hath my days been.* Though *Pharaoh* did not speak of days, but asked him how old he was, yet hee answered of days, to shew that not only his years, but his *days were few.* Our Fathers marvelling to see how suddenly men are, and are not, compared life to a dream in the night, to a bubble in the water, to a ship on the sea, to an arrow which never resteth till it fall, to a Player, which speaketh his part upon the stage, and straight hee giveth place to another; to a man which commeth to the market to buy one thing and sell another, and then is gone home again: so the figure of this world passeth away. This is our life, while we injoy it, we lose it: as *Jacob* said, that his dayes had *been few:* so we may say, that our days shall be few.

Gen. 47. 9

Now, why hath God appointed such a short time to man in this world? Surely, lest he should defer to do good; as his manner is: for though his life is so short, yet he thinks it too

Psal. 90. 10 long to repent. The Prophet saith, that *our years are but threescore and ten,* as though this was but a little time to live. But why should wee live so long? for if our life were but a year, yet a year is more than wee use, all the rest is lost: for we defer till that week which we think will be last. It is said of the devil, that *he is busy, because his time is short:* but the time of man

Rev. 12. 13 Luke 19. 42 is shorter: and therefore Christ saith, *in this thy day:* as though no day could be called thy day, but this day: and therefore all that thou hast to do, thou must do this day. Consider this, all which travel toward heaven; had wee not need to make haste, which must go such a long journey in such a short time? How can hee chuse but runne, which remembreth that every day runneth away with his life?

The fourth point is our aptnes to forget death rather than

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any thing else, and therefore *Moses* prayeth the Lord to teach him to number his days, as though they were still slipping out of his mind. Hee which hath numbred our days, must teach us to number our days: for when *Moses* prayeth the Lord to teach him to number his days, he signifieth that he would very fain remember them, but still his mind did turn from them; and that hee could not think upon them longer than hee thought on the Lord, which taught him to number them: such is the rebellion of our nature, wee cannot remember that which wee should, because we remember so many things which we should forget. How often doth the Scriptures call death to our minds? Yet we read how they put the day of death from them, and would not remember it. *Solomon* bids us remember that wee shall come to judgement; and yet wee read how they plead against the day of judgement, and syllogize to their sins, *That all things shall continue as they be, because there hath been no change yet*: even so it is with us, as *the fool saith in his heart there is no God*, so we say in our hearts there is no death, or at least death will not come before we be old. Of all numbers wee cannot skill to number our days: we can number our sheep, and our asses, and our coin: but we think that our days are infinite, and therefore we never go about to number them. Wee can number other mens days and years, and think they will dye ere it bee long, if wee see them sick, or sore, or cold; but wee cannot number our own. When two ships meet on the sea, they which are in one ship, think that the other ship doth sail exceeding fast; but that their ship goeth fair and softly, or rather standeth still, although in truth one ship saileth as fast as the other: so every man thinks, that the other post and run, and fly to the grave, but that himself standeth stock still, although indeed a year with him is no longer than it is with the other: beside that, we are given to forget death, we strive to forget it, like them which say, *We may not remember*.

Amo. 6. 1

Eccl. 12, 9

2 Pet. 3. 5

Ps. 14. 1

Amos 6. 2

*Teach me to number my days*? nay, teach me to multiply my days: teach me to remember death? nay, teach me to prolong death: or if I cannot prolong death, teach mee to forget death, that I may sinne without fear: for the remembrance of death maketh a man to sinne fearfully, and takes away the pleasure of sin,

sin. Therefore if ye marke, there is a kind of men which cannot abide to hear of death; they are sick of the name of it: the reason is, *Ahab* cannot abide *Micaiah, because he never prophesied good unto him, but evil*: so death never prophesied good to the wicked but evil; for which they cannot abide it. Therefore as *Pharaoh* bade *Moses* go out of his sight, so they bid death out of their sight, and say when he comes, as *Ahab* said to *Elijah*, *Art thou here my enemy?* when they should say, Welcome my friend. For as the devils thought Christ was come to torment them: so the ungodly think that death come to torment them. Is it peace when they see death? they doubt it is not peace because they never loved the God of peace. O that I could look you into their hearts, that ye might see more than the tongue can express: for I do not think that any Epicure, or worldling, or Non-resident, have any joy to think of death, or desire to be dissolved, but rather that he might never bee dissolved; because death comes to the wicked like a Jaylor, which comes always to hale unto prison: therefore their care is not to remember death that *they might apply their hearts to wisdome*, but to forget death, lest they should apply *their hearts to wisdome*, and lose their pleasures before the time; for he which is not purposed yet to leave his sins, would not be troubled with any thought that might make him take his pleasure fearfully, lest he should lose his sin before he leave him. Therefore the devil doth never teach a man to number his daies, because he gaines by the forgetfulnesse of death; but the Lord, which would have a man *to apply his heart to wisdome*, it is he which teacheth us to number our daies, and therefore *Moses* prayeth unto him: and because we pray not unto him, as he did, to teach us to *number our daies*, therefore we die like worms before wee be aware. So farre we are from that which he shooteth at, *to apply our heart to wisdome*, that we are not in the way unto it: that is, to remember that we shall dye.

1 King 22

The last point is the cause, why *Moses* would learn to number his days, *That he might apply his heart unto wisdome*. As if he should say, until men think upon death, they never apply their hearts to wisdome, but busy themselves with worldly matters, as though they were feathering a nest that shall never be pulled down. Wisdome hath alwayes carried that shew of ma-

lancy,

Exod. 1. 10
1 Cor. 1 22
Deut. 32. 21
1 Cor. 2. 21

may, that the very wicked have laboured to put on this vizor of the mind of *Pharaoh*, who to cover his foolishness saith, *Come let us deal wisely*. And against it is said, that the Greekians sought after wisdome, even the nation which God calls the foolish nation, did seek after wisdome, that is, they would have the name of wisdome: but this wisdome which *Moses* calls wisdome, is counted foolishness, *the foolishness of preaching*, saith *Paul*, meaning how the foolish count preaching foolishness. Again, *foolishness to the Gentiles* meaning, that the word of God seemeth like a foolish thing unto many. For that which Christ said unto *Peter*, he may say almost to all, *They do not savour the things of God*. As *Anab* devised a new creature, so they have found out another wisdome, which is called the wisdome of the flesh. They remember, *Be wise as serpents*, but they forget, *Be simple as doves*. He which is like to *Achitophel*, is counted a deep counseller: he which is like *Machivel*, is counted a wise fellow. Alas how easy a matter is it to deceive, and counterfeit, and play the subtil serpent if a man would set his head unto it? Could not *David* go as far as *Achitophel*? Cou'd not *Paul* shew as much cunning as *Tertullus*? Yes, yes, if they were not taught to bee simple as Doves. But this wisdome comes not by the remembrance of death, but by the forgetfulness of death. Men do not use to think of death when they go about such matters, but say like the serpent, *We shall not dye*. Two things I note in these words: first, that if we will find wisdome, wee must apply our hearts to seek her: then, that the remembrance of death makes us apply our hearts unto it. Touching the first, *Moses* found some fault with himself, that for all that he had heard, and seen, and observed, and was counted wise, yet he was new to begin, and had not applied his heart to learn wisdome, like the wise man, which saith, *I am more foolish than any man, I have not the wisdome of a man in me*. So unsatiable and covetous (as I may say) are the servants of God: the more wisdom, faith, & zeal they have, the more they desire. *Moses* speaketh of wisdome, as if it were Physick, which doth no good before it be applied; and the part to apply it to is the heart, where all mans affections are to love it and cherish it, like a kind of hostesse: when the heart seeketh, it findeth, as though it were brought

Mat. 16. 23
Gen. 36. 24
Rom. 8. 7
Mat. 10. 16
2 Sam. 17. 7

Act. 24. 2
Mar. 10. 6

Gen. 3. 3

Prov. 30. 2

Jer. 29. 13 unto her like *Abrahams* Ram. Therefore God saith, *They shall seek me, & find me, because they shall seek me with their hearts*: as though they should not finde him with all their seeking, unless they did seek him with their heart. Therefore the way to get wisdome, is to apply your hearts unto it, as if it were your calling and living, to which you were bound prentises. A man may apply his ears, and his eyes, as many truants do to their books, and yet never prove schollers: but from that day which a man begins to apply his heart unto wisdome, he learneth more in a month after, than hee did in a year before: nay, than ever hee did in his life. Even as you see the wicked, because they apply their hearts to wickednes, how fast they proceed, how craftily and how quickly they become perfect swearers, expert drunkards, cunning deceivers: so if ye could apply your hearts as thorowly to knowledge and goodnes, you might become like the Apostle which teacheth you. Therefore when *Salomon* sheweth men the way how to come by wisdome, he speaks thus of the heart: as, *Give thine heart to wisdom, let wisdom enter into thine heart: get wisdome: keep wisdome: embrace wisdome*: as though a man went a wooing for wisdome. Wisdome is the Gods daughter, that he giveth to the man that loveth her, and sueth for her, and meaneth to set her at his heart. Thus we have learned how to apply knowledge that it may do us good: not to our ears, like them which hear Sermons only; not to our tongues, like them which make table-talk of Religion; but to our hearts, that we may say with the Virgin, *My heart doth magnifie the Lord*: & the heart will apply it to the ear, & to the tongue; as Christ saith, *Out of the abundance of the heart the mouth speaketh*. The last point is, that the remembrance of death makes us to apply our hearts to wisdome. *Moses* commended not many books to a wise man learned: but as *David* commends one book instead of many, *Meditate in the law of God day & night*: for *the reading of many books* (saith Solomon) *is but weariness to the flesh*: therefore as though *Moses* had marked what did move him most to seek after God, hee prayeth that the thought may run in his mind still; *the remembrance of death*. As many benefits come unto us by death, so many benefits come unto us by the remembrance of death: and this is one; It makes

Prov. 2. 10
Prov. 4. 5, 13. 8

Luke 2
Mark. 15. 12

Psal. 1. 2
Eccl. 12. 12

a man to apply his heart to wisdome. For when he considereth that he hath but a short time to live, hee is carefull to spend it well: like *Moses*, of whom it is said, that when he considered how he had but a season to live, he chose rather to suffer affliction with the servants of God, than to injoy the pleasures of sin for a season. This is that which makes the old men fast, and watch and prepare themselves more than young, because they think themselves neerer the door: like old *Isaac*, which when he was blind for age, said unto *Esau*, *Behold, I am now old, and know not the day of my death*: that is, because I am old, I look to dye shortly. And therefore as *Esay* taught *Hezekiah* to set all things in order before he died: so he called his eldest sonne, to whom he thought that his inheritance belonged, that he might bless him before he died. This wisdome the fathers called *the wisdome of the Cross*, which we call the best, because it was dearest bought. It is hard for a man to think of a short life, and think well: or to think of a long life, and think well. Therefore when *Jeremy* had numbered all the calamities and sins of the Jews, at the last he imputed all to this, *he remembred not her end*: so I may judge why natural men care for nothing but their pomp, why great men care for nothing but their honour and dignity, why covetous worldlings care for nothing but their gain, why voluptuous Epicures care for nothing but their pleasure; I may say with *Jeremy*, *They remember not their end.* We never covet the same things living and dying: therefore when *Salomon* had spoken of all the vanities of men, at last hee opposeth this *Memorandum* as a counterpoise against them all, *Remember that for all these things thou shalt come to judgement*: as if he should say, Men would never speak as they speak, nor do as they do, if they did but think that these speeches and deeds should come to judgement. As the bird guideth her flight with her train: so the life of man is best directed with a continual recourse unto his end. The thought of death hath made many sinners avoid, like the Devil, when Christ alleadged scripture: it is like a strainer, all the thoughts, and speeches, and actions which come before it, are cleansed and purified, like a cloth which commeth out of the water. Seeing then that so much fruit grows

Heb. 11. 25

Gen. 27. 2

2 King 20. 1

Lam. 1. 9

Eccl. 11. 9

Mat. 4

of

of one stalk, which is the numbering of our dayes: let us consider what an harvest we have lost, which happily before this day never prayed with *Moses*, that the Lord would teach us to number our dayes. What if we had died in the days of our ignorance, like *Judas*, which hanged himself before he could see the Passion, or Resurrection, or Ascension of Christ? But God hath cared for us more than we have cared for our selves. We should have numbered our dayes and sinnes too: but alas, how many dayes have we spent, and yet never thought why any day was given us? But as the old year went, and a new year came, so we thought that a new would follow that, and so we think that another will come after this; and so they thought which are dead already. This is not to remember our dayes, but to provoke God to shorten our dayes: there are few here which have not seen twenty years; now if wee had but every year learned one vertue since we were born, we might by this time have been like Saints among men: but the time is yet to come, when wee must apply our hearts to wisdome. To riches and pleasures wee have applied our hearts, and our eyes, and our ears, and our hands too; but to wisdome wee have not applied our hearts.

There be many causes, but there should be no cause if we had numbered our dayes. For surely if a man could perswade himself that this is his last day, as it may bee, he would not defer his repentance untill to morrow: If he could think that this is his last meal that ever he shall eat, hee would not suffer he could believe that the words which hee doth speak to day, should be the last that ever he should speak, hee would not offend with his tongue: if he could be perswaded that this Sermon should be the last Sermon that ever he should hear, he would hear it better, than ever he heard any yet. Yet breath is in the body, and the heart may apply it self, and the eye may apply it self, and the ear may apply it self, and the hand may apply it self: *Work while it is light.* I can but teach you with words, as *John* baptized with water. As *Moses* prayed the Lord to teach him to number his dayes, so you must pray the Lord to teach you to number your dayes. And now I lead you to number your dayes. It may be that thou hast but twenty yeers

to serve God, wilt thou not live twenty years like a Christian, that thou mayest live a thousand years like an Angel? It may be that thou hast but ten years to serve him, wilt thou not serve ten years for heaven, which wouldst serve twenty years for a farm? It may be that thou hast but five years to serve God, wilt thou not spend five years well, to redeem all thy years for five? Yet God doth know whether many here have so long, to repent for all the years which they have spent in sin. If thou were born but to day, thy journy is not an hundred years: If thou be a man, half thy time is spent already: if thou be an old man, then thou art drawing to thy Inne, and thy race is but a breath: therefore as Christ said unto his Disciples when he found them sleeping, *Could ye not watch one hour?* So I say to my self, and to you, can we not pray? can we not suffer a little while? He which is wired can crave a little way, a little further, one step more for a kingdome. For this cause God would not have men know when they shall dye, because they should make ready at all times, having no more certainty of one hour than another. Therefore our Saviour saith, *Watch*, because you know not when the Lord will come to take you, or to judge you; *Happy are they which hear the word and keep it.* Thus you see that death is but short upon earth, that the time of man is set, that his race is short, that he thinks not of it, that if he did remember it, it would make him apply his mind to good, as he doth to evil: and now I end as I began. The Lord teach us to number our days, that we may apply our hearts to wisdome. Amen.

FINIS.

# A GLASSE FOR DRUNKARDS.

Gen. 9.

22 *And when Cham, the Father of Canaan, saw the nakednesse of his father, he told his two brethren without.*

23 *Then took Shem and Japhet a garment, and put it upon both their shoulders, and went backward, and covered the nakednesse of their father, with their faces backward: so they saw not their fathers nakednesse.*

24 *Then Noah awoke from his wine, and knew what his younger son had done unto him:*

25 *And said, Cursed be Canaan: a servant of servants shall he be unto his brethren.*

26 *He said moreover, Blessed be the Lord God of Shem, and let Canaan be his servant.*

27 *God perswade Japhet that he may dwell in the tents of Shem, and let Canaan be his servant, &c.*

YOu have here the story of *Noah* and his sons. As *Noah* did well and evil, so he had good sons and evil: but as his vertues were more notorious than his vices, so God blessed him more than he crossed him: for he had two good sons, and but one evil son: his good sonnes were *Shem* and *Japhet*; his wicked Son was *Cham*: his good sonnes were blessed, his wicked son was cursed. First, of the father, and then of his sons. In *Noah*, first you see his husbandry; and then his drunkennesse, and after his nakednesse. In *Cham*, first, you see his mockery; and after, his curses in *Shem* and *Japhet*, but you see their reverence; and after their blessing.

Of *Noahs* drunkennesse and his husbandry, we have spoken: now a word of his nakednes, *drinking of the wine, he was drunke, & was uncovered in the midst of his tent*, &c. It is said that drunken porters keep open gates: so when *Noah* was drunken, he set all open; as wine went in, so wit went out, as wit went out, so his clothes went off. Thus *Adam* which beganne the world at first, was made naked with sin: and *Noah* which began the world

Gen. 3

would again, is made naked with sinne, to shew that sinne is no shrouder, but a stripper. This is one fruit of the Vine more than *Noah* looked for: instead of being refreshed and comforted, he was stripped and scorned.

There is a thing which followeth sinne, which *Job* calleth a sad, which the sinner never thinketh of, before he have done. When the child hath faulted, then hee is beaten: so now *Noah* hath sinned, he must be beaten: first hee is stript naked, after he is scourged; wine putteth off his cloaths, and then *Cham* commeth and lasheth him: to shew that wine can both cheer the heart, and grieve the heart. As the forbidden tree when it promised our parents knowledge, took their knowledge from them: so every sinne giveth other wages than it promiseth. Little thought *Noah* that wine would make him naked: but now he is naked and stripped too, as though he were first stripped, and then whipped. He which beleeveth the threatning (like *Lot*) when others mocked; he which escaped the floud when others were drowned; hee to whom all the Fowls of the air, and the beasts of the earth flocked in couples, as they did to *Adam*, he which was reserved to declare the judgements of God, and begin the world again; *Noah*, the example of temperance, the example of moderation, the example of sobriety, lieth naked in his Tent for drinking the wine which he himself had planted: the operation of wine was drunkennesse, the sequel of drunkennesse, was nakednesse, the effect of nakednesse was derision. As the serpents sting is in his tail; so the end of sinne is bitternesse. Lest he should love the vice wherewith hee was once defiled (as they which are once drunk, hardly get out of the cellar) God giveth him a *Memorandum*, like *Jacobs* limping, that he was never drunken after, but learned temperance of intemperance: therefore it is good a little to feel the sting of sinne, that wee may handle it like a hornet.

Job 9. 34. & 21. 9

Gen. 3. 6

Gen. 19

Gen. 2

Now when *Noah* the father was drunken, *Cham* the sonne becommeth a scorner; the father deserved to bee despised of his sonne, because he had disfigured the image of a father. Therfore followeth, *When Cham the father of Canaan saw the nakednes of his father, he told his two brethren without*, &c. drunkennesse was his fault, and shame must bee his punishment. Whereby

you

you may note, how God doth proportionate and match sin and punishments together, that a man may look upon his punishment like a glass and see his sinne. Again, by this you may see how God doth bring forth the faults of the just, as well as the unjust; or else others would say as Christ saith, Joh. 8. *Who can accuse me of sin.* What a greif was this to *David*, that his son should be his traytor? So to increase the grief of Noah, his Son was his scorner. He may say as the psalmist saith, Psal. 54. 12. *It is thou O man even my companion and familiar, which delighted together.* If mine enemy had defamed me, I could have born it, or I would have fled from him: but he whom I have loved, nay he whom I brought into the world, made me a shame to the world, like the Viper which killeth the dam that beareth it. So oftentimes the propheſy of *Michaiah* proveth true, *A mans enemies are they of his own house*, chap. 7. 6. *Judas* betrayed his Master.

Who can reclaim a wicked disposition? how deep was the root of evil hid in his heart, that *Noah* could never know it before he shewed it? Untill now, *Cham* seemed as good as *Shem* and if *Iaphet* had said, thou shalt be cursed, he would have said, thou shalt be cursed. Hypocrisy is spun with such a fine thread, that we may live as long with a man, as *Noah* did with *Cham*, and scarce discern him.

Here are two sinnes which go before *Chams* curse: one, that he did see his fathers nakednesse: the other, that he did reveal it unto his brethren.

When he saith that *Cham saw his fathers nakednesse*: he meaneth that hee looked upon it with a pleasure, as *David* upon the nakednes of *Bathsheba*: for hee might have seen it by chance, and not offended, as a man seeth an image & detesteth it.

2 Sam. 11

Obad. 11

The Edomites are reproved for looking upon the affliction of their brethren, because they rejoyced to see it: but the friends of *Job* looked upon his afflictions, and are not reproved, because they sorrowed to see his sorrows. Therefore *Cham* did not sinne in seeing, but in gazing and rejoycing, like the Edomites.

Eccl. 2. 15
Prov. 17. 24

There is a wise eye, and there is a foolish eye. The wise eye is like the Bee which gathereth hony of every weed: the fo-

lish

lish eye is like the Spider, which gathereth poyson of every flower. Therefore God licensed *Abraham* to see the flames of *Sodome*, which he forbad *Lot*, because that which teacheth one, tempteth another. It is a true Proverb, *The eye is a shrew*: although it shew light, yet it leadeth many into darkness. If *Eve* had not seen, she had not lusted: for it is said, *Seeing that the tree was pleasant to the eye, she took and eat.* Gen. 3. 6. If *Achan* had not seen, he had not stolen: For he saith, first I saw, and then I coveted. If *David* had not seen, he had not lusted: for it is said first, that hee did see her, and then he sent for her. Josh. 7. 21. 2 Sam. 11. 2. So when *Cham* had seen the temptation, hee was snared with the sinne: therefore it followeth, *He told his brethren which were without.* &c. Thus sinne groweth of sin, from the eye to the heart, and from the heart to the Tongue: a man may go into a labyrinth easily; but when hee is in hee cannot get out: so *Cham* did see a temptation easily, but when he had seen it hee could not look from it. Therefore when *Isaiah* speaketh of vanity, hee named *cart-ropes of vanity*, to shew how one sin draweth another, as it were with cart-ropes, and one sinner maketh another, as *Eve* did *Adam*. When Satan was cast out himself, hee sought ever after whom he might devour: so when *Cham* had strained reverence himself, hee laboured to bring his brethren into the same disobedience. All men seek after fellows, and we think it evill to bee evil alone: therefore the theeves before they go to steal, call their mates, and say, *Come with us*, Prov. 1. 10. *It is enough* (saith Peter) *that we have spent our former time in lust*: so it was enough that *Cham* had faulted himself, but when hee had seen, he would have his brethren see too: when he was become a scorner, hee would have his brethren scorn too: therefore as *Andrew* called *Simon*, and *Philip* called *Nathaniel*, to see the Sonne of God: so *Cham* called his brethren to see the nakednes of his father. The sinnes of men are like a plume of feathers; for itching ears and an evil disposition, breedeth an evil suspition. Therefore *Cham* thinking that his brethren had been as shamelesse as himself, thought this a merry may-game to make them sport. Come with me (saith he) and I will shew you my father naked. They say, it is an evil bird which will defile his own nest: so it is an evil son that will shame his own Father. Esay 5. 18. Gen. 3. 1 Pet. 4. 5. 1 Pet. 4. 3. John 11.

Hee

Hee should have covered his fathers nakednes so soon as he saw it, lest his brethren should see it too; but hee was ready to make it worse, like them which hear a suspition and make a report. Hee should have taken the beam out of his own eye, when hee spied a mote in his fathers eye: but as the eye seeth all things and cannot see it self, so wee can see other mens faults, but not our own. When *Agur* had considered the follies of others, he considered his own follies, and said, I am more foolish than any man. When *Judah* had considered *Thamars* sinnes, he considered his own and said, *She is more righteous than I.* But when *Cham* did see a fault in his father, all his own faults were hid under a bushel; hee cared not that he was his father, nor that hee was saved for his righteousnes, nor that hee had planted a Vineyard for him and his brethren, nor that he was never drunken before, nor that hee had committed greater sins himself; but like them which make their sport of that which should be their sorrow, so hee laughed at that which might make him weep. Often did, I well might *Noah* say, and thou didst never honour me for that: but once did I evil, and for that thou wouldst shame me.

Prov. 30. 1

Gen. 38

There is a kind of men which are ashamed of other mens faults, but not of their own: they are like flyes, which always light upon the sore: if they finde any sinne, thereof they talk, that is their sport, like a Tennis ball, when they come to the Ordinaries; and though they did never well in all their life, yet that fault seemeth greater to them than all their own: these men are so like the Devil, that in the *Rev.* 12. 10. the devil is called by their name, An accuser of the brethren: and that you may know that such tongues shall burn in the fire of hell, Saint *James* saith, *That their tongues are kindled with the flame of hell already*, Jam. 3 6. This was ever the property of bad men, to seek faults in good men, to object again, that they may sin without reproof of them. Therefore said Paul, *So behave your selves, that they which would slaunder you, may be ashamed, having nothing to speak evil of you.* If *Noah* had not been drunken, *Cham* had lost his sport.

Tit. 2. 8

Now because this fact of *Cham* was so hainous; when he is accused of it, he is called the father of *Canaan*, as if he should

sin. Think what he deserveth, which being a father himself, would so dishonour his father. It was meet that he which had children, should know the duty of a child: and ever think, that as he behaved himself toward his father, so his sonnes would behave themselves to him again: but all this did nothing move him, therefore the greater was his sin.

To conclude then, as *Cham* was worse than *Noah*, whom he derided: so if you mark, they which are most to speak hardly of others, have greater faults themselves, which they cannot tell how to cover but by disgracing others. Thus much of the wicked son: now of the good sons it followeth. Note.

*Then took Shem and Japhet a garment, and put it upon both their shoulders, and went backward, and covered the nakedness of their father, &c.* *Salomon* saith, *If sinners tempt thee, yet consent thou not.* So though *Cham* tempted them, they consented not; but when he said, Come and see, they went and hid. *Noah*, stripped himself, but he could not cover himself: so we can corrupt our selves, but we cannot amend our selves. As *Cham* is accused of two faults, for beholding his fathers nakedness, and for revealing it: so *Shem* and *Japhet* are commended for two things, that they would not see their fathers nakedness, and that they covered it. All came out of one root, and all had one duty, and yet see what difference was between them! one was glad of his fathers shame, and the other were sorry for it; one published it, and the other smothered it. These two (saith *Adsius*) saw not their fathers nakedness. Prov. 1. 10

Once it was no shame to be naked, for it is said that *Adam* and *Eve* were both naked, and were not ashamed. But as sinne made labour irksome, which was not irksome before, and made heat offensive, which was not offensive before, and made cold hurtful, which was not hurtful before; so it made nakedness shameful, which was not shameful before: that rather than a man would bee naked now, hee would cover himself, as *Adam* did with fig-leaves. Therefore we never read that *Noah* was naked before he was drunken; shewing, that a sober man will never open that which nature hath hid. Gen. 2. 25

This is the difference between men and beasts: men are not easily ashamed to bee seen naked themselves, but unlesse it bee

some *Cham*, they are ashamed to see another naked. *Shem and Japhet saw not their fathers nakednesse.* Who is so blind as he which will not see? Nay, who is so blind as he which will see? The sight of the eye oftentimes draweth the soul out of light into darknesse: knowing therefore that it was hard to see like *Cham*, and not to sinne like *Cham*, they would not see, lest they should offend. As they would not see it themselves, so they were careful that none other should see it, and therefore they covered it with their cloaks. For we must not onely refrain sin, but restrain sinne, according to that Lev. 19. 17. *Suffer not thy brother to sin*: so *Shem* and *Japhet* seeing how their brother had sinned, stopped the cause that no more might sinne; they were loath that hee should see, that which he would have them to see; their grief and modesty was such, that they did not stay to make him any answer, or ask him any question, but straight they thought what was best to bee done: and as a Nurse takes the milk out of her own mouth to give to the Child; so they took off their cloathes from their backs to cover their Father. Such a reverence is in children toward their Parents, if they have but nature; that they will not suffer the majesty of their Father to wax vile, but rather they will hear any reproach against themselves, than abide a word against their father. Now if we do such reverence to earthly Fathers, which brings us into misery, that we had rather shame our selves, than they should bee any shame: why are we so ashamed, and afraid to speak of our Father, which calleth us out of misery into happinesse? If *Cham* be cursed for dishonouring a man; let them fear which dishonour God.

Note.

Mark

You know that the Papists do cover the spots of their Bishops with this cloak of *Shem* and *Japhet*, and not onely they, but others too: for if any speak of corruption in Rulers, or bribery in Judges, or Simony in Bishops, or Non-residency in Pastors, he is said to discover his fathers nakednesse like *Cham*: but as we may not reveal all sins, lest the uncircumcised rejoyce; so wee may not cover some sinnes, lest the uncircumcised increase. For if some mens drunkennesse were not reproved; they would bee drunken still, and make a common vice of drunkards: therefore they which will bee covered, first let

Note well.

them

them prove themselves fathers as *Noah* was, and after let them mend as *Noah* did, and they which cover them, let them distinguish between *Noah* and *Cham*: and between error and obstinacy. For some, Christ appointed admonition; for others, reprehension; for others excommunication; and for others, correction: therefore every mans nakedness must not bee covered as *Noahs* was: wee will cover the first drunkenness, as *Shem* and *Japhet* did; if they will repent as *Noah* did, and be drunken no more. But shall wee follow them like a blind mans boy, to lay them so often as they fall, when they say that they stumble not, though they lye on the ground? This is not the cloak of reverence, but the cloak of flattery. Therefore as Christ said, *Let the dead bury the dead*: so I may say, Let the wicked cover the wicked; the Wolves are not the Lambs Fathers, but the Lambs butchers: therefore if they would bee covered, let them speak to their children to cover them: for this is our rule, *They which sinne openly, reprove openly, that the rest may fear*: 1 Tim. 5. verse 20. Note.

Thus you have heard what the bad sonne did, and what the good sonnes did: now we come to *Noah* again. *Then* Noah *awoke, and knew what his younger son had done unto him and said unto him, Cursed be* Canaan, *a servant of servants shall he be unto his brethren. He said moreover, Blessed be the Lord God of* Shem, *and let* Canaan *be his servant, &c.*

First, he sheweth how *Noah* commeth to himself: then, how he knew what his sonnes had done unto him: then how he curseth one, and blesseth another. As his sons were ashamed of his nakedness when hee was drunken: so now he is sober, he is ashamed of it himself; therefore he is said to awake from his wine, as though he had been asleep: for the Drunkard (saith *Salomon*) *is as one that sleepeth*: Prov. 23. 34. When the belly is full, the bones are at rest: so, when *Noah* was full, his thoughts were at rest: therefore being as it were lulled asleep with over much wine, he may be said to awake.

Here *Moses* would exhort all them that sleep with *Noah*, to awake with *Noah*. *Noah* was once intemperate, and many follow him in that: *Noah* was but once intemperate, and few follow him in that. *David* was once incontinent, and many Note.

follow him in that; *David* was but once incontinent, and few follow him in that; *Peter* was once unfaithful, and many follow him in that: *Peter* was but once unfaithful, and few follow him in that. This is the difference between the faithful and the wicked; both fall, and but one riſeth again.

It followeth, *He knew what his younger ſon had done unto him*, either by the Spirit of God which ſuggeſted him, or elſe by ſome other that told him; for a drunken man doth not remember what is ſaid or done: and therefore the drunkard ſaith, *I was beaten, but when I awaked, I knew it not*, Prov. 23. 35. Therefore when *Lot* was drunken, his daughters lay with him; and it is ſaid, Gen. 19. 33. *That he perceived not when they lay down, nor when they roſe up*: therefore *Noah* knew, either by the Spirit which informed him, or by others that told him.

Now, as *Moſes* (declaring *Chams* ſin) called him the *father of* Canaan: ſo *Noah* repeating his ſin again, called him his *younger ſon*. He diſdaineth to name him, but calleth him a younger ſon to aggravate his fault, becauſe we will ſuffer our elder ſons to be more familiar with us, but of the younger we look for more reverence; or elſe becauſe parents are wont to make more of the youngeſt, and dandle them, as *Jacob* did *Benjamin*, and ſo he might ſay: My younger ſon, which for his years ſhould have ſhewed me moſt duty, and for my affection ſhould have born me moſt love: my younger ſon hath ſought my diſhonour, and not content to ſcorn me himſelf, hath publiſhed my ſhame, and as much as in him lay, provoked his brethren to ſcorn me too.

Of whom is a man ſo often deceived, as of his neereſt friends? Lightly the younger ſon is better than the elder: as *Joſeph* was better than his elder brethren; *David* was better then his elder brethren; *Abel* was better than his elder brother, *Iſaac* was better than his elder brother; *Jacob* was better than his elder brother; but here the youngeſt is worſt: ſo neither vertue nor vice goeth by age. Now, as Chriſt, when he awoke, rebuked the winds, and comforted his Diſciples: ſo *Noah*, when hee awoke, curſed the ſcorner, and bleſſed the other. *Moſes* doth not ſet down his words of choler, but bringeth him in, ſpeaking by the ſpirit of prophecy, what ſhould come upon all his ſonnes.

in like that the good Patriarch had bewailed his own sin before, and now having repented, and got pardon for it, he commeth forth like a Proclaimer of Gods Judgement, and thundereth against this mocker. What a grief was this to the Father, to bee constrained to Condemn his own Son, and with his own mouth to pronounce him banished from the Church of God? For though *Cham* had not the nature of a Son, yet *Noah* had not lost the nature of a Father, and he saw what a small number was left upon earth, like *Adams* Children for to replenish the whole world again: therefore it grieved him to curse his Son, as much as it rejoyced his Son to scorn him. Yet as *Abraham* would sacrifice his Son, rather than displease God; so *Noah* did curse his Son, rather than he would displease God: shewing, that we should not spare our own bowels, when God would have them punished: but do as the fathers and mothers of Idolaters and Blasphemers did in the Law, who brought the first stone to press their Sons to death: shewing that as the Son of God died for them, so their Sons should dye for God, if they would not serve him. Now the Curse goeth forth *Cursed be Canaan*, that is, cursed be scorners, cursed be all they which dishonour their father and mother, *A servant of servants shall he be.* This is the first mention of servants in all the Scripture. Man was not made to serve, but to rule; but sin maketh them serve, which should rule: therefore as you saw sin bring in the first nakedness, so you see sin bringing in the first servant. *A servant of servants shall he be.* This Curse is denounced with great vehemency: for he saith not simply, A servant shall he be but, *A servant of servants shal he be* as if he should say, a servant, and more than a servant; that is, of a servile condition, and servile minde. As the Sabbath of Sabbaths signifieth a high Sabbath; as the Song of Songs signifieth an excellent Song; as the Holy of holies signifieth the holiest place: and as the Lord of Lords signifieth the chiefest Lord: so Vanity of Vanities signifieth the greatest Vanity, and *Servant of servants* signifieth the vilest servant. Seeing then that the Pope taketh this Name unto him, and writeth himself, *The servant of servants*, in all his Indulgences, as though hee did ground upon this Curse of *Cham*; it seemeth that the Lord would

Deut. 13.

Note.

The Pope and Cham have one suit.

shew thereby who is like *Cham*; and who is cursed: therefore let us not deny him that which the Holy Ghost doth give him, but as he taketh *Chams* name, so let him take his Curse too. *Cursed be Canaan, &c.* It was not *Canaan* which tempted *Shem* and *Japhet* to gaze upon their fathers nakedness, but it was *Cham*. How cometh it then that *Noah* doth curse *Canaan* and not *Cham*? In the 22. verse, *Cham* is called the father of *Canaan*; so that *Canaan* was *Chams* Son: therefore God not content with the punishment of *Cham* alone, saith, *Cursed be Canaan* also: shewing, that both *Cham* and *Canaan*, the father and the Children, shall bee cursed for this impiety: because *Cham* had shewed himself a rebellious Childe to *Noah*, God sheweth that his Children shall do the like by him. Here is to be noted, that whereas *Cham* had elder Sons than *Canaan*, and *Canaan* was his youngest, yet God for a purpose, nameth the youngest in the Curse, shewing, that his wrath should last even to the youngest, and be a great while before it was forgotten. Here is to be noted again, that whereas the Country of *Canaan* was so fruitful, and so blessed a Country, that it was called the Land that floweth with milk and honey; yet under the name of *Canaan Chams* youngest Son (of whom the Country of *Canaan* took the name) God sheweth that the *Canaanites* shall be Cursed in this blessed Land; as *Cain* was a vagabond upon his own ground: to shew that the joy of heart, and peace of Conscience cometh from God, and nothing else. Now the issues which followed from this Curse, do shew that *Noah* spake not from the spleen, but from the Spirit of God: for first you read how the *Canaanites*, who came of *Canaan*, were slain of the *Israelites*; then you read how the *Gibeonites* which came of *Canaan*, were made slaves to the *Israelites*; then you read how the *Ægyptians* and *Æthiopians* which came of *Canaan*, were taken captive by the King of *Assur*: then you read how *Nimrod* and his complices that came of *Canaan*, were confounded at *Babel*, when they went about to exalt themselves. Besides, whereas length of days is a blessing to them which honour their father, *Cham* which dishonoured his Father, had not one Son of his Line which lived above one hundred years. So that as *Isaac* said, *Jacob have I blessed, and he shall be blessed*: so

Gen. 4.

Isa. 20. 4.

Gen. 27.

*Noah*

shall say, *Cham* have I cursed, and he shall be cursed, for Gen. 10.
he was cursed indeed; Cursed in himself, and cursed in his Children; cursed in heaven, and cursed in earth; cursed with God, and cursed with men: for after this hee began to bee abhorred, and they that came of him. Therefore *Abraham* commanded his Servant that he should not chuse a Wife for his Son of the *Canaanites*. *Isaac* giveth the like commandement to his Son *Jacob*, because they were a cursed Nation, and hated of God ever since *Noah* said, *Cursed be Canaan*. Thus when *Cham* said unto his brethren, *Come, and I will shew you my father naked*: he might have said, Come, and I will shew you my self accursed. If God have such wrath against a scorner, think whether thou followest not some Sin worse than scorning.

Now after *Noah* had cursed *Cham*, hee blessed his brethren, *Blessed be the Lord God of Shem, &c.* Of *Shem* came the *Jews*, which had the first blessing, and therefore *Shem* is blessed first: of *Japhet* came the *Gentiles*, which had the later blessing, and therefore *Japhet* is blessed after: the forme of *Shems* blessing is, *Blessed be the Lord God of Shem, &c.* One which heareth this blessing, would think that *Noah* did not bless *Shem*, but that he blessed God: for he saith not, blessed be *Shem*, but *Blessed be the Lord God of Shem*. This is to signifie, that as cursed *Canaan* came of *Cham*, so the blessed Messias should come of *Shem*, which though he were *Shems* Son, yet here he is called *Shems* Lord, as he was called *Davids* Son, and *Davids* Lord. Then, to shew that *Noah* doth not bless *Shem*, but God doth bless him, and *Noah* prayed that he might be blessed, as Christ gave the Spirit, and *John* ministred but the water. Thirdly, to shew that God for blessing us, should be blessed of us; and therefore *Noah* saith, *Blessed be the Lord God of Shem, &c.* as if he should say, Blessed be the Lord which blesseth *Shem*. Further, this sheweth the difference between *Shems* blessing, and *Japhets* blessing; that is, the *Jews* and the *Gentiles*: for he saith, *God persuade Japhet to dwell in the tents of Shem*, as though *Japhet* were not blessed yet, but should be blessed, but he saith of Shem, *Blessed be the Lord God of Shem*: as if he should give him possession, & say, take thy blessing: for to assure him of Gods blessing, he calleth

God *Shems* God. As we say, my lands are my goods, so he might say, my God, and my Lord: such a propriety the faithful have in God. As *Paul* saith, *God is not the God of the dead, but of the living*; so I may say, God is not the God of the wicked, but of the righteous; and therefore he is called, *The God of* Abraham *the God of* Isaac, *and the God of* Jacob, which were all good, and righteous, and holy men. The next blessing is *Japhets*, the form of his blessing is, *God perswade* Japhet *to dwell in the tents of* Shem: that is, God perswade the Gentiles which come of *Japhet*, to embrace the religion of the Jews, which come of *Shem*. See how God counteth it for a blessing, to bee in the true Religion, and how men should be perswaded unto it, because it is love which cannot bee forced: this is the first prophecy in Scripture of the calling of the Gentiles: that is, of our calling to Christ. And to put us in mind that we were once out of the Covenant, and but added to the Covenant; the name of *Japhet*, which was the Father of the Gentiles, doth signify *perswaded* or *inlarged*, as it were added to the Church, as though the time were, when we were out of the Church: therefore first we are indebted to our good Mediator, which added us to the kingdome, when we were out of the kingdome; and that that bee did it by perswasion, not by compulsion. As *Noah* prayed to God to perswade *Japhet*, so he hath perswaded us by his Word, and not forced us by his rods: shewing how we should perswade one another to the truth, in the spirit of meekness, remembring that we come of *Japhet*, which signifieth *perswaded*.

Now after *Shems* blessing, and after *Japhets* blessing likewise he saith, *Let Canaan be his servant*; this is thrice repeated in three verses together, as if God had ratified it, and sworn it with a treble verity. For when *Joseph* told *Pharoah* why his dream was doubled, hee gave this reason, Because it should surely come to pass: so *Chams* might bee sure his curse would come to pass. Here is a sweet observation beside, how *Shem* and *Japhet* are blessed in *Chams* curse, and how *Cham* is cursed in their blessing; for when he saith, *Let Canaan be Shem and Japhets servant*; he implieth this, that beside they were blessed in their own children (because they were obedient to them) they

Gen. 41. 32.

should

should bee blessed in *Chams* children, because they were servants to them: so *Shem* and *Japhet* were blessed in *Chams* curse. Again beside that *Cham* was cursed in his own children, because they were rebellious to him, he is cursed also in *Shems* and *Japhets* Children, because they were Lords over him; according to this saying, *Let Canaan be their servant*: so *Cham* is cursed in *Shem* & *Japhets* blessing, as the Egyptians were drowned in the waters which saved the Israelites. These are the notes which I could pick out of this story: here you see how *Cham* was cursed, but for doing evil; and how *Shem* and *Japhet* were blessed, but for doing well: therefore as the Angel said to them which sought Christ at the sepulcher, *fear not you*, so I may say to all which seek Christ, Fear not you: for when *Cham* is cursed, *Shem* and *Japhet* are blessed; so when the wicked are cursed, the godly shall be blessed, as the sheep went to the right hand, when the goates went to the left hand. This is enough to shew what we are; that when God saved but eight persons in the flood, yet you see one of them drink until hee bee drunken; and another scorn untill hee bee cursed. If two among so few did so, when the flood was by them, what marvel though so many do so now the flood is gone, and the weather calm? As there was a *Cham* in the Ark, so look alwayes to have a *Cham* in the Church. *Shem* did not go out of the Ark, because *Cham* was in the Ark; neither let the faithful go out of the Church, because the wicked are in the Church. As *Cham* scorned, and *Noah* was scorned; so there shall bee always one that persecuteth, and one which is persecuted: if the son persecute the Father; think it not strange to bee persecuted of any; for they which are not persecuted, likely are persecutors themselves. Thus you have seen *Noah* drunken and scorned, *Cham* scorning and cursed, *Shem* and *Japhet* reverencing and blessed. In this story is the first mention of planting Vineyards, the first speech of drinking of wine, the first example of drunkennesse, the first blessing and cursing of parents, the first name of servant, and the first prophesy of the calling of the Gentiles. *Noah* is a warning to all drunkards; *Cham* is a warning to all scorners; *Shem* and *Japhet* are an example for all subjects to reverence their Rulers, and for all children to reverence their Parents. Note.

rents. Now as Noah prayed, God perswade Japhet to dwell with Shem: so God perswade us to dwell with Christ.

FINIS.

# THE ART OF HEARING, IN TWO SERMONS.

Teaching a way to remember Sermons or Counsel afterward, as well as presently, and how every Sermon shall take away some corruption from the Hearer.

To the Reader.

BUT the ear commeth knowledge and therfore it is light, that many would profit by Sermons, if they were taught to hear. But before tell can they how to hear, that is, what things to observe, and the way to remember them, it is not possible that they should learn much, though they hear often: for this I know by tryal, even of those which are accounted among the best & ancientest hearers in London, that they might learn more in a month, than they have gathered in twenty years. For they understand neither the Lords Prayer, nor the Creed, nor the ten Commandements: but have a few notes in their books of some Sermons that they have heard, and that is all their knowledge: except some few, which have kept the order laid down in this book. Therefore that every man may be able not only to make a confession of his faith, but to give a reason of his faith too; that which I have Preached, here I have written, as a Catechism for hearers to begin at: desiring all my brethren, that they would tell their flocks at the first, that they shall never profit much, unless they record their Sermons so soon as they are gone, and that they as Teachers, would study to deliver that which is worthy to be recorded.

THE

# THE FIRST SERMON.

Luke 8. 18.
*Take heed how you hear.*

THis is the warning of Christ to his Disciples, after they had heard the parable of the seed, how it fell in four grounds, and but one of the four brought forth fruit. Here Christ exhorteth his Disciples to bee that ground; and we exhort you. As God sent his Prophets and Teachers to *Jerusalem*, that was the cheif City of the Jews, where the Temple was built, and where the Priests, and the Levites, and the Doctors dwelt, like an University, that from it all the Towns and Villages about, might receive instruction, and light, like a Beacon which standeth upon a hill, and is seen over all the Country: so God hath done to this *Jerusalem* of yours. The City of *Jerusalem* had never so many Prophets crying at once in her streets, as this City wherein wee dwell, though the Oxe which treadeth out the Corn, hath often been commanded to bee muzled, even of those which tread not at all. Yet as the Lambs breed in the winter, and Quails came with the wind: so Preachers spring in the time of discouragement, more than when nothing hindereth them: and whether it bee for ambition (as the kindred of Christ said, *They which will be famous go to great places*) or whether God would make this City a spring and fountain to water the Land, as he did *Jerusalem*; here is the Colledge of the prophets, here is the voice of a Crier, here dwels the Seer, though he be hated, and scorned, and contemned for his pains. When I consider how many labourers God hath sent to this Vineyard, and yet how little fruit it yeildeth to the Sower, I cannot impute it to the want of teaching, but to the want of *hearing*, neither so much to the want of *hearing*, as to a kinde of negligent *hearing*; like the highway which received the seed, but did not cover it. Therefore when this sentence came to my mind, mee thought I should go no further, untill I had taught you how to *hear*, I stood in a doubt a while, whether I should take such a short text: but when I looked into longer than it, mee thought this seemed

A note for London.

seemed longer than they, and as I judge, a text which should be preached before all texts; which because it was not taught and learned at the first, a thousand Sermons have been lost and forgotten, as though they had never been preached at all: therefore let me say as my text saith, before I expound it, *Take heed how you heer*, while I teach you how to *hear*.

There is no sentence in Scripture which the devil had rather you should not regard than this lesson of hearing: for if you *take heed how you hear*, you shall not only profit by this Sermon, but every Sermon after this shall leave such instruction, and peace, and comfort with you, as you never thought the *Word* contained for you: therefore no marvel if the Temptor do trouble you when you should hear, as the fouls combred *Abraham* when he should offer sacrifice. For bee yee well assured, that this is an unfallible sign that some excellent and notable good is toward you, when the Devil is so busy to hinder your *hearing* of the *Word*, which of all other things he doth most envy unto you: therefore as he pointed *Adam* to another tree Gen. 3 left he should go to the tree of life: so, knowing the *Word* to be like unto the tree of life, hee appointeth you to other business, to other exercises, to other works, and to other studies, left you should hear it, and be converted to God, whereby the tribute and revenew of his kingdome should bee impaired: therefore mark how many forces hee hath bent against one little Scripture: to frustrate this councell of Christ, *Take heed how you hear*. First, he labours all that hee can to stay us from The Devils sleights against hearing. *hearing*: to effect this, he keeps us at taverns, at plays, in our shops, and appoints us some other business at the same time, that when the bell calls to the Sermon, we say like the churlish Mat. 22 guests; we cannot come. If he cannot stay us away with any businesse or exercise, then hee casts fansies into our mindes, and drowsines into our heads, and sounds into our ears, and set temptations before our eyes; that though we hear, yet we should not mark, like the birds which fly about the Church. If hee cannot stay our ears, nor slack our attention as hee would, then hee tickleth us to mislike something which was said, and by that makes us reject all the rest. If wee cannot mislike any thing which is said, then he infecteth us with some prejudice

of the Preacher, hee doth not as hee teacheth, and therefore we disregard what he saith: If there be no fault in the man, nor in the doctrin, then lest it would convert us and reclaim us, hee useth all means to keep us from the consideration of it, until wee have forgot it. To compass this, so soon as wee have heard, hee takes us to dinner, or to company, or to pastime, to remove our minds, that we should think no more of it. If it stay Note.
in our thoughts, and like us well, then he hath this trick, instead of applying the doctrin, which wee should follow, hee turns us to praise and extol the preacher: he made an excellent Sermon, the hath a notable gift, I never heard any like him. Hee which can say so, hath heard enough: this is the repetition which you make of our Sermons when you come home, and so to your talketh again till the next Sermon come: a breath goeth from us, and a sound commeth to you, and so the matter is ended. If all these commers hear in vain, and the tempter be so busy to hinder this work more than any other, Christs warning may serve for you, as well as his Disciples, *Take heed how* Mark. 4. 24.
*you hear*. There is a hearing, and a preparative before hearing, Eccl. 2. 7
there is a praying, and a preparative before praying; there is a coming, and a preparative before receiving. As I called examination the fore-runner, which prepareth the way to the Receiver; so I may call attention the fore-runner, which prepareth the way to the Preacher: like the plough, which cutteth up the ground, that it may receive the seed. As there is a foundation, upon which the stones, and lime, and timber are laid, which holdeth the building together; so, where this foundation of hearing is laid, there the instructions, and lessons, and comforts do stay and are remembred: but hee which leaneth his ears on his pillow, goeth home again like the child which he leadeth in his hand, and scarce remembereth the Preachers text. A divine tongue, and a holy ear make sweet Musick; but a deaf ear makes a dumb tongue. There is nothing so easy as to *hear*, and yet there is nothing so heard as to hear well. You come not hither to learn how to *hear*, but you come hither to *hear* as you were wont: for there is none but thinks before hee comes to *hear*, that he knows how to hear already. But when I have shewed you Christs meaning in this caveat, you shall judge 1 Cor. 11. 28
whether

whether you have heard, or not heard, before you learn
to hear. In the seventeenth chapter, and the 5. verse of S
*shews* Gospel, the Father teacheth you how to *hear*:
Some teacheth you how to *hear*: shewing (as *James* sa
*hearers only* are not blessed, for many shall say unto Ch
*we not heard thee in our Synagogues?* whom he will
with, *I know you not*: and therefore it is not enough to
you must care how *you hear*: it is not enough to *pray*,
must care *how you pray*: it is not enough to *receive*,
must care *how you receive*: it is not enough to *suffer*,
must care *how you suffer*: it is not enough to *give*, but
care *how you give*: it is not enough to *believe*, but you
*how you believe*: for God hath appointed *the way*, as
*end*: Because *Cain* regarded not the *manner*, God re
Gen. 5 *his sacrifice*. It is better *to do well*, than *to do good*:
cannot offend in doing well, but he may offend in doing
do not well. Therefore Christ (whom the father bad
teacheth us not only to *hear*, but how to *hear*, in the
Matth. 17. 5 chapter of Saint *Mark*, and the 14 verse, teacheth
to *read*, but *how to read*; in the four and twentieth
*Matthew*, and the fifteenth verse, teacheth not only
but *how to suffer*: in the fifth of *Matthew*, and the ten
teacheth us not only to *receive*, but *how to receive*: I
verse 19. teacheth us not only to pray, but *how to pray*
vers. 1. signifying, that there is more sin in *hearing*, and
and *praying*, and *suffering*, and *receiving amisse*, th
*hearing*, *reading*, *praying*, *suffering*, or *receiving* at all. T
*Paul* takes the Christian before his race, and gives him
watch-word: *So run that thou maiest obtain*: 1 Cor. 9.
is, so seek, that thou maiest finde; so ask, that thou maist
so knock, that it may be opened: so give, that thou ma
good; so suffer, that thou maist have comfort; so hear, th
maist profit. How many have fasted, and watched, and
more than wee, and yet lost all their devotion; becau
thought not of this rule, *to do good, in a good sort*? The F
so they pray, care not how they pray; for they think it
to pray: and therefore when they have gone over their
their prayer is done, although they never thought wha

but *Jeremy* saith, *Cursed be he that doth the busines of the Lord negligently*, whether he *hear negligently*, or *pray negligently*, or *receive negligently*, or *preach negligently*. The Note. Pastors and Pastrises did fast, and watch, and pray, and hear, and give, and do all that we can do, and yet Christ rewardeth their works with a woe: *Woe be unto you Scribes and Pharisees*. The Disciple which betrayed Christ, heard so much as the Disciples that loved Christ; yet he had no feeling nor comfort nor profit with all his company with Christ, because he did not as the rest did. The Jews did hear more then all the world, yet because they took no heed to that which they heard, therefore they crucified him which came to save them, and became the cursedst people upon the earth, which were the first creation before: therefore the A. b. c. of a Christian is to learn the art of *hearing*. We care how we sow, lest our seed should be lost: so let us care how we *hear*, lest Gods seed be lost. There is no seed which groweth so fast, as Gods seed, if it be sown well: therefore that I may shew you that method of preaching, which Christ commendeth here to his Disciples, it is necessary to observe five things. First, *The necessity of hearing*: Secondly, *The fruit which cometh by hearing*: Thirdly, *The kinds of hearers*: Fourthly, *The danger of hearing*: Fifthly, *That manner of hearing which will make you remember that which is said, and teach you more in a year, then you have learned all your life.* Five parts of this treatise.

Touching *The necessity of hearing*. When Christ saith: *Take heed how you hear*: hee implieth that all his Disciples should not say, they which were excommunicate from the Prayers, and from the Councels, and from the Sacraments for their sins, were not excommunicate from *hearing*, because they should repent.

Also that large commandement of our Saviour Christ standeth: *That which I say unto you, I say unto all*: therefore it is a Luk. 9. 8 proclamation, *Whosoever hath an ear to hear, let him hear*: the place implieth that *all should hear*, though it importeth that *all cannot hear*. When the voyce spake from heaven, it said not but *This is my beloved Sonne, hear him*, as Man 17. 5 all the duties of man were comprised in hearing. When Christ

Christ spake but *of one thing which is necessary*, he spake of hearing, *Luk.* 10. 30. As though it were so necessary to *hear*, that all necessities should give place unto it. When men would not *hear*, God spake to the ground; *O Earth earth, earth hear the word of the Lord*, Jer. 22. 29. shewing that God so contemneth them which will not hear, that he regards the earth, and the stones and the stones being senseless creatures, above them.

Luke 15.
Act. 9. 3
2 Sam. 4. 4
Note.

When God struck *Zacharias*, hee made him dumb, but not deaf: when God struck *Saul*, he made him blind, but not deaf: when God struck *Mephibosheth*, he made him lame, but not deaf. Thus God would have them hear, which cannot see nor speak, nor go. But there is a devil which is called the deaf Devil, *Mar.* 9. 25. shewing, that the devil would have us deaf, because he that heareth instruction is in the way to life, but *he which hears not instruction, goeth out of the way*, Prov. 10. 17. To shew the *necessity of hearing*, the *Word* which we should *hear*, is called *meat*, in the fifth chapter and the eleventh verse of the Epistle to the *Hebrews*: and the want of the Word is called a *famine*, in the eight chapter of *Amos* prophesy, at the eleventh verse; as though it were as necessary for us to *hear* as it is to eat.

Although our hearts are contrary to the *word*, more than to any thing beside, yet no man can think that this is the *Word* of God, but hee thinks it necessary to be heard. Besides, if Christ bee the *Word* (as S. *John* calleth him in the first chapter and 14 verse) and the *Word* is received by no other means, but by *hearing* onely, can any man receive Christ without *hearing*? Let not any bee thus fond so vainly to dream, for that were to receive the *Word* without the *Word*.

Therefore as *John* wept until the book was opened, and so soon as it was opened, all the Elders sung: so we should count it the greatest cause of weeping, when the word is taken from us that wee cannot hear it, and the greatest cause of rejoycing, when it is open to us, that we may hear without let. Thus much of the necessity of *hearing*.

Secondly, touching *the fruit that commeth by hearing*: Of all our senses, *hearing* is the sense of learning: and therefore *Solomon* begins his Wisdome, with *Hearken, my Son*, Prov. 1. 8.

opening

entring it is here the door where wisdome must enter. Therefore except in *Praying* temptations never trouble a man so much as in *hearing*, which sheweth that these two are the destroiers of the devill: therefore as the tempter himself could not abide to hear the *Word* when Christ spake, so he cannot abide that wee should hear the *Word*. It must needs be good for us, which our enemies would keep from us.

Mat. 4

Many hearing the *Word*, have met with knowledge, have met with comfort, have met with salvation; but without the *Word* never any was converted to God. Therefore whensoever the *Word* is preached, every one may say to himself, as the Disciples said to the blind man, *Be of good comfort, he calleth thee*: bee of good comfort, the Lord calleth thee. When Christ heard a woman say, *Blessed are the breasts which gave thee suck*, Christ replied, *Blessed are they which hear the Word of God*: shewing that his Disciples were more blessed for *hearing him*, than his mother for *bearing him*. As *Isaac* gave *Jacob* a double blessing, so Christ blessed them again for in *Mat.* 16. 17. he saith, *Blessed are the eares which hear the things which you hear*: shewing that the Jews were more blessed than all the world, because they had this one blessing, to *hear* the truth. If they be blessed which *hear*, then you come hither for a blessing, and he which is blessed receiveth nothing. Every priviledge doth import some special good to him which hath it: but it is the priviledge of man to *hear the Word*, & therefore *the Word became man*, because it belongeth only to man. God hath given life, and light, and food, to fowls, & fishes, and beasts, but his *Word* is the prerogative of man. As to speak, is the property of man; so to hear is the property of man. To shew *the fruit which commeth by hearing*, Christ calleth the *Word* which we should hear, *Verbum Regni*, *The Word of the Kingdome*, as though it brought a Kingdome with it: to shew *the fruit which commeth by hearing*, the Disciples call the *Word* which wee should hear, *Verbum vitæ*, *The Word of life*, as though it brought life with it: to shew *the fruit that commeth by hearing*, Christ compareth the good *hearers* to the fruitful ground: to shew *the fruit that commeth by hearing*, *Paul* saith, *Faith commeth by hearing*, in the tenth chapter to the *Romans*, there is one fruit: *Knowledge commeth by hearing*,

Mark 10. 49.

Luke 11. 28

Mat. 16. 17

John 1. 14

The fruits of hearing.

Mat. 13. 14

John 6. 18

Vers. 15

*Mat.* 15. 10. There is another fruit: *Comfort commeth by hearing*, Psal. 119. there is another fruit: the sense of sinne commeth by *hearing*, there is another fruit. As Christ with five loaves and two fishes, fed five thousand men, so *Peter* with one Sermon converted three thousand soules. *Agrippa* hearing *Paul* but once, *almost became a Christian*; the Eunuch hearing Philip but once, *strait received the faith*: *Zacheus* hearing Christ but once, *gave half his goods to the poor*: so I doubt not but some go from our Sermons almost Christians, like *Agrippa*: some whole Christians, like the Eunuch, expressing their faith like *Zacheus*. Now a little, and then a little, the soul groweth to the body. If you hear well, our voice is like the sound of the *Rams-horns*, that made the walls of *Jericho* to reel; nay it will make the walls of hell to reel: for the same *Word* made the Prince of hell give back: *Mat.* 4. 7. Although at all other times wee are as plain and simple as *Jacob*, yet at this time we have a promise, and it is given to us (for your sake) to speak sometime that which wee conceive not our selves, because the hour is come wherein God hath appointed to call some of you, as he hath done some of you before. Therefore as the princely spirit came upon *Saul* when he should reign, to teach him how he should rule; so the Prophetical spirit commeth upon Preachers when they should teach, to teach them how they should speak. Therefore as Christ was contented to bee baptized of *John*, so be you content to be instructed of us, that if we be more simple than you, the glory of God may appear more in converting you by us.

Acts 2.
Acts 2. 41
Act. 26. 27
Act. 8. 38
Josh. 6

2 Sam. 22.

Mat. 3. 15.

Thirdly, touching *the kind of hearers*: If all which come to *hear*, did *hear* as they should, Christ used not ware in, *Take heed how you hear*. But as wee pray, so we *hear*, the one is lip-labour, and the other is ear-labour. As children play the servants in the school, so men play the servants in the Church: how many come to hear mee, and yet (peradventure) some do not hear, while I speak of *hearing*? One hath no pitcher, another hath left his pitcher behind him, another hath brought a broken pitcher which will hold no water: therefore Christ calleth us *Fishers*; for as a Fisher taketh but a few in respect of those which go by, so wee reform but a few in respect

of them which go as they come. First, of *Pauls hearers*, and then of *Christs hearers*, and after of our *hearers*. When the Athenians heard *Paul* preach of the resurrection, it is said, that *some mocked*; there is one sort, *the chair of scorners*: some said, *We will hear thee of this again*; there is another sort, which are not Phil. 1. Act. 17. 32.
yet resolved, but desire to bee better instructed: some did assent unto him, and received his doctrin; as *Dionisius Areopagita*, and *Damaris*, a woman; there is the best sort: we never preach but we have all these *hearers*; some mock, some waver, and some believe.

Now of *Christs hearers*: we finde in the Gospel that Christ had *four sorts of hearers*: while I count them to you, think of what sort you are, for I doubt not but that there be here of all sorts. Some heard him to *wonder at him*, like *Herod*, which was moved with the fame that went of him. Some came to hear, *because they would know all things, that they might be able to talk of them*. It seems that *Judas* was such a scholler, for he had learned to preach, but not to follow: some came to *cavil and to trap him in his speeches*; of these *hearers* were the Scribes and Pharisees, which would make him an enemy to *Cæsar*: some were like to the good ground, which came *to know what they ought do, and how they should believe*; like the humble Scribe, which inquired the way to heaven.

Now to our *hearers*. As there were wise *Virgins*, and foolish *Virgins*: so there are wise *hearers*, and foolish *hearers*. Some are so nice, that they had rather pine than take their food of any which is licensed by a Bishop: as if *Elias* should refuse his food because a Raven brought it to him, and not an Angel: some come unto the service to save forfeiture, and then they stay the Sermon for shame: some come because they would not be counted Atheists: some come because they would avoid the name of Papists: some come to please their friends. One hath a good man to his friend, and lest he should offend him, hee frequents the Preachers, that his friend may think well of him: some come with their masters and mistresses for attendance: some come with a fame: they have heard great speech of the man, and therefore they will spend one hour to hear him once, but to see whether it be so as they say: some come because they be idle, to pass

Note.

the time they go to a Sermon, lest they should bee weary of doing nothing: some come with their fellows; one saith, let us go to the Sermon, content saith he, and he goeth for company: some hear the sound of a voyce as they pass by the Church, and step in before they be aware: another hath some occasion of business, and he appoints his friends to meet him at such a Sermon, as they do at *Pauls*: all these are accidental *hearers*, like children which sit in the market, and neither buy nor sell. But as many Foxes have been taken when they came to take, so they which come to spy, or wonder, or gaze, or scoffe, have changed their minds before they went home, like one which finds when he doth not seek.

As yee come with divers motions, so ye hear in divers manners: one is like an *Athenian*, and hee hearkneth after newes: if the Preacher say any thing of our Armys beyond the Sea, or Councel at home, or matters of Court, that is his lure: another is like the Pharisee, and hee watcheth if any thing be said that may bee wrested to be spoken against persons in high place, that he may play the Devil in accusing of his brethren; let him write that in his tables too: another smacks of eloquence, and hee gapes for a phrase, that when hee commeth to his Ordinary, hee may have one figure more to grace and worship his tale: another is male-content, and hee never pricketh up his ears, till the Preacher come to gird against some whom hee spiteth, and when the Sermon is done, hee remembreth nothing which was said to him, but that which was spoken against other: another commeth to gaze about the Church, hee hath an evil eye, which is still looking upon that from which *Job* did avert his eye: another commeth to muze, so soon as hee is set, hee falleth into a brown study, sometimes his mind runnes on his market, sometime on his journey, sometimes of his sute, sometimes of his dinner, sometimes of his sport after dinner, and the Sermon is done before the man thinks where hee is: another commeth to hear, but so soon as the Preacher hath said his prayer, hee falls fast asleep, as though hee had been brought in for a corps, and the Preacher should preach at his funeral.

This is the generation of *hearers*: Is not the saying of Christ fulfilled

fulfilled now, *Hearing you hear not?* because we hear and heat not; like a covetous churl which goeth by a beggar, when hee cryeth in Christs name for releif, and heareth him cry, but will not hear him, because hee craveth that which he will not part with. May we not say again with Christ, *What went ye out to see*, rather than, *what went we out to hear?* seeing yee remember that which yee see, and forget all that which yee hear. So you depart from our Sermons like a slide-thrifts purse, which will hold no money, and as you go home one saith, he doth not edify: another saith, I cannot profit by him: another saith, he keeps not to his text: another saith, he speaks not to the heart: as if the ground should complain of the seed, which will not receive the seed. Is not this the cause why your Preachers about the City care not how they Preach, because their flocks have no care to hear? Is not this the cause why God doth not hear us, because wee will not hear him? is not this the cause why yee are such Doctors in the World, and such infants in the Church? Yee learned your trade in seven years, but you have not learned Religion in all your years. Can you give any reason for it but this? you marked when your Master taught you your trade, because you should live by it: but you marked not the Preacher when he taught you religion, because you do not live by it. Note.

Come now to the danger by hearing amisse, Christ saith, *Take heed how you hear*: In the fourth Chapter of *Deuteronomy*, it is said, *Take heed how you forget that which ye hear.* This *Take heed*, always goeth before some danger: therefore as *Paul* saith, that men receive the Sacrament to their salvation, or to their damnation, 1 *Cor.* 11. so Christ saith that men hear the word to their salvation, or to their damnation, *The word which I have spoken shal judge you in the latter day*, John. 12. It is called the *savour of life* because it saveth: & it is called *the savour of death*, because it condemneth. An evil eye ingendreth lust, and an evil tongue ingendreth strife: but an evil ear maketh an Heretick and a Schismatick, and an Idolater. This careless hearing made God take away his word from the Jews: Therefore yee may hear the word so, as it may be taken from you, as the talent was from him that hid it: for God will not leave his 1 Cor. 2. 16

Mat. 25

pearls with swine: but as he saith, *What hast thou to do to take my words in thy mouth seeing thou hatest to be reformed?* (so I will say) What hast thou to do to take my word in thy ear, seeing thou hatest to be reformed? If any of you go away no better than you came, you are not like hearers, but like cyphers, which supply a place, but signify nothing, so you take a room, but learn nothing: and they which are Cyphers in the house of God, shall be cyphers in the kingdome of God. Therefore if thou have an evil eye, and an evil tongue, and an evil hand, and an evil foot, yet have not an evil ear too; for then all is evil, because the ear must teach all: if the ear hearken to evil, then the heart must learn evil. Therefore an evil ear is compared to a bad Porter, which lets in every one in a gay coat, though hee bee never so bad; and keeps out him that goes bare, though hee bee never so good: so an evil ear lets all that is evil enter into the heart: but all that is good it shuts the door against, lest it should set the spirit and the flesh at variance. Oh if the adder had not stopped his ear, how long since had hee been charmed? But the shortest time in Gods service, is the longest time in all the day. The beasts came to the Ark to save themselves; and men will not come to the Church to save themselves.

Note.

Luke 10.

Note.

*It is too far*, saith *Jeroboam*, but it were not too far if *Jeroboam* were not unwilling: One thing is necessary, and all unnecessaries are preferred before it. The greatest treasure in the world is most despised, the *Starre* which should lead us to Christ, the *Ladder* which should mount us to heaven, the *Water* that should cleanse our Leprosy, the *Manna* that should refresh our hunger, and the book that we should meditate on day and night, lyeth in our windows, no man readeth it, no man regardeth it; the love of God; and the love of knowledge; and the love of salvation is so cold, that we will not read over one book for it, for all we spend so many idle times while we live. If *Samuel* had thought that God had spoken to him, hee would not have slept, but because hee thought it was not God, but *Eli*, therefore hee slept: so, because you remember not that it is God which speaks, therefore you mark not. But if you remember Christs saying, *He which heareth you, heareth me, & he which despiseth you, despiseth me*, you would hear the voice

Psal. 1. 2

of

of the Preacher; as you would hear the voyce of God. Surely (beloved) we know no other way to save you nor your selves: if we did, how wretched were wee to keep it from you, which have no other calling, but to shew you the way of salvation? If this be the way and no other, if this bee shewed you and no other, and yet you will not take it, but chuse another; then are you not condemned by any other but you condemn your selves. He which will not hear, is worse than *Herod* for as bad as hee was, yet it is said of him, that he heard *John*. Nay, even those whom our Saviour Christ in the Parable before this Text, compareth to the barren, the stony, and the thorny ground, were all ears; and therefore he which will not hear, is worse than any ground. It is said of *Saul*, that though he were haunted with an evil spirit; yet when he heard *David* play upon the Harp, the evil spirit departed from him: so they which hear, have some ease of their sinnes, some peace of Conscience, some intermission of their fear, as *Saul* had when he heard the Harp; but they which will not hear, have no intermission of their fear, nor of their grief, nor of their sinnes, because the evil spirit never departeth from them. Therefore as all the beasts tremble when the Lyon roareth, so let all men hearken when GOD useth

*The end of the first Sermon.*

## THE SECOND SERMON.

IN the end hereof is proved that none should Preach without due meditation: which is a common presumption in these days, and makes the Word and Ministery despised.

Now it remaineth that I should teach you so to hear, that you may remember that which is said, and learn more by one Sermon, than you reap by ten. Christ calleth none unto him, but them which hunger and thirst: as if none were fit to heare the Word, but they which hunger after it, and bring a

stomach with them. It is written of the Hart, that when hee lifteth up his ears; hee is quick of hearing, and heareth every noise: but when hee layeth down his ears, he is deaf and heareth nothing: So it is, when you mark, and when you mark not. They which are quick of hearing, are sure of remembrance, but they which are dull of hearing, are short in keeping: therefore before I teach you how to hear, give me leave to say again my text saith, *Take heed how you hear*: that both our labours be not lost.

Note. As there be two spirits, so there be two doctrins, two wisdomes, and two Counsels; In 1 *Tim.* 4. 1. there is a doctrin of Devils: if you hear that doctrin, you hearken to the Devil, as *Saul* did to a Witch. In the fifteenth of *Matthew*, there is a Mark. 10. doctrin of men, which Christ called *Leaven*: if you hearken to that, you shall erre like men, because the blind lead the blind. In *Genesis* 3. there is a counsel of the Serpent: if you hearken to that, you shall perish like *Eve*. In the second of *Samuel* 16. there is a wisdome of *Achitophel*: if you hearken to that, you Prov. 16. 27 shall speed like *Absolom*. Of all these *Solomon* saith, *Hearken no more to the words which make thee erre*. But there is another doctrin, *Act.* 13. 1, 2. which is called; *The doctrin of the Lord*, of this it is said, Luk. 8. *whosoever hath an ear to hear, let him hear*.

Now to shew you how you should hear; when *Peter* and *John* would make the Cripple attentive, they said unto him Act. 3 *Look upon us*; so, many to sharpen their attention, desire to stand before the Preacher, that they may look him in the face. By this little help *Peter* sheweth, that wee had need to use many helps to make us hear well. In the thirteenth Chapter, and fifteenth verse of the Prophecy of *Jeremy*, when the Lord speaketh, it is said; *Hear and give ear*: as though we should *hear*, and *more than hear*. This *more than hear*, is to mark and understand, and remember, and beleeve, and follow that which we hear: like the Jews which said, *All which thou speakest from the Lord, we will do it*, Exod. 24. So, all that which we speak unto you from the Lord, you should do it. Therefore all the Commandements but the last, are Commandements of doing. And *Solomon* in the twelfth Chapter of *Ecclesiastes*, and

Sermon. this

thirteenth verse, concludes his Doctrin with this, which hee called the summe of all: *Feare the Lord, and keep his Commandements.*

In the 3. Chapter of *Exodus*, and the 5. verse, God teacheth us how to hear, when he speaks to *Moses*, and bids him *put off his shooes*; so we should put off our lusts, and our thoughts, and our cares, and our fancies, and all our business, when God speaks: for hee which thinks or doth any thing else, when hee should do that which is better, though it be good which he doth yet he doth sin in doing it. In the tenth of the *Revelation*, an Angel teacheth us how to hear, when he willed *John* to eat the book: shewing that we should hunger after the word, and digest it into every part, as we digest meat. Paterns of hearing well.

In *Matthew* 15. Christ teacheth us, how to hear, when hee saith, *Hear and understand*. And again, in *Mark* 4. when hee saith, *Take heed what you hear*. And *Esay* teacheth you how to hear, when he saith, *Hear for afterwards*: shewing that more do hear for the present, than for afterward, because they forget it again, and after a while are never the better. In 1 *Cor.* 6. 1. *Paul* teacheth us how to hear, when he saith, *Receive not the Grace of God in vain*: shewing that many hear comfort, and are not comforted; many hear instruction, and are not instructed. *Esay* 42. 23

*Iames* teacheth us how to hear, Chap. 1. 22. when he saith, *Bee not hearers only, but doers*, shewing that you should do as you hear, as you would have us to do as we teach. In the 10. of *Luke*, *Mary*, teacheth us how to hear, when she leaves all to sit at Christs feet and mark his Doctrin, shewing that wee should not say like the churlish guests, we have other business: but that this is our businesse, as Christ answered his parents, *I must go about my fathers businesse*. Mar. 22

In *Luke* 2. the Virgin teacheth us how to hear; when she heard the sayings of *Anna*, and *Simeon*, and Christ; it is said; that *she pondered them and laid them up in her heart*: shewing that our ears should be but messengers to the heart: for our treasure should be where the heart is, as the heart is where the treasure is. In the 17. of the *Acts*, the men of Berœa teach us how to hear, when they went home and searched the Scriptures, so soon as they had heard *Paul* Preach, to see whether

*Moses*

*Moses* and the Prophets did teach the same, shewing, that the Word is our Touchstone to try the doctrines.

In *Luke* 8. all the Disciples teach us how to *hear*, when they noted Christs Parable, and repeated it again unto him to know the meaning: shewing that wee should not only hear, and the Preacher only preach; but if you doubt of any thing, you should inquire, and they should instruct you again.

In *Luke* 3. the Souldiers, and the Harlots, and the Publicans teach us how to hear, when they come to inquire, and ask, *Master, what shall we do?* shewing that wee should come to hear something which may incourage us to this Work, or arme us against that Worke, that we go from hearing to doing, as *John* taught them; all these are glasses in the Scripture for the Hearer to dresse himself by, before he come to the Sermon.

Besides these, other things do teach us too. As *Salomon* saith, *Go to the Pismire, and learn to labour*: so Christ in the beginning of this Chapter, sends us to the Husbandman to learn to hear. As hee prepareth the ground before hee soweth the Seed, lest his Seed should be lost: so wee should prepare our hearts before we hear, lest Gods seed bee lost. In the 10. of *John*, he sends us to the sheep, as they know the voyce of their Shepheard, and will not hear a stranger; so we should know the voyce of Christ from the voyce of Popes, or Doctors, or Councels, or Traditions, lest we go like *Samuel*, from God to *Eli*. When you have been in the Sheep-folds, go to the Woods, and learn of the Birds; for they will listen to him which teacheth them to sing, that they may learn to sing the same note after him: so we should learn to sing the tune of the Spirit, for they which hear the Word aright, learn to speak even as the Word speaketh.

Beside these School-masters, we have other teachers too: all the titles which are given to the Word, do teach us how we should hear the Word. The Apostles call their writings *Epistles*, *The Epistle to the Romans*, *The Epistle to the Corinthians*, &c. shewing that the Word is like an Epistle sent from God to man, wherein he writes his minde familiarly unto us, and therefore we should read it, heare it, marke it, and learne it, as wee would

sweet letter which comes from some of our familiar and dear friends.

In Mat. 14. the Gospel of Christ is called his Testament or Will, shewing that our Legacies are written in it, and that wee should hear it, and marke it, and ply it, till wee bee as cunning in Gods will, as we are in our fathers will. In the first Epistle of S. Paul to Timothy, the sixth chapter, the Word is called a charge; and in the second to Timothy, the fourth chapter, God is called a Judge, shewing that wee should hear the word of God, as we hearken to a judge, when he gives a charge, or pronounceth a sentence: for every sentence in this book is a charge to the King, or the Counsellor, or the Lawyer, or the Preacher, or me, or other; let every one bear his charge.

In the sixth Chapter of the Epistle to the Hebrews, vers. 14. the Word is called meat, shewing that we should desire and hunger to hear it. And as the stomack sends the strength of the meat into every member of the body: so wee should send to the eye, that which is spoken to the eye: and to the ear, that which is spoken to the ear: and to the tongue, that which is spoken to the tongue: and to the hand that which is spoken to the hand. If thou hear comfort, apply that to feare; If thou hear a promise, apply that to thy distrust; If thou hear a threatning, apply that to thy presumption, and fill up the gap still where the Devil entreth.

In the Parable before my Text, the Word is compared to seed, the Preachers to sowers, and the hearers to the ground, shewing that ye come hither to be watered and dressed, and manured: therefore if Gods seed bee sowen, and the Devils fruit come up, you are like the Jews which brought Christ vinegar, when hee desired for wine.

A good Simile.

As the little birds pick up their heads when their damme comes with meat, and prepare their beaks to take it, striving who shall catch most (now this looks to bee served, and now that looks for a bit, so every mouth is open till it bee filled:) so you are here like birds, and we the damme, and the Word the food; therefore you must prepare a mouth to take it. They which are hungry will strive for the bread which is cast among them, and think this is spoken to mee; this is spoken

to

to me, I have need of this, and I have need of this: comfort thou to my fear; *promise*, go thou to my distrust; *threaten*, go thou to my security, and the Word shall be like a precious ointment which hath odour for every one.

Note. These are good remembrances for all Hearers, to think that the Word is an Epistle from God unto them; that it is the Testament wherein their Legacies are written; that it is a charge from the Great Judge of Life and death; that it is the meat whereby they live; that it is the seed, which if it grow they are fruitful, if it grow not they have no fruit: but these are general matters, my purpose is to teach you a compendious way of hearing, which you have yet not heard before; that as the *Word* is called a *brief Word*, so you may learn it briefly: for it is not gainful unto us, as it is to Lawyers, Physicians, and Chirurgions, to keep you long in hand, but to heal you, and dispatch you quickly, as Christ healed the Lepers.

This age hath devised divers methods to learn many things in shorter time then they were learned of old: A man may spend seven years in learning to write, and he may meet with a Master which will teach him as much in a moneth. A Prentice may spend nine years in learning a Trade, and some Master (if he were disposed) would teach him as much in a twelve moneth. A man may fetch such a compass that hee may bee a whole moneth in going to *Barwick*, and another which knoweth the way will go it in lets than a week: so to every thing there is a shorter way, and a neerer way, and so there is to knowledge. You will not remember the hundreth part of that which you have heard, and to morrow you will not remember the tenth note which you have heard this day. It may bee that some will remember more: and why not thou as well as he? because one useth the help of his memory, which the other useth not. If you will learn his policy, you shall remember as well as he: for let him forget his help, and the best memory here shall not carry away the half which hee marketh now, until it bee night. When the Woman of *Samaria* heard Christ speak of a water, *of which he that drinketh shall thirst no more*; *Oh* (saith she) *give me of that water*: so, now you hear of such a way, you would fain know it: but will you use it? I wish that I were such a Master

compel you unto it: for truly until you use it, you Mat. 22
learn faster than you do. Now I think you have a
how it, I will shew it unto you: first, in mine opinion
of every Sermon are especially to be noted; that
dest not know before, and that which speaketh
since: for so thou shalt increase thy knowledge,
vices.

thou wouldest remember both these a year hence as
this is the best policy that ever thou shalt learn; Luke 2
presently in practice: that is, to send them abroad Act. 17
of thy soul and members of thy body, and re-
sembleably to them, and thou shalt never forget
thy practice remembreth them. But before this you
another help, that is, record every note in thy mind,
preacher goeth: and after, before thou dost eat, or drink, Gen. 3.
do any thing else, repeat all to thy self. I do know Mor.
the University, which did never hear good sermon, but
they were gone they rehearsed it thus, and learned
by this (as they said) than by their reading and study: for
that which they had heard when it was fresh, they
remember all, and hereby got a better facility in preaching
could learn in books. The like profit I remember I
when I was a scholler by the like practice.

Philosophers and Orators that have written such vo-
have left in their writings, that this was the keeper of
learning, like the bag which beareth the treasures. There-
may say with Christ, that the wicked are wiser than Chri-
for the Orators and Philosophers used this help in hear-
earthly things, and we will not use it in hearing of heaven-
The only cause why you forget so fast as you hear, and
Sermons which you have heard, have scarce the sub-
of one in your heart, to comfort or council you when you
need, is because you went from Sermon to dinner, and ne- Note.
thought any more of the matter, as though it were enough
like fevers, which hold water no longer than they are in

What a shame is this to remember every clause in your Lease, Note this well.
every point in your fathers Will: nay, to remember
an

an old tale so long as you live, though it be long since you heard it, and the lessons which ye hear now, will be gone within an hour, that you may ask, what hath stollen my Sermon from me? Therefore that you may not hear us in vain, as you have heard others, my exhortation to you is, to record when you are gone, that which you have heard. If I could teach you a better way, I would: but Christs Disciples used this way when their thoughts ranne upon this speech, and made them come again to him to ask the meaning, the Virgin his mother used this way when shee pondered his sayings, and laid them up in her heart: the good hearers of *Berœa* used this way, when they carried *Pauls* sermon home with them, that they might examine it by the Scripture. This difference is noted betweene *Jacob* and his sonnes, when *Joseph* uttered his dream, his brethren gave no regard to it: but it is said that father *Jacob* noted it observing. Therefore this must needs be an excellent way. For if *Joseph* and *Mary*, and Christs Disciples should speak unto you as I do, and shew you a way to hear, they would shew you the same way that they used themselves. You cannot tell how much it will profit you untill you practise it, do you try it one moneth, & if you love knowledge, I am sure you will use it while you live: but if you will not use it for all that can be said, truely you shall be like the old women which S. *Pauls* speaks of, which were always *learning, and never the wiser*.

Luke 2

Luke 2 Act. 17

Gen. 37. 11 Note.

1 Tim. 3. 7

This is our first lesson unto you, *Take heed how you hear*: I may say now, take heed how you read too. For there are books abroad like *Ismaels* scoffes, like *Rabshakeh* his railings, like the songs which were made against *David*, which may write for the title of their books, *Fools in print*. If *Hiel* will not build *Jericho* again, these might bee fit work men for such a frame.

Esay 36

1 King. 16. 34

Of negligent preaching.

If you must *Take heed how you hear*, then we must take heed *how we preach*: for you hear that which we preach. Therefore *Paul* putteth none among the number of Preachers, but them which *cut the word aright* that is, in right words, in right sense, and in right method: and because none can do this without study and meditation, therefore he teacheth *Timothy* to give *attendance to doctrin*: that is, to make a study and labour

2 Tim. 4. 13

as for as Saint *Peter* saith, that in *Pauls Epistles* there be many things hard to understand: so in *Peters* Epistles, and *Johns* Epistle, and *Iames* Epistle, there bee many things too, which *David* before called, *The wonders of the Law*, and *Paul* calleth *The mystery of Salvation*; and Christ calleth, *A treasure hid in the ground*. Therefore *Solomon* confesseth, that hee studied for his doctrine, *Ecclesiastes* 12 vers. 10. Although he was the wisest and learnedst man that ever was, yet he thought, that without study he could not do so much good. *Daniel* was a Prophet, and yet he desired respite to interpret *Nebuchadnezzars* dream. Is the Scripture lighter than a dream, that we should interpret it without meditation? It seems then that *Solomon* and *Daniel* would not count them Sermons, which come forth like untimely births, from uncircumcised lips, and unwashen hands; as though they had the spirit at commandement. What is good, but they which sell the refuse thereof, are reproved: *Amos* 8. 6. So preaching is good, but this refuse of preaching is but like swearing: for one takes the name of God in vain, and the other takes the word of God in vain. As every sound is not musick, so every Sermon is not preaching, but worse than if hee should read an Homilie. For if *Iames* would have us consider what we ask before we come to pray, much more should we consider before we come to preach; for it is harder to speak Gods word, than to speak to God: yet there are Preachers risen lately up, which thrust every absurd Sermon under the name of the simple kind of teaching, like the Popish Priests, which made ignorance the mother of devotion: but indeed to preach simply, is not to preach unlearnedly, nor confusedly; but plainly, and perspicuously, that the simplest which doth hear, may understand what is taught, as if hee did hear his name.

2 Pet. 3. 16

Psal. 119

Ephes. 3

Dan. 6. 16

Note ye Preachers.

Note.

But if you will know why many Preachers preach so barely, boldly, and simply, it is your own simplicity which makes them think that if they go on and say something, all is one, and no fault will bee found: because you are not able to judge it or out: and so because they *give no attendance to doctrine*, as *Paul* teacheth them, it is almost come to pass, that in a whole sermon, the hearer cannot pick out one note more than hee could gather himself; and many loathe preaching, as the Jews

Bad Hearers make bad Preachers.

abhorred

Note ye Preachers.

abhorred the sacrifice for the slubbering Priests, which cared not what they offered: and the greater sort imagine that there is no more wisdome in the *Word* of God, than their teachers finde out of it. What a shame is this, that the Preachers shall make preaching bee despised? In the 48 of *Jeremiah*, there is a curse upon them which do the business of the Lord negligently: if this curse do not touch them which do the chiefest business of the Lord negligently, it cannot take hold of any other. Therefore let every Preacher first see how his notes do move himself, and then he shall have comfort to deliver them to other, like an experienced medicine, which himself hath proved.

Thus much of preaching: now to you which hear. Think that you are gathering Manna, and that it is God which speaks unto you, and that you shall give account for every lesson which you *hear*: and therefore record like *Mary* when you are gone, and the seed which wee sow, shall grow faster than the seed which you sow.

*FINIS.*

# THE HEAVENLY THRIFT.

Luk. 8. vers. 18.

*Whosoever hath, to him shall be given & whosoever hath not, from him shall be taken, even that which it seemeth that he hath.*

THe next words before are, *Take heed how you hear*: the reason follows: to make us take heed how we hear, he saith; *Whosoever hath, &c.* This sentence hath two hands (as it were) one giveth, and the other taketh: therefore one calleth it a comfortable saying, and a dreadful saying: for it blesseth some and curseth other; like *Moses* who saved the Israelites, and slew the Egyptians. *Whosoever hath, to him shall be given*: there goeth the blessing: *Whosoever hath not, from him shall be taken*: there runneth the curse. Thus looking back to the words before, viz. *Take heed how you hear*: the Doctor

Doctrine commeth unto us, That he which taketh heed how he heareth, sprouteth and flourisheth like a twigge which hath life in it; till it come to a tree: but he which taketh no heed how he heareth, fadeth and withereth like a stock which is dead, untill he hath not only lost the gifts which he had, but till the Spirit do leave him too, and hee seem as naked to men, as *Adam* did to God. The like sentence is in the 21. of Saint *Matthew*, where it is said, *The kingdome of heaven shall be taken from you, and shall bee given to a Nation which will bring forth the fruits thereof*: there is a taking from them which bring no fruits, and a giving to them which bring fruits. The like is in 22 of the *Revelation*, where it is said, *Let him that is just, be just still, and let him that is filthy, be filthy still*: whereby it is meant, that the just shall be more just, and the filthy shall be more filthy. The like is in the fifteenth of *John*, v. 2. where it is said; *Every branch which bringeth no fruit, hee taketh away: but every branch which bringeth forth fruit, hee purgeth, that it may bring forth more fruit.* The like is in the five and twentieth of *Matthew*, where this sentence is repeated again, after the parable of the Talents: as to one servant were committed five Talents, and to another two, and to another one, to increase and multiply; and he which used his Talent, doubled it; and hee which hid his Talent, lost it: even so to every man God hath given some gift of judgement, of tongues, or interpretation, or counsel to imploy and do good; and he which useth that gift which God hath given him to the profit of others, and Gods glory, shall receive more gifts of God, as the servant which used two Talents, received two more: but hee which useth it not, but abuseth it, as many do, that gift which he hath, shall be taken from him, as the odde Talent was from the servant which had but one: shewing, that one gift is too much for the wicked, and therefore it shall not stay with him. One would think it should be said, Whosoever hath not to him shall bee given, and whosoever hath, from him shall bee taken: for God biddeth us give to them which want. But this is contrary: for he taketh from them which want, and giveth to them which have. It is said, that our thoughts are not like Gods thoughts: and so our gifts are not like Gods gifts: for hee giveth spiritual things,

and wee give temporal things. Temporal things are to bee given to them which have not, but spiritual things to them which have. Therefore Christ calleth none to receive his word, and Spirit, and grace, but them which hunger and thirst, which is the first possession of heaven. When it is said, *It shall be given*, God sheweth himself rich and bountiful, because hee giveth to them which have: that is, hee giveth after he hath given: for *what hath any that he hath not received?* Therefore none can say as *Esau* said to *Isaac*, *Hast thou but one blessing my father?* For he blesseth, when he hath blessed, as a spring runneth when it hath runne: First, Mark the growth of Gods gifts in them which use them, how he watereth his seed like a Gardiner, till it spring in the earth: and after, hee watereth it again, till it spring above the earth: and after he watereth it again, till it bring forth fruit upon the earth: therefore God is called, *The Lord of the harvest*; because the seed, and the blade, and the ear, and the corn, and all do come from him. Mat. 9. 18
Many you shall see the want and the Eclipse of their gifts which use them not, how their learning, and knowledge, and judgment doth betray them, as strength went from *Sampson* when he had lost his hair: till at last they may say like *Zidkijah*, *When did the Spirit depart from me?* When did love depart from me? 1 King. 22
When did knowledge depart from me? When did my Zeal depart from me?

The first part of this sentence is like the gratulation to him which used his talent, in the 25. of *Mat.* *Good and faithful servant, I will make thee Lord over much.*

The second part is the Objurgation to him which hid his Talent, *Naughty and slothful servant, take his talent from him.* So God beginneth here to separate between the sheep and the goates. *Jacob* shall not be cursed, because *Esau* is cursed: neither shall *Esau* be blessed, because *Jacob* is blessed; but the Lord knoweth who are his, and who are not: and therefore he saith, *Whosoever hath*; and *whosoever hath not*: as though he knew them all, whosoever they be.

This Scripture was performed before it was written. For when *Adam* served God, God served him; hee consulted for a Mansion for him; he consulted for meat for him: hee consul-

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and for a companion for him: untill *Adam* rebelled against God, wee read of nothing that God did, but his works for *Adam* six dayes together; as though hee had been hired to labour for him. But when hee left his innocency, then God beganne to take again that which he had given him: he lost his wisdome, hee lost his quietnesse, hee lost his liberty, hee lost his glory, hee lost his dwelling, like the man which fell among theeves. Thus while *Adam* had righteousnesse, it might be said of him: *Whosoever hath, to him shall be given.* And when he had not righteousnesse, it might be said of him too: *from him which hath not shall be taken.* God is called a *Father*, because he is like a Father, which taketh a pleasure to see his son thrive, and grieveth to see him an unthrift. First, hee giveth us a stock, to prove our husbandry: and then if wee thrive with that, hee doth adde more unto it, now a little, and then a little, until at last the inheritance come too. As they which try a vessel, first put water into it, to see whether it will hold water, then they commit wine into it: so, first, God giveth us one grace, if we use that well, then he giveth another, and another, and another; according to that, *He which is found faithful in a little, shall be made Lord over much.* *My Father* (saith Christ) *is an Husbandman* John 15. shewing that as wee dresse the ground, that it may bring forth fruit: so God dresseth us, that we may bring forth fruit. All commeth not at once: but as the body groweth, so the Spirit groweth: first, good thoughts, and then good speeches, and then good works: as the blade followeth the seed, and the ear the blade, and the corn the ear. Look how in our first generation one thing comes after another: so it is in our second generation: As the child springeth in the mothers wombe, from a gelly unto milk, and from milk to bloud, and from bloud to flesh; and she knoweth not how it groweth, till it come forth: so the spirit groweth in us: and wee see not how it groweth, but that it is grown. Faith calleth to love, and love calleth to obedience; and obedience calleth to constancy, and one grace is the foundation of another. Therefore *Paul* saith, *whom he predestinated, them he called: whom he called, them he justified, and whom he justified, them hee glorified.* Thus as the rich easily grow richer: so the good easily grow

better: he which hath power to ask, hath power to receive: for it is said, *Ask and ye shall receive*; he which hath power to seek, hath power to finde: for it is said, *Seek and you shall finde*: hee which hath power to knock, hath power to enter; for it is said, *Knock, and it shall be opened unto you*. As Gods riches are infinite, so he is never weary of giving; when a man serves God, at last it commeth to this, that God delighteth (as it were) to do him good; as it is said, *Jer.* 32. and *Micah.* 7. *I will delight to do them good.*

Now when it commeth to this passe, that God hath a delight to do a man good; then *ask what thou wilt* (saith *Solomon* to his mother) *and I will not say thee nay*: so ask what thou wilt, and God will not say thee nay. Hee which hath the Sonne, may have the Father; he which hath the *Wedding garment*, may have the wedding feast; hee which hath the Spirit of *Elisha*, may have the spirit of *Eliah*, he which commeth unto Christ, may make Christ come unto him: as when the sonne came toward the father, the father met him in the way; shewing that God is as ready to give, as we to ask. When *David* did well, *Nathan* said unto him, *The Lord hath given thee this, and this, and this: and if that had not been enough, he would have given thee such and such things*: shewing us, that the cause why wee have not such and such things, is, for that wee are not thankfull for these and these things. When the Eunuch beleeved, he said, *What letteth me to be baptized?* So when thou beleevest, thou maist say, What letteth me to be loved? what letteth me to be blessed? what letteth me to be saved? and as *Phillip* said, *Nothing*: so Christ saith *Nothing*, but *be it unto thee as thou beleevest*. From that day, righteousnes standeth over their heads, as the Sun did over *Joshua*, and they renew their vertues, as the Eagle reneweth her youth. Therefore when *Isaac* had said; *Jacob have I blessed*: he addeth, *and he shall be blessed*: as if he should say, he beginneth to be blessed now, but he shall be more blessed: so they which are blessed of God, shall be more blessed, rising and rising like the Sun, until it come to the height.

1. King 2. 20

Act. 8.

When God had begun to bestow, he saith as he said to *Abraham*, *What shall I hide from him what shall I keep from him?* As though one of his gifts did bind him to give another: there-

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fore his mercies are called *everlasting mercies*, because when they begin, they have no end. So soon as he had moved *Solomon* to pray for Wisdome, he gave him Wisdome: So soon as he had moved *Abraham* to go from his Country, he began to guide him: So soon as he had moved *Gideon* to fight, hee began to strengthen him. Gods mercies are resembled to rain, first it raine small drops, and after fall great drops, and the small are signs of the great. First, you see *Elisha* with a single spirit, and after you see him with a double spirit; First, you see *Paul* sitting at *Gamaliels* feet, and afterward you see him preaching in *Moses* chair: First you see *Timothy* a student, and after you see him an Evangelist; First you see *Cornelius* praying, and after you see *Peter* instructing, First you see *David* repenting, and after you see *Nathan* comforting: First you see the Disciples worshipping, after you see the Holy Ghost descending; First you see the Wisemen seeking Christ, and after you see them together with Christ: First you see the Son coming toward the Father, and after you see the Father coming toward the Son: First you see the Eunuch reading, and after you see him understanding, and after you see him beleeving, and after you see him baptized. Most notable is the example of *Nathaniel*, so soon as he beleeved, Christ remembred this promise and said, *Beleevest thou for this, thou shalt see greater things than these?* So he gave more to him which had some. That which he said to *Nathaniel*, he saith to all which are like *Nathaniel*, beleevest thou this Sermon, thou shalt hear other Sermons than this? Repentest thou for this example, thou shalt see other examples than this? Lovest thou for one benefit, thou shalt receive moe benefits than one? Honourest thou God for his gifts upon others, thou shalt feel his gifts upon thy self? for, *Hee which keepeth Israel doth not sleep, but watch.* What doth he watch? He watcheth who seeketh for comfort, and who looketh for wisdome, and who prayeth for faith, and who intreateth for patience, that he may give abundantly to him which desires fervently.

Note.

If he see one pray like *Cornelius*, hee sendeth another to strengthen him like *Peter*: If he see one study like the Eunuch, he sendeth another to instruct him like *Philip*: If he see one

mourn like *David*, hee sendeth another to comfort him like *Nathan*: If he see one willing like *Esay*, he sendeth another to inable him like the Seraphin; If he see one that thinketh well, hee teacheth him to speak well: If hee see one that speaketh well, hee teacheth him to do well: If he see one do well, he teacheth him to continue well: If hee see one meek like *Moses*, he maketh him wise like *Solomon*: If he see one wise like *Salomon*, he maketh him righteous like *Abraham*: If hee see one righteous like *Abraham*, he maketh him patient like *Job*: If he see one patient like *Job*, he maketh him penitent like *Peter*: If hee see one love one vertue, he maketh him love another vertue: If hee see one hate one vice, he maketh him hate another vice: If hee see one like one Sermon, he maketh him like another Sermon; when he hath him in his School, and bee cometh not to this, to say like *Samuel*, *Speak Lord, for thy servant heareth*, 1 Sam. 3. then hee taketh him up to the mount like *Moses*, and openeth his heart unto him, teaching him a way to make use of all that he seeth, and of all that he heareth, and of all that hee readeth, and of all that he feeleth. Thus when God hath strained and fitted him, hee is apt to every good work, and takes all occasions to do them. If he but see one pray, his heart burneth to pray too: If he see one reading, he hath a minde to read too: If he see one meditating, he hath a zeal to meditate too: If he see one sorrowing, he hath a desire to sorrow too: Like the Disciples, who when they heard *Peter* say, We go a fishing, they said, we will go a fishing too. After this, every benefit maketh him thankful, every instruction maketh him fearful, and he is never well, but when he is walking with God like *Enoch*, or when Christ is speaking to him, or when hee is speaking to Christ; for when God meeteth with his children, like a Nurse, he emptieth himself of his milk, according to this Text which we now handle, *To him which hath shall be given.*

Thus when you use those gifts well which you have, the Lord will come unto you, and say that your heart may hear him, *Good servant and faithful, I will make thee Lord over much*: thy seed shall become a tree, thy spirit shall be doubled. First, Thou shalt have a love to hear, read and meditate; after thou shalt have a little knowledge to judge and speak of Gods Word,

of the spirit, and of doctrines; then thou shalt attend to faith, which will bring thee unto peace of conscience; then thou shalt meet with good books, and God will send thee Teachers to instruct thee, and encourage thee, like the Angels which came to Christ when hee hungred. Thus a Traveller passeth from Town unto Town, until hee come to his Inne; so a Christian passeth from vertue to vertue, until he come to Heaven, which is the journey that every man must endeavour to go till death.

It followeth, *And whosoever hath not, from him shall be taken even that which he seemeth that he hath.*

As the Lord saith to his faithfull servant, *Thou shalt be Ruler over much*: So he saith of his sloathfull servant, *Take his Talent from him*. Here is one like *Jacob* whom God loveth, *to him* (he saith) *shall be given*; there is another like *Esau* whom God hateth, *from him* (he saith) *shall be taken*. So one may say like *Job*, *The Lord hath given*; and the other may say like *Job*, *The Lord hath taken*. But from whom doth he take? *From him which hath not*. And to whom doth he give? *To him which hath*. In this God seemeth not to deal his gifts charitably; for he should give to them which want. *Joseph* marvelled to see *Jacob* lay his left hand upon *Manasses*, and his right hand upon *Ephraim*, as though the younger should bee more blessed than the elder. *Saul* marvelled to see *Samuel* chuse the least of his sons before the eldest, as though the unfittest were the fittest; So it is marvel that he which commandeth us to give unto them which want, should take from them which want, and give to them which have. *Isaac* would not have blessed *Jacob* but *Esau*, but God would have him bless *Jacob* and not *Esau*; *Joseph* would that *Manasseh* should have more than *Ephraim*, but God would that *Ephraim* should have more than *Manasseh*. As God saith not as man loveth, so he giveth not as man giveth. Why should *Abraham* have three Angels, and *Lot* but two, and *Balaam* none? Why should not *Philip* go up the mount, as well as *James*? Why should not *Aaron* behold God as well as *Moses*? why should not *Moses* go to *Canaan*, as well as *Caleb*?

According to our love to Gods love, and according to our

hatred is Gods hatred. *Reuben* should have had as good a blessing as *Judah*, but when *Jacob* blessed him (*Gen.* 35. vers. 22.) he remembred his sin with *Bilhah*, and therefore curbed his blessing: for when he blessed him, he said, *Thou shalt not be excellent*: as if he should say, *Reuben*, thou shalt have something, but thou shalt not have so much as thou shouldest have had, because of thy uncleanness with *Bilhah*: So *Moses* should have gone to *Canaan* as well as *Caleb*: but God remembred his murmuring at the waters of bitterness; and when he desired to go unto it, God would not hear him, but let him see it from an hill, and so he dyed. So the third servant should have received as many Talents as his fellows: but the Lord remembred how he hid the Talent which he had, and therefore would give him no more, lest he should hide them too: so wee should have more understanding, more judgement, and more knowledge, but God seeth what we do with this, and therefore stayeth his hand lest we should abuse any more. This is S. *Johns* meaning when he saith, *God giveth grace for grace*: that is, where he findes no grace, there he giveth another. This is S. *Pauls* meaning *Rom.* 1 where he saith, *The righteousness of God is revealed from faith to faith*: signifying that they which have faith shall have more faith. Therefore this is the fearfullest sign, that wee have no faith, nor grace, if God do not increase our faith, and his grace in us: for *to him which hath shall be given*. Therefore if we had faith, we should have love; if we had love, we should have knowledge; if we had knowledge, we should have zeal; if we had zeal, we should have holiness: As hee which hath broken one Commandement, is made guilty of all; so hee which hath one vertue, is made partaker of all. It is said so long as *Jehoiadah* lived, *Joash* prospered and did well, because *Jehoiadah* instructed and guided him: but when *Jehoiadah* dyed, *Joash* goodness dyed with him, and he was never like himself after, but turned like his fathers: So there is a seed in the heart, which while it liveth and is fostred, wee sprout and prosper as *Joash* did: but when that seed dyeth for want of cherishing, then we begin to droop and fade, and decay again as *Joash* did. If one vertue be offended, she liveth all her fellows from us, as many of *Ishbosheths* friends shrunk with *Abner*.

Gen. 49. 4

John 1. 16

2 Chro. 24.

Deed

*David* setteth forth the godly man *like a tree planted by the waters side, which spronteth and groweth, and bringeth forth fruit*, Streight upon this, he saith, *It is not so with the wicked*, when he spake of *growing, and flourishing, and fructifying*, he saith, *It is not so with the wicked*. That is, it is contrary with the wicked, therefore their gifts are not like *the tree planted by the waters side*, but like *the chaff which the wind bloweth away*. Psal.1.3.
Nay, saith *David*, themselves are *like chaff which the wind bloweth away*. Psal.1.4.
If they be *chaff*, then their fruit is *chaff*. The Gluttons table was for the ungodly, but the Lords table was for the holy, therefore he which had not the *wedding Garment*, had not the wedding feast. For if the Lord would cast pearls unto swine, why doth he forbid us to do so? Therefore it is not said, *Be it unto thee as thou desirest*, lest all should look to receive; but, *Be it unto thee as thou beleevest*, that all might care to *beleeve*. It is not said to them that seek not, *Ye shall find*, but *Seek, and you shall find*. How should they *enter* which have not a hand to knock at the door? How should they *receive*, which have no tongue to ask the giver? How should they have wisdome, which have not *the fear of the Lord*, which *is the beginning of wisdome*? Thus Luke 16. Matth.22. Prov.1.
as *James* saith, *Shew me thy faith and I will shew thee my faith*? So God saith, shew me thy love, and I will shew thee my love; as Christ was known at *Emaus* by breaking of bread, so you may know him here by dealing his gift. It is said when *Joseph* feasted his brethren, *Benjamins* mess had five times more than any of his brethren, because *Joseph* loved him more than the rest: So the mercie and graces of God will shew to whom his affection standeth. If you see Christ leaning on a mans breast, as *John* did on Christs breast, then may you say, This is a beloved Disciple; for as *Lydia* perswaded *Paul* and *Silas* to come to her house, saying, *If you judge me to be faithful come to my house*: Gen.43.
so you may judge them to be faithful to whose house the Lord cometh. If you ask *Solomon* to whom the Lord giveth wisdome and knowledge, he answereth, *To a man which is good in his sight*, shewing that those men are gracious in Gods sight, as *Joseph* was in *Pharaohs*. Contrariwise, if you see God flying from a man, as *David* fled from *Saul*, that is withdrawing his spirit, as the master did his Talent, then you may say, this is not a faith- Act.16.13. Eccles.2.26.

full

full servant to his Master; for if he had used his Talent well, the Lord would increase it as he promised; but because he doth abuse it, therefore the Lord doth withdraw it again, as he threatned.

To some God giveth, and never recalleth again; to some he giveth, and after taketh it from them: As some Angels went up the ladder, and some went down; so some mens gifts increase, and some decrease. In the *Ephesians* the 4. Chapter you have God giving: In *Matthew* 21. you have him taking. In *Gen.* 1. you have God blessing: In *Gen.* 4. you have God cursing; In *Act.* 26. you have God opening eyes: In *Esay* you have God shutting eyes. In *Dan.* 2. you have God making wise; In *Esay* 44. you have God making fools. In *John* 15. you have God dressing trees; In *Matthew* 3. you have God hewing down trees. When one Sea floweth, another ebbeth. When one star riseth, another setteth. When light is in *Goshen*, darkness is in *Egypt*: When *Mordecai* groweth into favour, *Haman* groweth out of favour: When *Benjamin* beginneth, *Rachel* endeth. Thus we are rising or setting; getting or spending; winning or loosing; growing or fading, untill wee arrive at Heaven or Hell. As *Elisha* his spirit was doubled, so *Saul* spirit departed. As the *Gentiles* become beleevers, so the *Jews* become Infidels. As *Saul* becommeth an Apostle, so *Judas* becommeth an Apostata. As *John* groweth in the spirit, so *Joash* decayeth in the spirit. As *Zacheus* turneth from the world, so *Demas* turneth to the world. As *Lydias* heart is opened, so *Pharaohs* heart is hardned; even as the thorns burn while the Vines fructifie. When *Ishbosheth* was asleep upon his bed, *Baanah* and *Rechab* came and took away his life; So while men sleep and do no good, God commeth and taketh away their gifts. It was never said *Sampson* hath lost his strength, untill he hearkned unto *Dalila*. It was never said, *Saul hath lost his spirit*, untill he hearkned not to *Samuel*. It was never said, *Take his Talent from him*, untill he hid it in the ground. One sin openeth the door for many vertues to go out. While *Jacob* stayed with *Laban*, *Labans* cattel increased, because God blessed him for *Jacobs* sake, but when *Jacob* went from him, many of *Labans* sheep went with him, and he grew poor again; So while the

Act. 16.

low.

lets of righteousness is with thee, to husband thy knowledge and wisdome like *Jacob*, thou shalt thrive in grace, and one day shall reach another; but when that froward departeth from thee, then look that thy wisdome and knowledge, and judgement should decrease, as fast as the widows oyl increased; the world will win the flesh, and the flesh will win the spirit, and one sin will cry to another, as the *Moabites* did at the River, *Now Moab to the spoyl*, now comes to your spoyl; then thy knowledge shall flye as though it were afraid to bee taken captive of ignorance, thy love shall not abide thy hatred, thy humility shall not abide thy pride, thy temperance shall not abide thy concupiscence. As thou seest the leaves fall from the trees in a boysterous wind, so thy graces shall drop away one after another, as though thou were in a consumption. As the Ark would not stay with the *Philistims*, so the grace of God will not stay with sinners, but flyeth from them like persecutors. *David* was not so ready to flye from *Saul*, but the Spirit was as ready to flye from him too. This must come upon all which sin like *Samson*, their strength must depart from them, and they learn to *Nebuchadnezzar* from whom it came. This sentence is such a meditation, that he which would preach it to the quick, had need to have an eye in all mens hearts, to see how one vertue doth steer another, until the soul die too. Dan. 4.

As there is a fall of leaves, and an eclipse of the Sun, and a consumption of the body, so there is a fall of gifts and an eclipse of knowledge, and a consumption of the spirit. It is strange to see how wisdome, and knowledge, and judgement do shun the wicked, as though they were afraid to be defiled. As *Barak* would not go unless *Deborah* would go with him; so knowledge will not stay, unless vertue will stay with her: To this *Jeremy* pointed when he mocked the *Jews*, for saying *Knowledge shall not depart from the Priest, nor counsel from the wise, nor the word from the Prophet*: To this *Esay* pointed when he saith, *The wisdome of the wise men shall perish, and the understanding of the prudent shall be hid*; as if he should say, as they Christ will tell you, *that whosoever hath not, from him, &c.* And when you hear that saying, then remember these examples how he hath fulfilled it before. After come the Apostles, Jer. 18. 18. Esa. 26. 14. 61.

and

and they shew some *hardened*, some *bewitched*, some *blinded*. *Paul* tells how *Demas fell away*, and *John* sheweth how many *fell away*. Thus the Prophets and Apostles on either side, and Christ in the midst, hold up this threatning as if it were a pit which all are falling into. The soul of man is called the *Temple of the holy Ghost*. As God pulled down his *Temple* when it became *a den of theeves*; so he forsaketh *the Temple of the soul*, and taketh his graces from her (as from a divorced spouse) when it lusteth after other loves. With any Talent he giveth this charge, *Use and increase it until I come*: being left, at last he cometh again to see what we have done. The seed was sown, this year the Lord calls for fruit, and none will come; the next year, and the next after, and none comes; at last the curse goeth forth, *Never fruit grow upon thee more*. Then as the fig-tree begins to wither; so his gifts begin to pair, as if a worm were still gnawing at them; his knowledge loseth his relish like the *Jews Manna*; his judgement rusts like a sword which is not used; his zeal trembleth as though it were in a palsie; his faith withereth as though it were blasted, and the image of death is upon all his Religion. After this he thinketh like *Samson* to pray as he did, and speak as he did, and hath no power, but wonders like *Ziakijah* how the spirit is gone from him. Now when the good spirit is gone, then cometh the spirit of blindness, and the spirit of errour, and the spirit of fear, and all to seize the spirit of man. After this, by little and little, first he falls into errour, then he comes unto heresie, at last he plungeth into despair; after this if he inquire, God will not suffer him to know; if he read, God will not suffer him to understand; if hee hear, God will not suffer him to remember; if hee pray, God seemeth unto him like *Baal*, which could not hear; at last he beholdeth his wretchednesse, as *Adam* looked upon his nakednesse, and mourneth for his gifts, as *Rachel* wept for her children, *because they were not*. All this cometh to pass, that the Scripture might be fulfilled, *Whosoever hath not, from him shall be taken that which he seemeth to have*. As the ship sinketh upon the seas, the Merchant sporteth upon the land, and makes him a bankrupt when he thinketh that his goods are coming in: So while wee are secure, and the heart spendeth, and the ear bringeth

out in by little and little the ſtock decayeth, and more become bankerupts in Religion, than in all trades beſide. When a man ſinneth, hee thinketh with himſelf, I will do this no more: after another ſin promiſeth as much profit as that, and hee ſaith again, I will do this no more: preſently another ſin promiſeth as much profit as that, and hee ſaith again, I will do this, and no more. There goeth ſtrength, and there commeth a wound: the ſoul bleedeth to death, and knoweth not her ſickneſſe till ſhee bee at the laſt gaſpe. Even as a man undreſſeth himſelf to bed: firſt, Hee caſteth off his cloak, then his coat, and then his doublet; So when God rifleth our Hearts, hee pulleth away one feather after another: firſt, hee wounds his faith, after hee ſtrikes his love, then hee blindeth his knowledge; then, hee ſhall have no delight to hear the Word: after, hee ſhall grow to hate the Preachers of the Word: at laſt, hee ſhall even hate the Word it ſelf. This is the bleeding of the ſoul, or the ſpirituall conſumption, when graces drop away, as the hairs fall from an hoary head before death. Let *Achitophel* bee a ſpectacle for all to fear, hee was counted a wiſe man and a deep Counſellor: yet becauſe it was the wiſdome of the fleſh, the ſtory ſaith, that God turned his wiſdome into folly: and that hee might ſeem foolish (as hee was indeed) God made him to hang himſelf, whereby his folly was more notorious than his wiſdome. But moſt notable is the example of perſecuting *Saul*: when he began to fall, he ran headlong: Firſt, hee fell in hatred of *David*, then he fell in hatred of God, after, God fell in hatred of him: anon the Spirit departed from him: at laſt he ſought for help at Witches, which he had condemned before. This is the property of ſin, to ſpur a man forward, until he commit that which hee condemneth himſelf, that hee may bee tormented of his own conſcience. Now if I might apply this Scripture, as Chriſt ſaith, Are there no more ſinners but they, upon whom the Tower of *Siloah* fell? ſo I may ſay, Is the talent taken from none but from him which hid it in the ground? Nay, *Saul* was but a type of many which ſhould loſe the Spirit; *Sampſon* was but a type of many which ſhould loſe their ſtrength; *Demas* was but a type of many which ſhould embrace the world. As *David* cryeth, *How are the mighty overthrown!* ſo we may mourn and ſay, How are

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the zealous cooled, how are the diligent tired? They which should season others, are become like the white of an egge, which hath no taste: once they seemed to have fruit, but now they are not hanged with leaves. As God cried unto *Adam*, *Adam, where art thou?* so they may cry, Zeal, where art thou? Learning, where art thou? Conscience, where are thou? Love, where are thou? they which shined like the Sunne when they rose, seem now to be eclipsed of their light. The world hath wonne the flesh, the flesh hath wonne the spirit, and *Jordan is turned back*. As God took heat from the fire when it would burn his children, so hee taketh knowledge from the learned, when they turn it to evil. Now, when they see such ruines of their gifts, with what heart can they think, I am the tree whom Christ accurseth, or I am the servant of whom it is said, *Take his talent from him?* Therefore I say to you, as Christ said, *Remember Lots wife*: as her body was turned into salt, so your Wisdome may turn into folly, your knowledge may turn into ignorance, your understanding may turn into blindnesse, your zeal may turn into coldnesse: therefore let all which have a Talent, take heed how they use it. Three things I note in these words, and then I end. First, Christ saith not, It shall be taken from them which have, but from them which *seem to have*.

Note. Lest they which stand, should fear to fall, *Paul* saith not, Let him which standeth, take heed lest he fall; but, *let him which thinketh he standeth*: so, lest they which have the Spirit should fear, Christ saith, *It shall bee taken from them which seem to have*. Mark how warily the scripture speaketh; for this speech doth shew that many shall fall, and yet it doth shew that none shall fall, but they which *seem* to stand; that none shall lose the Spirit, but they which seem to have it. For if Christ would take from them which have, as he giveth to them which have, hee would not say, they which *seem to have at his taking*, no more than he said at his giving. So we have a comfort in this tenour, like the honey which *Sampson* found in the Lyons jaws: for if God will take from none but them which *seem to have*, then we need not fear, unlesse wee bee Hypocrites: for the threatning is made to none but them which *seem*. Secondly, this speech doth shew, that many have that shew of holinesse which *Paul* speaketh

spoken of, wherewith they would deceive God, and deceive themselves: you have *Pilate* washing his hands in hypocrisy, as well as you have *David* washing his hands in innocency: you have the Sichemites with their Circumcision, as well as the *Israelites* with their Circumcision: you have the Saduces with their Doctrin, as well as the Apostles with their doctrin: you have the Pharisee with his prayer, as well as the Publican with his prayer: you have the Pythonist with her confession, as well as *Peter* with his confession: you have the Exorcists with their Jesus, as well as *Paul* with his Jesus: you have Satan with his Scripture, as well as Christ with his Scripture: you have *Judas* with his kiss, as well as *Jonathan* with his kisse: you have *Cain* with his sacrifice, as well as *Abel* with his sacrifice: you have *Esau* with his tears, as well as *Mary* with her tears: you have *Achitophel* with his wisdome, as well as *Solomon* with his wisdome: you have *Zidkijah*, with his spirit, as well as *Elijah* with his Spirit: you have *Jezabel* with her fasts, as well as *Anna* with her fasts: you have the Harlot with her vows, as well as *Jacob* with his vow. Of all these the Scripture is fulfilled, *That which they seemed to have, was taken from them.* Act. 8 Mat. 4.

This is the first note, The very shew of godliness shall be taken from them which have not goodnesse it self: lest men should content themselves with shews and shadows, Christ saith, *That which he seems to have shall be taken from him:* as if he should say, Take away his Talent, and his napkin too, that he may not seem to have a Talent, as *Moses* saith, *I will not have a hoof behind.* Thou shalt not seem just, nor wise, nor honest, but I will make thee as naked to men, as *Adam* was to me. Even as the Fig-tree, because it had no fruit, was spoyled of his leaves, which shewed like fruit: so they which have made shipwrack of honesty, shall make shipwrack of credit too. Their name shall go with a brand upon it, like *Cain* the murtherer, *Achan* the theef, *Absolom* the rebel, *Magus* the sorcerer. *Judas* had for his title, *Judas which betraied the Lord*, Act. 2. *Jeroboam* had for his title, *Jeroboam which made Israel to sin.* *Demas* had for his title, *Demas which imbraced the World.* Mark how he doth persecute and vex the sinner. Indeed, *Demas* had imbraced the world, but he would not have the world to know it;

it: but see first how God makes *Paul* to know it, and after, he makes him to proclaim it, that now *Demas* is not onely an hypocrite, but known to be an hypocrite, like a rogue which is burned in the ear. When *Jeroboams* wife came to the Prophet to enquire of her sonne, shee disguised her self, because shee would not be known: yet the Prophet knew her; for so soon as shee knocked at the door, hee called, *Come in, Jeroboams wife*: so though men disguise themselves with sober countenances, and holy speeches, and honest company, because they would not bee known, yet when God seeth an hypocrite, he will pull his vizor from his face, as *Adam* was stript of his fig-leaves, and shew the Anatomy of his heart, as though his life were written in his forehead, and he shal marvel how men know that, which he scarce thought had been known to God.

Thus hee which hath made the day, can bring forth thy righteousnesse like the light: he which hath made the night, can bring forth thy wickednes like the darke. Therefore *Solomon* said, *The candle of the wicked shall be put out*: that is, the least light that he hath shall be quenched. *Prov.* 15.

Thus you see how God will increase your gifts, if you use them; and how God will decrease them, if you use them not. Now let us pray that he will teach us this use, that we may receive his blessing. *FINIS.*

# THE MAGISTRATES SCRIPTURE.

Psal. 82. 6, 7.

*I have said, Ye are Gods, and ye are all the children of the most high.*

*But ye shall die as a man, & ye Princes shall die like others.*

I May call this text, *The Magistrates Scripture*, Considering the state of Kings and Governours, how much good they might do, and how little they performe, GOD becomes a remembrancer unto them. And first, shew what a high calling Princes and Rulers have, and this,

fall they should be proud of it, and make their magistracy a cloak of ease, he turns upon them again, as though hee had another message unto them, and tells them, that though they bee above others, yet they shal dye like other; and though they judge here, yet they shal be judged hereafter, and give account of their stewardship, how they have governed, and strait way, their subjects, how they have obeyed. A good *Memorandum* for all in authority, so to deal in this kingdom, that they lose not the kingdom to come.

*I have said yee are gods, &c.* How can he call them gods, which calls himself *the only God*? and saith, *I have are no more gods but he*, Esa. 44. 5. & 45. 21. *I have made thee Pharaoh his god*, saith God to *Moses*, Exod. 7. 1. because he had given him power to speak unto *Pharaoh* in his name, and to execute his judgements upon him: so he calleth Magistrates *gods*, because he hath given them power to speak to the people in his name, and to execute his judgements upon them. Out of this same, Rulers may learn how to govern, and Subjects how to obey. As the inferiour Magistrates do nothing but as the superiour Magistrate prescribeth: so they which rule under God, for God, must rule by the prescript of God, and do nothing but as their Conscience tells them that God would do himself. Therefore they which use their power against God, which bear the person of God, and execute the will of the Devil; which make Laws against Gods Law, and be enemies to his servants, are worse than *Balaam*, which would not curse whom God blessed: and so much as in them lieth, make God a Lyer, because they cannot so well be called *gods*, as Devils: such *gods* go to Hell. 1 Sam. 3. Numb. 22. 18

*I have said ye are gods, &c.* First, this name informs us what kind of Rulers and Magistrates wee should chuse: those which excel all other men like gods among men. For a King should be a man after Gods own heart, like *David*, as appeareth in the first Book of *Samuel*, the thirteenth Chapter, and fourteenth verse. As all those whom God set over his people in his mercy, and not in his anger, had some note of excellency above the rest, which God chose them by, as it were the Magistrates mark: *the mildest man*, Num. 12. 3. or *the wisest man*, 1 Reg. 4. 31.

or the *justest man*, Heb. 7. 2. as though all these had met in one: the inquisition should have stayed there, and all give place to him; but our vertues are so mingled, that he which was called the mildest, is not called the wisest; and he which was called the wisest, is not called the justest: as though God found some defect in his own election. For when he chose one milde, another wise, and another just, he shewed that he would have one which is milde, and wise, and just like himself: that is (as I may say) a man made even in print.

As *Paul* biddeth to *chuse widows, which were widows indeed*, 1 Tim. 5. 3. so we should chuse Magistrates, which are Magistrates indeed; that is, such as seem to be sent of God for that purpose, as *Pharaoh* chose *Joseph*, because he was the wisest in all the land, *Gen.* 41. 38. *Elisha* thought that the single spirit was not enough, but required that the spirit of Elias might be doubled upon him, because he was a Prophet which should teach others: so wee should pick out them which have a double spirit to bee Magistrates, because they must governe others; as God picked forth *Joshua* in *Moses* roome; he might have chosen many out of all *Israel*, which had the spirit of wisdome: but he chose *Joshua*, of whom he saith, that *he was full of the spirit of wisdom*, Deut. 24. 9. shewing, that if one be better than another, he should be chosen before the rest, because the best have said, *Send another*, Exod. 4. 14. as though none were fit: but for want of Angels, wee are fain to make Magistrates of men. Therefore as *Samuel* went over all the Sons of *Ishai*, to anoint a successour to *Saul*, and put back one after another which thought themselves fit, yet there was but one amongst them which pleased God; and the Prophet could scarce discern him: so necessary it is, that this choyce bee committed to none but to the godly, because hee which would have chosen the best, yet liked another before him. Therefore there was such a scrutiny amongst the Tribes to finde out the men whom God had chosen, as *Jethro* taught *Moses* to cull out of all the people those which *had best courage*, and *feared God*, and *dealt truly*, and *hated covetousnesse*. Therefore a wicked man may not supply the place of God, as the Scribes and Pharisees sat in *Moses* chair: but as it is said of *Judas*, *Let another take his*

Ma. 30. 33.

Deut. 24. 9.

1 Sam. 16. 1.

Exod. 18. 21

Matth. 23. 2.

place:

place so let better take their place, for they which are called *Gods*, must be like God. If all should bee *holy as he is holy*; how much more should they be pure as he is pure, wise as hee is wise, just as he is just, which bear his name, which supply his person, and guide the world unto good or evil? If the race should bee to the swift, and the battel to the strong; then as *Saul* did exceed all the men of *Israel* from the shoulders upward, so he which commands others, should exceed other in gifts of grace, that they may know him from the rest, and say, This is he, for he exceeds the rest in vertue as *Saul* did in stature, like the King of Bees, which is the fairest of all the hive. Therefore if *Pharaoh* would let none but *Joseph* govern *Egypt*, *Pharaoh* shall rise up against those Kings, which care not whom they place over their people; imitating *Rehoboam*, which made them his companions, whom he should have expelled from his Court, 1 *King.* 12. 8.

Acts 1. 10.

1 Joh. 3. 3.

Eccles. 9. 11. 2 Sam. 9. 2.

Gen. 43. 18.

Secondly, This extolleth the calling of Magistrates. As *Jacob* honoured *Josephs* children, when he said, they should be called in his name, so God honoureth the Magistrates when hee gives them his own name, calling them *Gods*, as though there were a kinde of God-head in them. These things pertain to the wise, and they themselves do not alwayes see it; yet he which hath a spiritual eye, and carries the pattern of God in his heart, may see another likeness of God in Magistrates, than in common persons. As the builders of the Temple had a special wisdome and spirit, which God gave them for that work which they were chosen to: So when *Samuel* had anointed *David*, he saith, *That the Spirit of the Lord came upon David from that day forward*, as though he had another spirit after, than he had before. There is a difference between Kings and pious Magistrates: For the Prince is like a great Image of God, the Magistrates are like little Images of God, appointed to rule for God, to make Laws for God, to reward for God, to punish for God, to speak for God, to fight for God, to reform for God, and therefore their battels are called *The Lords battels*, and their judgements, *The Lords judgements*, and their throne, *the Lords Throne*, and the Kings themselves *his Kings*, to shew that they are all for God like his hands: by some he teacheth

Gen. 48. 16.

Prov. 24. 23.

Exod. 31. 3. & 35. 41.

1 Sam. 16. 13.

1 Sam. 28. 18. 2 Cor. 9. 6. Num 9. 8. Psal. 2. 6.

mercy, by some justice, by some peace, by some counsel, as Christ distributed the Loaves and the Fishes by the hands of his Disciples. This God requires of all when he calls them *gods*, to rule as he would rule, judge as he would judge, correct as he would correct, reward as he would reward, because it is said, *that they are in stead of the Lord God*: that is, to do as he would do, as a Schollar writes by a copy. This is a good rule for Magistrates in all their judgements, to consider what God would do, because they are in stead of God, I rule for God, I speak for God, I judge for God, I reward for God, I correct for God: then as he would do and determine, so must be my sentence. As we should think how Christ prayed, before we pray, and how he spake before we speak, because his actions are our instructions: so they should think how Christ would judge, before they judge, because Gods Law is appointed for their Law. Such a thought must needs level the way before them, and put them in minde of a good, and just, and holy judgement, because God is good, and just, and holy.

Matth. 14. 18

2 Cor. 9. 1

Matth. 22. 29

Deut. 17. 10

Thirdly, they are called *gods*, to teach them how they should govern. Howsoever other care for the glory of God, the performance of his will, the reformation of his Church: Princes and Rulers which are gods themselves, are to do the business of God as their own business, because they are gods. Gods business is their business, Gods Law is their Law, Gods Honour is their honour. When the King, or Judge, or Magistrate, doth seek the Kingdom and glory of God, he should think he seeketh his own kingdom and glory, and therefore seek it, and further it, as earnestly and diligently as hee would his own; and rule and judge, and speak, and punish, and counsail, as hee would for himself; even as *David* counted Gods foes his foes, and Gods friends his friends; and *Moses* persecuted them that were Idolaters against God, as he did them which were traitors to himself.

Psal. 139. 21
Exod. 41. 27
Numb. 16. 16

If this were observed, wee should see such a change, that divers which take, should give, and they which give, should take; they which labour, should rest, and they which rest, should labour. How can they pray to God, which know that the Law of God are not obeyed? that his Will is not regarded? but the

past suspicion, because of their remisnes in not bridling the Tyrant? It may seem that in *Eliah* his answer to *Achab*, it was prophesied who should trouble *Israel* to the Worlds end: for speaking to the wicked Magistrate, he said, *It is thou which troublest it.* So the ungodly Rulers, and graceless strivers against lawful rule, in their own hearts calling themselves *gods*, as being so called of God, are cause of all disorder in every Common-weal. 1 King. 18. 18

Fourthly, they are called *gods*, to encourage them in their Office, and to teach them that they need not dread the persons of men: but as God doth that which is just and good without the jealousie of men, so they, upon the Bench, and in all Causes of Justice, should forget themselves to be men, which are led by the arms between favour and fear, and think themselves *gods* which fear nothing. This boldnes is so necessary in them which should judge all alike, that in *Deut.* 3. 28. *Moses* encouraged *Joshua*, in *Josh.* 1. 18. the people encourage him, in vers. 9. God doth incourage him, saying, that he will be with him: but less he is with him: for hearing God call them *gods*, shews that God is there, nay, that they are hee, which should strike a wonderful mind in them. As a princely spirit came upon *Saul* so soon as he was a King, so hearing that they are *gods*, it should change them, and make them excel the order of men, until they resemble God, after whom they are named: as *Salomon* studied and prayed till hee was wiser than all that hee governed: then they need not blush to read this testimony, *I have said, you are gods*: or else it will seem a check unto them, like the mock which God gave unto *Adam*, when he said, that *he was become like himself.* As many sit in Gods place, and yet never knew that the Scripture called them *gods*, nor why they have this name, no more than *Nabal*: so many play *Nabal* in their Offices, and are readier to ask, *Who is David? Who is Christ?* than (when his Cause comes before them) speak, or do any thing for him, but the Women go before them again like *Abigail*, as though God would shame them with the weaker vessel: I cannot compare them fitter than with King *Agrippa*, who thought it better to be a Christian almost, than altogether. This is the Religion of these times, they fear nothing more than to 1 King. 3. 6 1 King. 4. 33 Gen. 3. 22 1 Sam. 25. 28

be counted too precise: but God doth call them more than precise; for he calls them *gods*; of all men they should not forget his name. Princes and Rulers have many names of honour, but this is the honourablest name in their titles, that they are called *gods*: other names have been given them of men for reverence, or flattery, but no man could give them this name but God himself. Therefore their name is a Glass wherein they may see their duty, how God doth honour them, and how they should honour him. What am I more than he, that God should set me in his own Chair, and give me his own name, and more than others? he hath not done so to all: but if they which are called his *Children* are *happy*, they which are called his *Disciples* are *happy*: they which are called his *Servants* are *happy*: how happy are they whom he calleth *gods*? It seems, that if God could have called them by a higher name than his own, he would have called them by some other name: but this word is enough to put them in mind of all that they should do. Think that *ye are gods*, and it will make you ashamed to obey the Devil; for then ye are like *gods* no more, but like sinful men: and the poorest Vassal which serves God is a Conquerour, is liker God than you. Are they Gods which oppress Gods children? nay, doth he not lye which calls them Worshipful, or noble? If such deserve not their titles, how can Antichrist of *Rome* think of his usurped names, and not be abashed? Can he sit down in Gods place and speak against him, judge against him, decree against him, even in the Temple of God resisting God?

Matth. 5.

1 Sam. 18. 23

Again, or another sort of *gods*: Doth iniquity become *gods*? Doth partiality become *gods*? Doe bribes become *gods*? They are greedy *gods*, Idol *gods*, help *gods*, and may be named *gods*, because they are like *the god of this World*, which do but flay (like *Nebuchadnezzar*) until their iniquity be full, that they may be cast out like beasts, as a derision to them that govern. But they which regard this honourable testimony of God, as *Nehemiah* said when he was tempted to fly, *Should such a man as I fly?* So when they are tempted with bribes, should such a man as I take bribes? should such a man as I do wrong? should such a man as I be a liar, or a Swearer, or a

2 Thes. 2. 4.

1 Cor. 4. 4.

Dan. 4.

Nehem. 6. 11

ser, or a Drunkard, or a Gamester, or an Usurer, or a Prosaner, upon whom all eyes are set to take their example, and to whom they would hearken sooner than to God himself? Then he resolveth to rule according to his name; knowing that all the souls which might be won by him shall be required of him, as the sins of *Israel* were imputed to *Jeroboam*. 1 King. 15. 30

Thus God doth Catechize them in their own names, and calls them *gods*, to teach them their duty to God. All should be godly, but they should be like God: that, (as I may say) more than godly, or the next to God in godliness. If any come between them they lose all their honour, and would think themselves put down, like a Guest which is set lower, or a Justice which is turned out of office. For so God doth humble them, and disgrace them, which dishonour their Calling, as he did *Saul* when the princely spirit departed from him; his Sons and his Daughters, and his Subjects did favour *David* more than him, that he could do nothing with them; because God did not love him, he would not let his servants love him. But when *David* came to the Crown, because he had grace with God, hee prospered in all that he went about, and ever reformed what hee would for *the Lord* (as he said) *subdued the people unto him*: that is, made them incline to his will: as we read of *Saul* in the beginning of his reign before he had rebelled, *a band of men did cleave to him*, of whom it is said, *whose hearts God had touched*: as though while the Rulers hearts do stand toward God, the peoples hearts should stand towards them, and they should carry them like God to all their desires: as it is said of *David*, *Whatsoever the King did, pleased all the people*. 1 Sam. 1. 7 / 2 Sam. 19. 4 / 1 Sam. 18. 7 / 1 Sam. 22. 27 / 2 Sam. 5. 10 / Psal. 18. 48 / 1 Sam. 10. 26 / 1 Sam. 32. 6

Therefore looking into this Divine Ordinance, what a power they have over the people, which they should never have got from men, if God had not given it them: I have thought it an easie matter to redress an hundred things which trouble Christendome without reason, and none would kick against it, if these gods would cast down their Crowns, and begin to the rest; for all stay upon them, like the alarm which soundeth first to the battel: for our experience shews, that there will be no great good done, if the example of the best give not light unto the rest,

Oh! would that princely spirit would once come upon them to go before the people, which *Moses* appointed for the Kings place, and not lagge after them like *Herod*, which said he would come after the Wisemen to Christ: for if *Nicodemus* came by night, no marvel though the rest come not at all. The their name tells them how they should rule, and by consequence teacheth how we should obey: God calls them *gods*, therefore he which contemneth them, contemneth God: God calls them *Fathers*, therefore we must reverence them like *Fathers*: God calls them *Kings*, *Princes*, *Lords*, *Judges*, *Powers*, *Rulers*, *Governours*, which are names of honour; and shall we dishonour them whom God doth honour? Our first lesson is, *Fear God*: the next is, *Honour the King*: that is, (as *Paul* interpreteth) *we must obey for conscience*, not against conscience; for that were to put a stranger before the King, and the King before God, which Christ saith, *Have no power but from God*: and therefore cannot make themselves Magistrates, no more than they can make themselves *gods*. As none could give this name but God, so no man which exalteth himself can challenge this honour, no more than *Simon Magus* was great, because he called himself *a great man*. But they to whom God saith, *I have called ye gods*; as if he had the naming and appointing of them. *Every power is from God*: for by nature no man can challenge power over other, but by the *Word*: and therefore *every soul which is subject to God, must be subject to them*: for he which calls them *Kings*, calls us *subjects*: this is their patent (as the Queen of *Sheba* said to *Salomon*) that *God had chosen them Kings, and set them upon the throne*. As he said, and all things were made; so as he saith, all things shou'd be. Therefore unles ye hear this, *I say* ye that are Lords, Judges, and Magistrates, ye are no Lords, no Judges, no Magistrates of God. And therefore the Pope and his Clergy, to whom God never said, Yee are Lords, or Judges, or Magistrates, are no Lords, no Judges, no Magistrates of God: but that which the Lord saith they are, that they are, and no more, though they put on a triple Crown. If they were worthy to be called as others, Pastors, Doctors, and Teachers, we would give them those titles. They which give them more than the Lord gives them, make them proud

Numb. 27. 17
Matth. 2. 8
John 3. 1

Prov. 24. 21
1 Pet. 2. 17
Rom. 13. 5
John 19. 11
Heb. 5. 4

Acts 8. 9

Rom. 13. 2

1 Pet. 2. 13

Jer. 27. 12
2 Chron. 9. 3
Gen 2.

and

and lofolent, and tyrannous, more than they which are Lords, Judges, and Magistrates indeed. But for these usurped titles, and false dom honours which they have encroached from men (which puffe them up, and trouble them like *Sauls* armour) they would have intended the duty of Ministers and Teachers, as the Apostles did: whereas now they are so cumbred and mingled, by their usurping over Princes, that they are neither good Ministers, nor good Magistrates; but linsie wolsie, a mingle mangle between both, nay utterly fain from both, being no Shepherds but Wolves; of whose slaughters all Christian Kingdoms have been the Shambles; who seeking a superfluous title, they have forgone all necessary duties: and but for their formalities, a man could not know of what profession they are; for they never preach, nor write, but to maintain their Kingdom, which falls (like the Tower of *Babel*) faster than they build. Therefore as *Naomi* said, *Call me no more Naomi, which signifieth beautiful: but call me Mara, which signifieth bitter*: so they may say, Call us no more Bishops, or Pastors, or Doctors, or Preachers: but call us Robbers, and Sleepers, and Giants, and Pharisees, whom we succeed. For why should they be called Bishops which do not watch; or Pastors, which do not feed: or Doctors, which do not teach: or Justices, which do not justice? except this bee the reason: The Idols were called gods, though they were unlike God. If their bodies had grown as far out of square face Christs ascension, as their titles, pomp, and honour, they might stand in the main seas and not be drowned: for their heads would grow above the water.

1 Sam. 17. 39.

Gen. 11. Ruth 1. 20

Exod. 20. 13

It followeth: *But ye shall dye as a man.* Here he distinguisheth between mortal *gods*, and the immortal *God*. Yee have seen their glory, now behold their end: *They shall all dye like others.* Though they be never so rich, so godly, so mighty, so honourable while their date lasteth, yet they may as truly as *Iob*, call *corruption their father, and the worm their mother: for the grave shall be the last bed of all flesh.* As they were born like men, so they *shall dye like men*, the same coming in, & going out is to all, nay, if ye respect but the body, he might say, Ye shal dye like beasts: for *Man being in honour* (saith *David*) *may well be compared unto beasts that perish*: though he be in honour, yet he perisheth.

Job 17. 1

Psal. 49.

risheth like the beasts which have no honour; and Death will not take his Kingdom for a ransome, when God doth but fetch his time is come. When *Esay* had said, that *All flesh was grass*, as though he would correct his speech, he adds; *and the glory of it is as the flower of the field.* As if he should say, Some men have more glory than other, and they are like *flowers*, the other are like *grass*: no great difference, the *flower* shews fairer, but *grass* stands longer; one Sithe cuts both down, like the fat Sheep and the lean, that feed in two Pastures, but are killed in one slaughter. So though the great man live in his Palace, and the poor man dwels in his Cottage, yet both shall meet at the Grave, and vanish together. Even they which are Lords, and Judges, and Counsellours now, are but successors to them which are dead: and are nearer to death now, than when I began to preach of this theame. It had been a great Session for all other to *dye*: but for Magistrates, Princes, for Kings, for Emperours to *dye* as they *dye*; what a battel is this, that leaves no man alive? Shall the gods *dye too*? He gives them their title, but he tells them their lot. Though their power, though their wealth, though their honour, though their titles, though their train, though their friends, though their ease, though their pleasures, though their diet, though their clothing be not like other, yet their end shall be like other: nay, their ends are like to be more fearful than other: for God makes them examples of great men, as he did of *Pharaoh*; and therefore we see so many strange and sudden deaths of Princes more than of other. Therefore he spake here with the least, when he said, *Ye shall dye like other*: for very few of them escape the sword, or knife, or poyson; which other never, or very seldome fear. But if all your subjects were your friends, *yet you shall dye like them*: for are ye not cold when winter comes? Are ye not withered when age comes? Are ye not weak when sickness comes? And shall ye not go (as well as the meanest) when Death comes? Therefore be not proud of thine honour, as though it would last always, for thou shalt *dye*, and then all thine honour shall forsake thee, and another shall rise in thy place as great as thou: and when his Glass is run, another shall follow him, and another, till death have all.

Esa. 40.

Exod. 9. 16

Be not cruel in thine Authority, as though it would last alwayes, for thou shalt *dye*, and then thy authority shall *dye* with thee; and they which remain alive, will send infinite curses after thee, because thy life was a scourge unto them.

Be not secure for thy wealth, as though it would last always: for thou shalt *dye*, and then other shall take thy riches, and thou shalt goe to give account how thou camest by them. How many things doth he imply, when he saith, *Ye shall dye*? This is a baire in their armes, which makes the proudest Peacock lay down his Feathers when hee thinks upon it, though hee pick them up again, whereby the Holy Ghost would have them learn, that nothing will make them live, and rule, and deal so well in their Thrones, as to remember that *they shall dye*, and shortly give account for all: signifying, that prosperity makes us forgetful of our ends, and that these mortal *gods* live as though they were immortal. A hard thing for Princes to remember death: they have no leisure to think of it, but drop into the earth before they be aware; like a man which walketh over a field covered with Snow, and sees not his way, but when hee thinketh to run on, suddenly falls into a pit: even so they which have all things at will, and swim in pleasure, which as a Snow covereth their way, and darketh their sight; while they think to live on, and rejoyce still, suddenly rush upon death, and make shipwrack in the calm sea.

Therefore as it is good for them to hear they are *gods*: so it is meet to know they shall *dye*. Wherefore *ye shall dye*, saith he, in the next words; as if he would prevent some conceit, that they would take of the words which hee cast out before, hee took them quickly before they swell, and defers not to another time, but where hee calls them *gods*, there hee calls them Worms meat, lest they should crow between the praise and the deed. *I have said yee are gods, but yee shall dye like other men.* But for this *dye*, many would live a merry life, and feast, and sport, and let the World slide: but the remembrance of death is like a damp, which puts out all the lights of pleasure, and makes him rub, and frown, and whine which thinks upon it, as if a mote were in his eye. O how dearie-

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tidings is this to hear thou shalt *dye*, from him which hath life and death in his own hands, when the message is sent to them which reigned like *gods*! as if he should say, Even you which glister like Angels, whom all the World admires, and sues, & bows to, which are called honourable, mighty, and gracious Lords, I will tell you to what your honour shal come: first, *ye* shal wax old *like others*; then ye shal fall sick *like other*; then, *Ye shal dye like other*; then ye shal be buried *like other*; then ye shal be consumed *like other*; then ye shal be judged *like other*, even like the beggers which cry at your gates: one sickens, the other sickens; one dies, the other dies; one rots, the other rots: look in the Grave, and shew me which was *Dives*, and which was *Lazarus*. This is some comfort to the poor, that once hee shal be like the rich; one day he shal be as wealthy, as mighty, and as glorious as a King; one hour of death wil make all alike: they which crowed over other, and looked down upon them like Oaks, other shal walk upon them like Worms, and they shal be gone as if they had never been.

Where is *Alexander* that Conquered all the World, and after sought for another, because one would not satisfie him? Where is *Xerxes*, which could not number his Army for multitude? Where is *Nimrod*, which built his nest in the Clouds? Where is *Sampson*, which slew an Army with the jaw of an Asse? Where is *Constantine*, *Nero*, *Caligula*, *Titus*, *Vespasian*, *Domitian*, thunderbolts in their times? A hundred Princes of *England* are dead, and but one alive; the rest are gone to give account how they ruled here, when they sustained the person of God.

Gen. 11. 4
Judg. 15. 15

Lam. 4. 11

*Who would have thought* (saith *Jeremy*) *that the enemy should have entred into* Jerusalem, *and spoyled that fair City?* Yet he brake into it, and *Jerusalem* was ransackt *like others*. Who would have thought that *Herod*, which was honoured like a God, should have been devoured with Worms, and savoured that none could abide him? Yet while he was in his pomp like an Idol, suddenly he was strucken, and all his glory like the snuff of a Candle, which all men looked upon even now when it burned, and now it so savours that they tread it under foot.

Acts 12. 13
John 2. 5

Who would have thought *Iezabel* that beautiful temp-

tion,

should have been gnawed with Dogs? Yet she was cast 1 King. 9. 36
unto Dogs, and not an ear left to season the Grave. What would he think, that had seen *Salomon* in his royaltie, and after seen him in the clay? O World unworthy to be beloved! who hath made this proud slaughter? *Age*, *sickness*, and *Death*, the three Sumners, who have no respect of persons, made them pay the Ransome themselves, and bow to the earth from whence they came, there lye the men that were called *Gods*. How soon the flower of this World is faded! Yesterday the tallest Cedar in *Libanus*, to day like a broken stick trodden under foot; yesterday he stately lived upon earth, to day shrowded in earth, forsaken, forgotten, that the poorest wretch would not be like unto him, which yesterday crouched and bowed to his knees. Then woe to them which had the name of God, and sits of men, *for he mighty shall be mightily tormented*. All their friends, and subjects, and servants forsake them, because they go to Pluto to try the mercy of Hell, and take what the Spirits of Darkness will heap upon them: there lye many of the men which were called gods; and thus ends the Pilgrimage of Kings, Princes, and Rulers. This is our life while we enjoy it, we lose it like the Sun, which flies swifter than an arrow, and yet no man perceives that it moves. He which lasted nine hundred Gen. 5. 27
years, could not hold out one hour longer; and what hath hee now more than a childe which lived but a year? Where are they which founded this goodly City; which possessed these fair houses, and walked these pleasant fields; which erected these stately Temples; which kneeled in these Seates; which preached out of this place but thirty years ago? Is not earth turned to earth? and shall not our Sun set like theirs when the night comes? yet we cannot beleeve that death will fade out us, as he hath found out them: though all men dye, yet every man dreams, I shal escape: or at the least I shal live till I be old. This is strange, men cannot think that God wil do again that which hee doth daily, or that hee wil deal with them at last, as he deals with other: tell one of us that all other shal dye, we beleeve it: tell one of us we shal dye, and we beleeve it sooner of all than of one: though we be sore, though we be weak, though wee bee sick, though wee bee elder

than

than those whom wee follow to the ground. So they though which lye in this mould under your feet, as you do. If Wisdom or Riches, or Favour could have intreated Death, that which have lived before us would have kept our Possession from us; but Death would take no bail, wee are all tenants at will, and we must leave this Cottage whensoever the Landlord will put another in our roome, at a years, at a moneths, at a weeks, at a days, at an hours warning, or less: the Clothes which we wear upon our backs, the Graves which are under our feet, the Sun which sets over our heads, and the meat which go into our mouthes do cry unto us, that wee shal rot and fet, and dye like the Beasts, and Fowls, and Fishes, which wee are dead in our dishes, and but even now were living in the Elements. Our fathers have summoned us, and we must summon our Children to the Grave. Every thing, every day suffers some eclipse, nothing standing at a stay; but one Creature calls another, *Let us leave this world.* While we play our Pageants upon this stage of short continuance, every man hath a part, some longer, and some shorter: and while the Actors are at it, suddenly Death steps upon the Stage, like a Hawk which separates one of the Doves from the flight; he shoots his Dart, where it lights, there falls one of the Actors dead before them, and makes all the rest agast, they muse, and mourn, and bury him; and then to the sport again. While they sing, play, and dance, Death comes again and strikes another; there hee lies, they mourn for him, and bury him as they did the former, and play again: so one after another, till the Players be vanished like the accusers which came before Christ, and Death is the last upon the stage, *so the figure of this world passeth away.* Many which stand here, may lye here, or elsewhere within this twelve-moneth. But thou thinkest, it is not I, and he thinketh it is not he but he which thinks so, cometh soonest to it. If I could make you beleeve that you have but a year to live, and that all which hear me this day shal come to the Barre before this day twelve-month return again, yee would prepare your selves to dye and leave your sins behind you, and depart Christians out of the Church, with a mind to do all that God would have you, that when the twelve moneth is ended, yee might live with the

John 8. 9

Angels

Angels in heaven, and escape that fiery lake, where the Glutton begs but a drop of water to cool the tip of his tongue, and it will not be granted him, lest it should ease him. But now we know not whether we shal live a week to an end, wee wil do nothing that he bids us, but abide the venture, and try the market what God will give for sin: so one is taken after another, and because we are not ready, we go against our wil, like *Lots* Wife out of *Sodome*. This is our fashion to set the best last, till we can use the same our sin, nor hope of mercy. Thus I have proclaimed to all Kings, Princes, Judges, Counsellours, and Magistrates, that which *Esay* foretold to one, *Set thy things in order, for thou shalt dye*: yet fifteen years were behind when the Prophet warned him to set all things in order. But I cannot promise you fifteen years: for many Princes do not reign so long, for one that dieth. That which *Esay* spake to one, God here pronounceth to all, *ye shall dye*: therefore the message is sent to you, and when ye think of your *honour*, think of your *end*. These two notes, *that ye are gods*, and *that ye shall dye*; the Holy Ghost thought enough to teach you how to live, and how to rule. And that we may be all like gods hereafter, let us prepare before the accompt: for how are in Heaven but they that left the world before it left them.

Gen. 19. 26.

1 King. 20.

Therefore let us pray, that God would keep us in remembrance of his Judgements, that the subtilty of sin never steal our hearts from him, but that we may count this life a respite to repent, before the Judge first divide between the Sheep and the Goat, when we shall give account of all his instructions, corrections, and benefits, even of this seed which hath been sowo since yeare in, how you have received his Word this hour.

*FINIS.*

THE

# THE TRIAL OF VANITY.

Eccles. 1. 2.

*Vanity of vanities, saith the Preacher, Vanity of vanities. All is vanity.*

Eccles. 12. 3

THis Book begins with, *All is vanity*: and ends with, *Fear God, and keep his Commandements*: the sentence were knit to this which *Salomon* keeps for the end, as the haven of rest, after the turmoil of vanity: it is like that which Christ said to *Martha*; *Thou troublest about many things; but one thing is necessary*, which troubleth us, *Salomon* calls *vanity*; that which is necessary, he calls the *Fear of God*: from that to this, from every mans Pilgrimage in this World: we begin at *Vanity*, never know perfectly that we are vain, until we repent. *Salomon*, Therefore this is his first greeting and lesson after his conversion, to warn them that *All is vanity*, as he had said to him as he said to *Ezechiel*, *Cause Jerusalem to know her abominations*: as though men did not know their sins, vain they are, as *Eliphaz* saith, *He believeth not that he is vain*: which makes every man defere his repentance, for every hour cometh that sin maketh preparation to leave us, and then sinning, he is unwilling to depart, because he is not ready. Therefore I have chosen this sentence, which speaks nothing but *vanity*, to shew how we take the way to misery for the way to happiness, and turn the *day of Salvation*, into a *day of vanity*. Let every man think as I go in this matter, that he should love that which *Salomon* repented, if he think *Salomon* happier after he repented, than he was before. This then is the sum or contents of all this Book, and therefore *Salomon* begins with it, and ends with it: as if he should say; I say this is the matter which I will prove; and after, this is the matter which I have proved: now you see whether I told you true, that *All is vanity*. I may call it *Salomons* theame, or the sum of *vanities*, which when he hath bound in a bundle, he bids

Luke 10. 40

Ezek. 16. 1

Job 15. 31.

the fire; for after he hath done with them in his laſt and thirteenth verſe, as though he would have no more of them, he turns away from them, as if he had buried them, and goes to another matter, ſaying, *Now let us hear the end of all. Fear God, and keep his Commandements; for this is the whole duty of man*: As though he were exceeding glad, that after ſo many dangers through the rout of *vanity*, yet God let him ſee the haven of reſt, and brought him to the right end, and ſet him upon ſhoar, where he might ſee his *vanities*, as *Moſes* Exod. 14. 30. ſtood upon the ſhoar, and ſaw his enemies, and ſaw them drowned behinde him.

The whole narration doth ſhew, that *Salomon* wrote this after his fall; When hee had the experience of *vanities*, and of the folly of the world, what evil comes of pleaſure, and what fruit groweth of ſin, hee was bold to ſay, *Vanity of vanities*. Which hee avoucheth with ſuch proteſtation, as though hee would juſtifie it againſt many adverſaries, for all the world is in love with that which he calls *vanity*. Therefore hee repeats his ſame in the midſt of his ſentence, as if hee would defie againſt all commers: if any man aſk, Who broached this ſtrange Doctrine? the Preacher (ſaith *Salomon*,) To teſtifie his true converſion unto God, he calls himſelf a *Preacher*, in the beginning of his unfained repentance; as if God had ſaid unto him, *Thou being converted, convert thy brethren*, and bee a *Preacher*, as thou art a *King*: So when we are converted, wee ſhould become preachers unto others, and ſhew ſome fruits of our calling, as *Salomon* left this Book for a monument to all ages of his converſion. Therefore they which write that *Salomon* died in ſin, and that ſuch a famous inſtrument of God was caſt to the damned, do great wrong to the worthy King, and give them ſuch an example to repent, and would confirm their raſh judgement, if they conſidered: Firſt, That hee was the chief figure of Chriſt (except *Melchiſedech*) which was both King in proſperity, and all men in wiſdome. Secondly, That he was inſpired by the Holy Ghoſt like the Prophets, to be one of the Pens of God to write his holy Word, the Word Pſal. 45. 1. which was not fit for a Reprobate. Thirdly, that he prayed to his Father, that hee would not take his ſpirit

and his mercy from him as he did from *Saul*, not forsake him as he did *Saul*, but correct him in another sort. Fourthly, that God is said to love him, therefore as *Paul* concludes, that *Jacob* was elected, because God saith, *Jacob have I loved*: So we may conclude, that *Salomon* was elected, because God saith, *Salomon have I loved*. Fifthly, that in *Luke* 13. 28. all the Prophets of God are said to bee in Heaven; and therefore *Salomon* being an holy Prophet, must be holden to be in Heaven. To shew that he was a holy Prophet, in 2 *Pet.* chap. 3. vers. 2. *Peter* calleth all the Prophets which wrote in the Scripture, *Holy Prophets*. Lastly, we may gather out of the seventh Chapter of this Book, and the thirteenth verse, and out of the fifth of the *Proverbs*, and the fourteenth verse, that *Salomon* had left his Concubines and Harlots, before he wrote this Book. Therefore to say that the Sonne of Christ, the penman of the holy Scripture, the man whom God loved, the wisest man that ever was, and one of the holy Prophets died a Reprobate; is presumption against the Word, impiety against God, and wrong to the dead, although because of his grievous fall into Idolatry and Uncleanness, God left him a disgrace, and makes no mention of his repentance, when he speaks of his death, that they *which stand may take heed lest they fall*, and see how easie it is to slip, by the example of him which was wiser than they. *Salomon* being wicked, and yet saved, was a figure of the Church, whose sins are forgiven.

1 Chron. 17. 13
2 Sam. 7. 13.
2 Sam. 12.
Nehem. 13. 26.
Rom. 9.
Gen. 17.
1 King. 11. 43.
2 Cor. 9. 31.
1 King. 11. 43.
1 Cor. 10. 12.

This having found as it were the Mine, now let us dig in the treasure, *Vanity of vanities, &c.* This is *Salomons* conclusion, when he had gone thorow the whole world, and tried all things, like a Spy sent into a strange Country, as if he were now come home from his pilgrimage, they gather about him to inquire what he hath heard and seen abroad, and what he thinks of the world, and these things which are so loved among men, like a man in admiration of that which he had seen, and not able to express particularly one after another, he contracts his mind into a word; you ask me what I have seen, and what I have heard, *Vanity*, saith *Salomon*; and what else? *Vanity of vanities*; and what else? *All is vanity*. This is the history of my voyage. I have seen nothing but *Vanity* over the world. Carry this for the news from the Preacher, *Vanity of vanities*,

Eccles. 1. 12.

*Vanity*; as if he should say, *Vanity* and greater *Vanity*, and more than *Vanity*: So the further he did go, the more *Vanity* he did see, and the neerer he looked, the greater it seemed; till at the last he could see nothing but *Vanity*. When he was come to this, that he did see all things *vain*, upon which men set their hearts, he was moved with compassion and could be silent no longer, but needs he must write to them which seek felicity (as he did) in transitory things, to warn them that they seek it not any longer in these foolish things, which have no stability nor consistence, but flye from them to *the fear of God*, which 2 Tim. 3.8.
hath the promises of this life and the life to come: Therefore he begins with *All is vanity*, as if he should say, *Love not the* 1 Joh. 2.15.
*world, nor the things of the world*: For I have tryed that there is no certainty in them. Thus he withdraweth them; first, from the wrong way, and then sets them in the right way to happiness which he declareth at last, to *Fear God and keep his commandements*. When he had gone through a thousand *vanities*, then he comes to it at the end, even like our repentance, which stayes till death: So his drift is to shew that mans happiness is not in such things which wee count of, but in those which wee desire, his reason is, they are all *vanity*; his proof is, because there is no stability in them, nor contentation of minde; his conclusion is, therefore contemn the world, and look up to Heaven from whence ye came, and whither ye shall go.

This is the scope which *Salomon* aims at, as though we did Eccles. 12. 13.
all seek happiness, but we go a wrong way unto it, therefore he stands a retire, shewing, that if we hold on our course, and go forwards as we have begun, we shall not finde happiness, but great misery, because we go by *vanity*: Therefore to fright us out of this way, he breaks forth into an exclamation, *Vanity of vanities, All is vanity*.

Now *Salomon* full of wisdome, and schooled with experience, is licenced to give his sentence of the whole world. For *the* 1 Cor. 2. 15.
*spiritual man judgeth all things*, his judgement is so certain that it runs before the Evidence, and condemns all for *Vanity*, before hee convince them to bee *vain*; whereas wee prove first, and condemn after, because our words are no authorities; he concludes first, and proves after; never any Judge did con-

dems so many together. *Salomon* resolved all the question of
2 Chron. 9.2. the Queen of *Sheba*, yet *Salomon* never answered so many questions at once, as now: For what can you inquire, but here you have an answer? Ask him as the Souldiers, and Harlots, and Publicans asked *John*: What is sin? *Vanity*, saith *Salomon*.
Luke 12.14. What is pleasure? *Vanity* too. What is beauty? *Vanity* too. What is riches? *Vanity* too. What is honour? *Vanity* too. What is long life? *Vanity* too. This is the state of all things since the fall, all turn to *Vanity*. This is no reproach to the things, but shame to him which so abused them, that all things should bee called *Vanity* for him. What a testimony is this of him which should bee the onely servant of God on earth, whom he created in holiness and righteousness, whom he framed to his own image, whom he placed in Paradise, and would have ruled to Heaven, to hear that he hath so pollured his life with every sin, that now there is nothing but *Vanity*? That is a lamentable song which will make him weep that tunes it. If he think what hee saith, how his state is changed since *Adam* his father sinned.
Gen. 1. Once God said, *That all was good*; and now he saith, That all is naught and *vain*, as though hee forbad man that which hee created for man. That is not *Salomons* meaning, to debar men from the use of creatures? Although all things changed with man, and became worse than they were; yet hee doth here no other shew, that man reaps nothing but *vanity* out of these things by reason of his corruption; than, that the things themselves are *vain*, if they were well used. For ever since the Creation, *Paul* saith, 1 Tim. 4. *That every creature of God is good, and nothing is to be rejected, if it be received, or used with thanksgiving: for it is sanctified by the word of God and prayer.*
Rom. 8.20. That is it which maketh them profitable to us; which because it is wanting for the most part, therefore *Salomon* saith, that all are *vain* to us; not *vain* of themselves, but because they are not sanctified as they should bee, therefore in the 2.24. the 3.12. and 22. the 5.17. the 8. and 15. hee shews a way how we may make profit of all, and rejoyce in our labours, and have a lawful pleasure in earthly things. So often he calls to the end, lest we should erre as the Monks and Eremites have done before, mistaking these words, when he saith, that *All is vanity*; they

have forsaken all company and government, and office, and trades, and goe themselves into the wilderness among beasts, to live in quiet and silence, saying, that men could not live in the world, and please God, because *All is vanity*. So while they counted all things vain, they became vain themselves, and left those blessings which *Salomon* enjoyed after his knowledge more than hee did before. Therefore it is vain man which *Salomon* reproveth, which is not only called *vanity*, but *lighter than vanity*. If hee did not things vainly, nothing should bee vain in the world; whereas now by abuse, wee may see sometime as great vanity in the best things, as in the worst. For are not many vain in their knowledge, vain in their policies, vain in their learning, as other are vain in their ignorance? Was not the wisdome of *Achitophel* a vain thing? The swiftnesse of *Hazael* a vain thing? The strength of *Goliah* a vain thing? The pictures of *Nebuchadnezzar* a vain thing? The honour of *Haman* a vain thing? The beauty of *Absolom* a vain thing? The knowledge of the Scribes a vain thing? The devotion of the Pharisees a vain thing? And so is the learning of all those a vain thing, that do no good with it, but either it lyes under a bushel and moulds, or else it prattles like *Tertullus*, alwayes against *Paul*, striving to make war between them, which love better than any brethren. Psal. 62. 9. Act. 24. 5.

By this you may see that *vanity* is bold, when shee breaks into houses and Churches and Palaces; and sometime *vanity* may come to infect, where truth may not come to reprove. Is it not high time then to sound this alarm again, *Vanity of vanities, &c.*

If we would hear how vehemently, and how pitifully *Salomon* pronounceth this out-cry, happily it would move us a little to hear how he did exclaim of his own life, and condemned himself, as it were by the sound of a trumpet, that all might hear. For we are all by nature such deaf Adders, that whether the Prophets come piping, or mourning, or crying; they go away from us again mourning like *Jeremy*, *We would have cured Babel, but she would not bee cured*. Nay, *the City of Jerusalem would not* saith our Savior Christ, when he wept for *Israelites*. Therefore *Salomon* speaks thrice, like a Crier, Jer. 51. 9.

*Vanity of vanities*: As the mother which would fain make her son to hear, she doubles and trebles her words, *what my son, and what the son of my womb*, and *what the son of my desires*. So when God would stir us up to hear, hee cryeth thrice to the earth, and saith, *Earth, earth, earth, hear the word of the Lord*: So when *Salomon* would diswade from the company of the wicked (read *Prov.* 4. 14.) how often he repeats the charge, *Enter not into the way of the wicked, walk not in it, avoid it, goe not by it, turn from it, and passe by*, as though he would never have done, or as though he would never hear. So Christ when he taught *Peter* what was his duty, rehearsed it thrice, *Feed, feed, feed*. *Joseph* sheweth the reason of these repetitions, when he tells *Pharaoh* why his dream was doubled, because the matter was important and certain. Therefore when *Salomon* repeats this saying so often, he calls for audience, as though hee had some weighty and great matter to utter. Such a point of wisdome it is for every man to know that *All is vanity*, if we direct not things to their right end. As when the Holy Ghost would signifie that God is all holy, he repeated thrice, *Holy, holy, holy*: So when we would shew how man is all vain, thrice he repeateth *vanity*; to shew how hardly man beleeves that he is vain: therefore he brings in three affertions, as it were three witnesses to prove it. All agree upon the same words, but that the last is more plain, and saith, that *All is vanity*: that is, the man is not only changed and become vain; but for the vanity of man, as the Apostle saith, *The creatures are subject to vanity, and have not the glory and liberty which they should have, for the sin of man.*

Prov. 31. 1.
Jer. 22. 29.
Joh. 21. 16.
Gen. 41. 32.
Isa. 6.
Joh. 15. 31.
Rom. 8. 20.

A spiritual eye doth see some vanity or other in every thing as appeareth betwixt Christ and his Disciples at *Jerusalem*. They gazed upon the building of the Temple as a brave thing, and would have Christ to behold it with them; but he did see that it was but *vanity*, and therefore said, *Are these the things that yee look upon?* as if he should say, How vain are you to gaze upon this? If Christ thought the beauty of his Temple a vain thing, and not worth the sight, which yet was beautified and built by his own prescription; how should *Salomon* esteem all the vanity of the world, to which all men have added more and

Luke 22. 5.
Matt. 24. 1.

and more then the beginning? Therefore as if he wanted words to expresse it, as hee did see it, hee breaks forth into an exclamation, and repeats the same often, *Vanity of vanities*; as if hee should say, I cannot speak how vain the world is, but vain it is, and very vain, and nought but vain; speaking as if hee had the feeling and sense of it: as though the world stood naked before him, and it grieved him to see, he cuts his words in chiding sentences, and makes short riddance, as if it irked him to speak all that he knew: therefore that which he speaks, hee speaks roundly, that if they read no more, but sleep all the Sermon after, yet the first sentence shall strike a sting into their hearts, and leave a sound behinde to waken them when they are gone; as many (you know) remember this sentence, which remember no sentence in all this book beside. Who hath not heard *Vanity of vanities, &c.* though few have conceived it? This is the stile of Scripture; when the Holy Ghost would commend the Song of *Salomon* above all other songs, he calls it, *The Song of songs*, so called in the Hebrew, and mentioned in the first book of *Kings*, the fourth Chapter, and 32. vers. When he would exalt the heavenly King above all, he calls him *The King of kings*; so when he would note a great vanity, and yet a greater, and a greater than that, which is the greatest of all, he calls it *Vanity of vanities*, as when wee would note a great fool, wee will say a fool of fools, a sinne of sinnes, a servant of servants. These are fearfull names to the World, and homely titles to give our pleasures, to call them *Vanity of vanities*, and again *Vanity of vanities*, and yet again *Vanity*; as though wee would provoke them to fall out with us, like a man which harpens his enemy with taunts, when hee would egge him to fight. Hee might have mollified his tearms, before hee condemned the world thrice; but the World is no changeling, that *Salomon* should change his judgement: but vaine it was, vain it is, and vain it will bee; and therefore a thrice vain World hee may call it: First, *Vanity*, streight *Vanity of vanities*, and suddenly *All is vanity*. What a transcendencie is this? As though it increased while he spake; so fast groweth this weed to worse and worse, like the Image which appeared to *Nebuchadnezzar*, the first part was of gold, the second of silver, Dan. 2.

ver, the third of brass, the fourth of iron, the fifth of clay; so by many changes the world grows worse and worse, and all they which follow it. When a man begins to like of pleasure, and opens the door to one *vanity* which he loves, streight as many *vanities* flock to him as *Salomon* had Concubines, till the *Temple of God* be like *a den of theeves*. Therefore when *Salmon* beheld such a plurality, and *Tot quot*, of *vanities*, the surges coming one upon another in pleits and in folds, he spake as though he would shew us *vanity* hatching *vanities*: *Vanity of vanity; all is vanity*. The first saying doth pass without let: but the last rubs, and sinks not into the hearts of men so easily as it is spoken. Mee thinks I hear some men dispute for *Baal*, and bid *Salomon* stay before he comes to *All is vanity*. It may bee that sin is *vanity*, and pleasure is *vanity*: but shall wee condemne all, for sin and pleasure? What say you to beauty which is natures dowry, and cheareth the eye, as sweet meat doth the taste? Beauty is like a fair picture, take away the colour, and there is nothing left. Beauty indeed is both a colour, and a temptation; the colour fadeth, and the temptation snareth. But what say you to riches, which make men Lords over the rest, and allow them to go brave, and live soft, and fare daintily, and have what they list? Riches are like painted grapes, which look as though they would satisfie a man, but do not slack his hunger, nor quench his thirst. Riches indeed doth make a man covet more, and get envy, and keep the minde in care. But what say you to Honour, which sets a man aloft, and makes the knee bow, and the tongue foote, and the head stand bare, as though they were other kinde of creatures above them? Honour is like a King in a play, when his part is done, his ornaments are taken from him, and he which held the bason to him is as good as he: Honour indeed may command all but life: hee makes a fair shew now, but when death comes, all is one. But what say you to profound knowledge in deep mysteries, which makes men sought unto, and called deep Clerks, and great Doctors? Knowledge is like the letters which *Vriah* carried against himself: so Knowledge draws on a greater judgement, and oftentimes condemns the bearer. Knowledge without vertue, leaves a man without excuse

1 King. 11. 3.

2 Sam. 11.

cuſe, and is a witneſs againſt him, becauſe he underſtands what is good, and will not do it. Yet there is another darling of account behinde: What ſay you to long life, which cauſeth a man to ſee his childrens children, and makes him reverent before the people? Long life is like a long night, when a man cannot ſleep: So age is weariſome with ſickneſs, and ſtelves with it ſelf, becauſe it cannot walke, nor talke, nor heare, nor ſee, nor taſte, nor ſleep as it was wont: Therefore wiſheth often the night were gone, that the pain were paſt. Indeed hee that ſees many dayes, ſees many miſeries: and therefore what is not *vain* in life, ſith life it ſelf is *vain*? Shew mee the light which will not darken, ſhew me the flower which will not fade, ſhew mee the fruit which will not corrupt, ſhew mee the garment which will not wear, ſhew mee the beauty which will not wither, ſhew mee the ſtrength which will not weaken, ſhew mee the time which will not paſs, and I will recall that *All is vanity*: but if all things vaniſh, then all things are *vain*: yet this will not goe for truth, before men have ſmarted for the trial. Some are ſo vain that they count nothing *vanity*, but that which is vainer than the reſt, delights them moſt; for there is as it were a Commonweal of vain perſons, and hee which can bee vaineſt, is like a King of the reſt. Some are of this minde, that they think *All is vanity* but that which they love; and therefore they call them *vain* and curious, and fantaſtical, which ſpeak againſt their *vanities*, and ſay, that it is neceſſary to be *vain*; for they cannot live unleſs they deceive, they cannot pleaſe unleſs they flatter, they cannot be beleeved unleſs they ſwear, they canot be eſteemed unleſs they royſt, as *Demetrius* thought that hee ſhould beg unleſs he might ſell ſmages. There is another ſort like the buyer in *Prov.* 20. which ſaith, *It is naught, it is naught, but when he is gone apart, he boaſteth*: So they will ſay of the world, It is naught, it is naught, before men, and ſwear that all is *vanity*: but when they are gone apart, they reconcile themſelves unto it and kiſs it, and promiſe to be vain ſtill, but they cannot abide to be counted vain, the vaineſt man that is. This ſhews that the folly of the world is ſo open and ſhameful, that her lovers muſt needs condemne her. You ſhall hear them ſay oftentimes, It is a vain world, a wicked world, a naughty world, yet they will not for-

Prov. 12. 12.
Prov. 14. 9.
Prov. 28. 4.

Act. 16. 19.

forsake it, to dye; like dastard souldiers, who rail against the Enemy, but dare not fight against him: *All is vanity*: but this is *Vanity of vanities*, that men will follow that which they condemn. But this is, that every sinner might condemn himself, for the conscience must judge first, and then God; as our Saviour saith, *Out of thine own mouth*, and so, *out of thine own heart I will condemn thee, naughty servant*: shewing that the wicked condemn themselves, before they are condemned of God. These are the worlds fools, which care not what be their end, so that their way be pleasant.

Luke 19. 22.

Oh that here were a full end or conclusion of *vanities*; but behold a greater *vanity* is behinde; for our Religion is vanity, like the Scribes and Pharisees, as *Matthew* saith in the 23. Chapter, and 27. vers. having a bare *shew of holiness*, as he saith, he could call it but a *shew of holiness*, and scarce that: our *Vanity is vanity*, but our holiness is but a *shew of holiness*, not worthy to be called *holiness*, but like *holiness*, yet the most part have not so much as the shew of *holiness*, as the Pharisees had, but are vain in shew, inside and outside too. Thus we finde nothing yet but *vanity*. I cannot lead you from one unto another, to shew you the several vanities of every person, or every thing; because *Salomon* saith, *All is vanity*. How many sins then have we to condemn us, whose vanities are sprinkled in every thing? Which have not onely so many vanities as there be things, but many vanities in every thing. As in our fare how many vanities bee there, which makes us rise sometimes sick, sometime sleepy, sometime drunken? Yet are there more vanities; in our sports, our laughing, and swearing, and jesting and scoffing, and dallying, and playing with the Scriptures; which oftentimes leaves such a sting behinde, that we had rather have lost our sport, than feel the worm that gnaws us for it. And yet there are more vanities; in our apparel, ruffe upon ruffe, lace upon lace, cut upon cut, four and twenty orders, to the third and fourth degree, as though our apparel were apparelled, until the woman bee not worth so much as her attire; that if we would see *Vanity* her self how she would go if she did wear apparel, shee would even go like our women; for she should not go, nor speak, nor look vainer. Who doth not

Mat. 23. 27.

know

know that these are *vanities*, and that they might leave them if they would? but that ye might see there is a heart within, vainer than the apparel is without; therefore when these *vanities* are worne out, they will have new, and still new, till all be spent upon *vanity*: and then they begin like the prodigal childe, to see how vain they were, when they have bought wisdome with sorrow. What would *Salomon* say, if hee should see how *vanity* is growne since his time, what a height she is mounted, what a train follows her, that there is no Prince in the world hath so many attendants as *vanity*? She was but an Imp then, but now shee is a mother, and who can number her sons and daughters? The childe is vain in playing, the mother vain in dandling, the father vain in giving, the Courtier vain in spending, the Souldier vain in boasting, the Suitor vain in striving, the Traveller vain in talking, the Merchant vain in sweating, the Gentleman vain in building, the husbandman vain in carling, the old man vain in covering, the serving-man vain in fetching, the young man vain in sporting, the Papist vain in superstition, the Protestant vain in Conversation. Every *vanity* is so pleasant to one or other, that they cannot miss one. So she goes by Sea, and by Land, and still more Disciples flock unto her of Gamesters, and Swearers, and Players, and Tipplers, and Huckesters, and Courtiers, as thick as the Flyes of *Egypt*, which lurked in their ears, and their eyes, and their necks, before and behinde, that a man cannot set his foot but upon *vanity*. As the waters covered the earth when but eight persons were saved, so *vanity* hath covered it again, a worse deluge than the first, because it hath not suffered eight persons to escape, but every man is tainted with some *vanity* or other; which God seeing in that place and City which should be best in the world (that all men in the City were vain) calls it *The City of vanity*. So we may say, the world of *vanity*, because she hath an interest in every person of it, shee sits upon the earth like a Serpent, and hatcheth all the sins which you see amongst men. As full as heaven is of bliss, so the world is fraught with *vanity*, Court, City and Country. Whither doth not *vanity* go, but to Heaven? Seeing then that *vanity* is so extolled amongst men, *Salomon* gives this sentence, that *all is vanity*. Christ like a Mediator con-

Luke 15.12.

Gen 8.20.

Gen.7.21.

Isa.24.10.

Luke 10.42.

concludes upon it, *That there is but one thing necessary*: therefore let our sentence be like theirs: For sure, if we had *Salomons* repentance, wee should see such an image of *vanity* before us, would make us cry again and again as often as *Salomon* did, *Vanity of vanities, Vanity of vanity, and all is vanity.* What a sentence is this from a King (who may live as hee list by authority) to say that *All is vanity*? Oh, that wee might hear him speak so again! for it is a speech which had need of some countenance it: for none are counted vain now, but they that speak against *vanity*. Then *Salomon* cryed it, but now we whisper it: You may see how times are changed: Once this was sound Divinity, now it is flat railing: to say that *All is vanity* is even the upshot of a disturber. If yee ask the Atheist, Epicure, or those roguish Players, what is a disturber? You shall see that they will make *Salomon* one, because hee spake against *vanity*; for this is their definition. Hee which will not allow men to prophane the Sabbath, but saith, that Cards, Dice, and Stage-playes, and May-games, and May-poles, and May-fools, and Morice-dancers are *vanity*, is a prater, a disturber, and an Arch-puritan, by the Law which the *Jews* had before Christ. The reason is, because men cannot abide to be crossed in their pleasures: Therefore they hold it as an offence to speak against their sports, or their customes, or their follies, or their pleasures, or their tickes, or their toyes: and they which would not bee counted precise in these times, must take heed that they go not so far as *Salomon*, to terme all *Vanity*. But they will say, that the *Vanities* of great men are necessary recreations, and the *vanities* of the people are means to make unity. Good books are written to maintain this, than *Salomon* made no such matter: so they have made their wit, and their learning vain, and are vain in print. But they that would know now all this standing such precise reprovers are, and how ancient this their proof is, may see here, that if this be a crime to call *Vanity* a sin, the wisest man that ever was before Christ, was here culminate; not when he strayed, but when he repented. In his right minde (when hee came like a Preacher) hee preached this, *Vanity of vanity, all is vanity.* Yet many had rather trust *Salomon*, than beleeve it of *Salomon*: and while they are

Joh. 19. 7.
Prov. 13. 1.

him, some are taken out of their way, and cut short which they set to repent: From others God taketh grace, so they never return, because their guide is gone. Holy Ghost pointed at when he saith, *They followed and became vain*, shewing, that the things we follow, like themselves, and leads us whither they belong, or Hell. In *Rom.* 8. 20. *Vanity* is put for *destruction*, never put for *salvation*. If other creatures are subject destruction for the sin of man, as *Paul* sheweth, shall light upon man for his own sin? Therefore sentence run with *Salomon*, *Vanity of vanities, all* could afford the world better words, and fairer *Vanity of vanities*, but call it what we will, *Salomon* it is, and what we will say in the end when we have *Vanity of vanities*; yet it is comfort of comforts, and life of lives. But as *Laban* shewed himself so at parting you shall see how it will serve you, pleasant *vanities*, and honest *vanities*, and profi- but *David* calls them *deceitful vanities*. *Jonas* after and calls them *lying vanities*, that is, which promise and profit, and all, but deceive all. When they should play *Laban*, which gave *Leah* for *Rachel*. If they *vanities*, and *deceitful vanities*, then are they woful *vanities*. Therefore if we be not come to *Salomons* to think all is *vanity*, it is because our own *vanity* suffer us to see the *vanity* of other things. When wee like *Salomon*, as fast as every man groweth in and experience, so he begins to cry *vanity*, and after, *Vanity of vanities*, and at last, *All is vanity*; so wee contemn at once, but one sin after another, one pleasure after ano- all at last we count *All is vanity*, and then we are come with *Salomon*, and may be Preachers unto others. Thus I shewed you (as it were) a limb of *vanity*, you may look and see the whole body; for if she be any where in this is her pontifical seat, where shee is never Non- Now I will leave you to examine these sayings, whether vanity bred in vain unto you yet. If they have been and yet are good in their own nature, then think how

a King. 17. 13.

Gen. 31.

Psal 31. 6.
Jonas 2. 8.

how vain you are who have turned so many good things to vanity. Yet to set you in the way before I end, I will answer those which ask, *If all things be vain, as Solomon* saith, *Tell us what we should chuse, that we be not vain?* Christ saith, *That one thing is necessary*: Is *Solomon* contrary to Christ? No, therefore one thing *Solomon* excepts too, *to fear God, and keep his Commandements*: Therefore if all be *vain* but this, let the Tempter take thee up again and shew thee the kingdoms of the world, when he saith, *All these will I give thee*, thou may say, All these I contemn, for all is vain.

Luke 10. Mat. 4.

Psal. 119.

What then? *Turn away mine eyes* (saith the Prophet *David*) and my ears, and my heart too, *from vanity*. Try and prove thou no longer, for *Solomon* hath proved for thee, it is best to believe him, than try with him: Therefore now it remaineth as they brought forth their vain books after *Pauls* preaching, and cast them into the fire; So yee should cast out all your *vanities* this day, and sacrifice them to God, for they have been your Idols, therefore bury them as *Jacob* did the Idols, that never man saw them after. And as God gave *Job* other children, so he will give you other pleasures; fear not that your joyes will go away with your *vanities*, as many think they shall never be merry again, if they would be converted to Religion. But as *David* danced before the Ark as merrily as *Herodias* danced before the King; So know undoubtedly that the righteous finde more joy in goodness, than ever the wicked found in filthiness. *Nay* (saith *David*) *more than they can find in riches or honors, when their wheat and wine abound. It is but vain to rise early, to save a man*, so all these things are but vain to make a man happy. I appeal to your selves, if yee have tried the pleasures of *vanity* already (as I know ye have) whether ye may readily say with S. *Paul*, *what profit have ye of these things whereof we are ashamed?* no profit, but shame and grief, and guilt, and a dreadful expectation of judgement. As *Salomon* calls folly *the inheritance of folly*, so *vanity* is the inheritance of *vanity*. Ten times *Laban* changed *Jacobs* wages, but ten thousand times sin hath changed your wages, and deceived you with other success than you looked for; like *Shebna* that built his Sepulchre in one Country, and was buried in

Act. 19. 19.

Gen. 35. 4.

2 Sam. 6. 14.

Psal. 4. 7.

Psal. 53. 17.

Prov. 14. 18.

Isa. 22.

and yet how many changes are behinde, you know not, for if you did, you would make inquisition now, and banish them at all: for whensoever yee go about to cast them out, they will say all like the devil, *That thou torment'st them before the time,* Mat.8.29. It seems that many are touched with compassion of this, & therefore reprieve their *vanities*, and slack the execution, as though they were afraid to offend the Devil; even we perhaps are in the case of *vanity*, hunting with *Salomon* to finde that which wee love, and finde it not, because wee seek out of the way. What is the remedy? *So run* (saith *Paul*) *that yee may obtain*: you have 1 Cor.9.24. tried the evil way to happiness, now try the good way, and then that which yee love now, shall not only seem *vain*, but *vanity of vanities*; that ye will marvel how yee could love them so long, and would not be in that dotage of them again for all the world. Until these earthly things seem *vain*, no heavenly thing shall seem precious, therefore lose no more time, the day comes when *Vanity of vanities* shall be turned to misery of miseries; and *All is vanity*, to *All is misery*.

There is a certain place called Hell, where God keeps generall Sessions, there Justice shall sit to examine *Vanity*, who hath murthered her, and who hath forsaken God; and he which made his pleasure of sin, so soon as he hears this doom, *Depart from me yee wicked*, shall go down by a black way with many a sigh and sob from God, from the Angels, from the Saints, from joy, from glory, from bliss, with the fiends of Hell, to sup in the place of darkness with the Princes of horror, the table of vengeance, in the chair of calamity, with *the Crown of death upon his head*; and he which tempted him to sin, shall plague him for tempting, until he cry like *Cain*, *My punishment is greater than I can bear*; for all the griefs, and fears, and cares, and troubles, which fed upon him while he lived, shall meet in an hour, and exceed them so far, that he suffers for all, and marvels how any one could bee lefte for other. What faith or fear have they that go dancing or leaping to this fire, as it were to a banquet, like a fool which runneth to the stocks? How happy were it for us we lived in these dayes, if these were no more? What will we answer unto him which made us, [illegible] shall ask why we would not believe it?

What

What shall we say, when hee which came from his kingdo
2 Sam. 11. 26. bring us unto it, demands why we did turn *the day of sal*
into *the day of vanity?* If ye cannot excuse it here, how wil
defend it there? We were born in *vanity*, and we live in v
but we would not dye in *vanity*, because no man looks f
good of his sins, after he is past this world; therefore let
member, that whither the vain men are gone, thither va
shall go. There be not two ends for sinners, but one; w
woful bargain will it seem then to remember, that thou di
thy soul for *vanity!* if any thing will reclaim us, this
be a terrour in our hearts, to think that we shall give acco
to him, which will measure to us as much misery, as we ha
1 Sam. 14. 15. ken *vanity*; therefore as *Abner* said to *Joab*, *Knowest th*
*that it will be bitterness in the latter end?* So let every
consider with himself, though his *vanities* be sweet now
2 Sam. 13. 15. they will be bitter in the end. As *Amnon* after he had
filled his lust, did hate *Thamar* (which defiled her) more
he loved her before; so when the sport is past, and death lo
in the face, we shall hate our *vanities* more, than we love
Luke 10. 41. now. All this doth conclude that our Saviour said to *Ma*
*But one thing is necessary*. Which God grant we may ch
his Son Jesus Christ, and then we have learned this lesson.

*FINIS.*

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# THE LADDER OF PEACE.

1 Thessa. 5. 16. *Rejoyce evermore, pray continually, in all things give th*

When I spake last of these words, I shewed
how the Apostle commendeth unto us
Vertues, of greater price than the three
sons which the Wise-men brought unto Ch
The first is, *Rejoyce evermore*: The sec
*Pray continually*: The third, *In all things give thanks*,

last for we must *rejoyce continually* because he saith, *Rejoyce evermore*; and we must *pray continually*, because hee saith, *Pray continually*; and we must *give thanks continually*, because he saith, *In all things give thanks*. These are the three things which one saith, *All men do, and no man doth*, because every man doth them, and scarce one doth them as hee should: therefore the Apostle to shew us how we should do them well, doth put *continually* unto them; as though *continuance* were the perfection of all vertues. I chose this Scripture for a consolation to them which are afflicted in conscience, which is commonly the disease of the innocentest soul: for they think that they are to *mourn continually*; and *Paul* saith, *Rejoyce continually*, and therefore I will speak a little more of these words than I said before. If you mark it, it may well be called *The Ladder of Peace*: for it stands upon three steps, and every step is a step from trouble to peace, from sorrow to joy; for he which can rejoyce, is past grief; and he which can pray, is passing from grief; and hee which can give thanks, hath obtained his desire. A man cannot rejoyce and mourn; a man cannot pray, and murmur; a man cannot give thanks, and be offended: therefore stand upon one of these three steps, and you shall never grieve too much. If thou canst not rejoyce, as if thy pain were none, then give thanks because, thy pain is profitable: If thou canst not think that thy pain is worth thanks, then pray that thou mayest have patience to bear it; and it is unpossible in praying, or thanking, or rejoycing, that any grief should want patience enough to bear it. But when you forget to rejoyce in the Lord, then you begin to muse, and after to fear, and after to distrust, and at last to despair, and then every thought seems to be a sinne against the Holy Ghost. How many sinnes doth the troubled conscience record against it self, repenting for breaking this Commandement, and that Commandement, and never repenteth for breaking this Commandement, *Rejoyce evermore*!

It is not an indifferent thing to rejoyce, or not to rejoyce; but we are commanded to rejoyce, to shew that we break a Commandement if we rejoyce not. Oh what a comfort is this, when the Comforter himself shall command us to rejoyce! God was

wont to say, *Repent*, and not rejoyce, because men rejoyce too much, but here God commandeth to rejoyce, as though some men did not rejoyce enough: Therefore you must understand to whom hee speaketh. In *Psalme* 149.5. it is said, *Let the Saints be glad*; not let the wicked be glad. And in *Isa.* 40.1. hee saith, *Comfort my people*, not comfort mine enemies, shewing to whom this commandement of *Paul* is sent, *Rejoyce evermore*. It is so in this as Christ saith, *That which I say unto you, I say unto all*; but that which I say unto you, I say not unto all. *Give wine* (saith *Salomon*) *unto him that is sorrowful, that he may forget his grief*: so give comfort unto him which is penitent, that he may forget his fear. *Salomon* saith five times, that *this is the portion of man under the Sun, to receive the gifts of God with thankfulness, and to rejoyce in them*. He which would have us *holy, as he is holy*, would have us *joyfull*, as he is *joyfull*; hee which would have us do his will upon earth, as the Angels do it in heaven, would have us rejoyce upon earth, as the Angels rejoyce in heaven; he which hath ordained us to the Kingdome of Saints, would have us rejoyce that we have such a kingdome to reign. Therefore he saith to his Disciples, *Rejoyce that your names are written in the Book of life*. As *Boaz* said unto *Ruth*, *Go not out of this field to glean in any other field*, *for here shalt thou have enough*: So he would not have us go from this comfort unto any other comfort, for here we shall have enough. The Spirit of God is called the *Comforter*, because we should have comfort in it: *I will send you the Comforter*, saith Christ, to shew that they which have the Spirit, have comfort too, and they which resist comfort, resist the Spirit; therefore the Son of God is called *The Consolation of Israel*, to shew that he bringeth consolation with him, & that joy is where Christ is, as light is where the Sun is: Therefore the chiefest joy is called *The joy of the holy Ghost*, to shew that they have the chiefest joy, which have the holy Ghost; therefore the greatest peace is called *The peace of Conscience*, to shew that they have the greatest peace, which have a good conscience; therefore the faithful are said to be *anointed with the oyl of joy*, as though joy were in their countenance: therefore they are said to be *clothed with the garment of gladness*, as though gladness did compass them like a garment, there-

Psal. 149.
Isa. 40. 1.
Prov. 13. 1.
Levit. 11.
1 Pet. 1. 16.
Luk. 10. 20.
Ruth 2. 8.
Joh. 14. 16.
Luke 2. 25.
Rom. 14. 17.
Phil. 4. 7.
Isa. 61. 3.
Rom. 1. 17.

fore

sore *Paul* (in all his Epistles) doth joyn *grace and peace* toge- 1 Cor.1.3.
ther, and shew that *the peace of God* doth follow them which 1 Cor.1.2.
have *the grace of God*. It is not in vain that the Holy Ghost, Gal.1.3.
when hee named *Barnabas*, interpreted his name too, because it Eph.1.2.
signifieth *the son of consolation*: as though hee delighted in Col.1.2.
such men as were the sons of consolation. *Comfort one another*, 2 Thess.2.1.
saith *Paul*: How shall wee comfort one another without com- Tit.1.4.
fort? Therefore *Paul* saith, *God comforteth us, that we may bee* Philem.3.
*able to comfort other, by the comfort whereby wee our selves are* Act 4.39.
*comforted of God*: shewing that wee cannot comfort other, un- 1 Thess.4.
lesse we be comfortable our selves: and therefore that wee may 1 Cor.2.4.
perform this duty, wee are bound to nourish comfort in our
selves. *Paul* saith, *I am full of comfort*: who then can say, I am
full of sorrow, but he must contrary *Paul*? As the body may
not offend the soul, so the soul may not injure the body, be- 2 Cor.7.4.
cause it is the bodies keeper: but a pensive man doth injure the
body and the soul too; for *Salomon* saith, *A sound spirit will* Prov.18.14.
*bear his infirmities, but a wounded spirit who can bear?* As
if he should say, The heart must be kept couragious, and strong,
and lively, like an instrument which is tuned to tune all the rest,
or else every grief will make thee impatient. In *Deut.*30.9. it
is said, that God *rejoyceth to do us good*: and therefore in the
eight and twentieth Chapter of *Deuteronomy*, the *Jews* are re-
proved, because they rejoyced not in the service of God. As hee
loveth a *cheerful giver*, so he loveth a cheerful server, and a
cheerful Preacher, and a cheerful hearer, and a cheerful wor-
shipper: and therefore *David* saith, *Let us sing heartily unto* Psal.65.13.
*the Lord*, shewing as it were the tune which delighteth Gods
ear. If you would know with what tune yee should sing unto
God, *David* saith, *Heartily*; that is, you must *give heartily*,
you must *love heartily*, you must *obey heartily*, you must *pray*
*heartily*: and when you do all things *heartily*, then you shall do
all things *cheerfully*.

Therefore now I may say unto them which resist comfort, Isa.1.12.
and cherish grief, as the Prophet saith, *Who hath required these*
*things of you?* God doth require no sorrow, but the sorrow
for sin, no fear, but the fear to sin; no care, but the care to
please him, nay hee hath forbidden all other care: and therefore

1 Pet. 5.7. *Paul* saith, *Cast your care upon him.* As though God did not allow us to care, he sent his Apostle with this charge, *Cast your care upon him*; as we do cast our sins upon Christ, so wee must cast our care upon him: for God hath commanded us to labour, but not to care, because care hindreth our labour, like the *Samaritans*, which seemed to help the *Jews* to builde the Temple, Ezra, 9. and hindred them to builde the Temple: So care, and sorrow, and thought, seem to help us in our labours, and our studies, and our prayers, and our strife, but indeed they hinder us; for they take all the time from that which wee should doe, and disable us to doe it: and therefore when care commeth to us, wee should answer it as Christ said unto Satan; *Avoid Satan:* Mat. 3. Avoid Care; for every care which is not of God, is of Satan, and we may not bear that which God commandeth us to cast upon him: Should I hang my joy, my faith, and my hope, because I have sinned, as *Judas* hanged himself? The Scripture saith not, Let him which hath stolne, despair of mercy; but, 1 Joh. 4. *Let him which hath stolne, steal no more*, and it is enough. As we are taught to discern of spirits, and of doctrines, so wee 2 Cor. 7. 10. must discern of cares and sorrows; for when *Paul* saith, *There is a repentance not to be repented of*: he sheweth that there is a repentance to be repented of, that is, a repentance which is a sin, Gen. 25. 33. like the tears of *Esau*, which wept not for his sins, but for his Patrimony. When wee sorrow for any thing but for sin, as Esau Gen. 17. 34. did, then our sorrow is murmuring; and when we sorrow more for sin than we should, as some do, then our sorrow is distrust, which hurteth us more than the thing which wee sorrow for. Prov. 17. 22. For, *The sorrow of the heart* (saith *Salomon*) *is the consuming of the bones*: not onely the consuming of the soft flesh, but the consuming of the hard bones; that is, it will pull downe the strongest man that is; and he which entertaineth it, shall quickly Ruth 1. 10. say with *Naomi*, *Call me no more beautiful, but bitter*, Call mee no more strong, but weak, for it will change him like a sickness: therefore as Christ refused the vinegar, and would not drinke it when hee tasted it; so let no man drinke of sorrow before hee taste it, but if any thing eat thee up, let the Pfal. 96. 6. zeal of Gods house eat thee up, for thy charge is not to get thy Gen. 3. 9. living with the care of thy mind, but with *the sweat of thy brow*,

heart. Now (as *James* saith) *Resist the devil and he will flye from you*: So resist sorrow, and it will flye from you. This is all the case, and all the fear, and all the repentance which ever I could finde in the Scripture. Therefore let us pray God every day to turn all our joy, into the joy of the holy Ghost, and all our peace into the peace of Conscience, and all our sorrow, into the sorrow for sin, and all our fear, into the fear to sin; that so we may sorrow and rejoyce together, fear and hope together; that is, have one eye to the Law, to keep us from presumption, and another eye to the Gospel, to keep us from despair; and then this comfort is sent to us, *Rejoyce evermore*, or else we have nothing to do with it. Jam. 4. 7.

It followeth, *Pray continually*. As *Elisha* would not Prophesie untill the Musician came; and while the Musician played, *Elisha* Prophesied: So when the heart rejoyceth in God, then is it fittest to call upon God: and therefore *Paul* putteth *rejoyce* before *pray*, like the Musician, which played before *Elisha* Prophesied. After *rejoyce continually*, he biddeth us *pray continually*, shewing that it must be such a *rejoycing continually*, that we may *pray continually* too, or else he doth not allow us to rejoyce. How can these two joyn together, *Pray*, and *Rejoyce*? Some if they should *pray*, cannot *rejoyce* for their hearts. Nay, their hearts are sick untill their prayers be done, although they pray not themselves, but hear another pray for them: this is the difference between the rejoycing of the wicked, and the rejoycing of the godly. 2 King. 3. 15.

The comfort of the wicked is like a compound medicine made of many mixtures; for there must be piping, and dancing, and playing, and feasting, and dallying at their game, or else they cannot bee merry: but the comfort of the faithful is like a light in the ayr, which shines when no matter is seen: so the Godly rejoyce when no cause is seen: If they do but think upon God, they rejoyce streight. If there be but a prayer, and a thankfulness, and a meditation, there are instruments enow for them, and they can be as merry as buds in May. The reason of it is this, as Christ said, *I have another meat which you know not of*: so the godly have another joy which the world knows not of; of this joy a man may *rejoyce continually*. And therefore *Salomon* Joh. 4. 32.

Prov. 15.15. saith, *A good conscience is a continual feast*: that is, a continual joy. But of the wicked's joy he saith, *In laughter their heart is sorrowful*; that is, their laughter is sorrow: as if he should say, The wicked never rejoyce indeed; but counterfeit joy, as they counterfeit vertue. Thus *Paul* joyneth *rejoyce continually*, with *pray continually*: as if he should say, By this thou shalt know whether thou *rejoyce* well, if thou canst pray too: that is, if thy rejoycing move thee to prayer, as the joy of Angels makes them

Jam. 5.13. praise God and sing, *Holy, holy, holy*, unto him. This is according to that in the 5 of *James*, *If any man be merry, let him sing Psalms*: Mark how *James* joyneth Mirth and Psalms, as *Paul*

Luke 11.2. joyneth *rejoycing* and *praying*. All this doth conclude, that as we should do Gods *will in earth as it is done in Heaven*; so we should *rejoyce* in earth, as they *rejoyce* in Heaven, and then this joy is a sign of another joy: but if we cannot rejoyce in prayer, how shall we rejoyce in suffering? I am now in a large field, where I might shew you *to whom we should pray*, and the cause *why we should pray*, and the *things which we should pray for*, and *the Mediator which we should pray by*, and *the affections which we should bring to prayer*: but I will keep my self within my text, which saith no more but *Pray continually*. First, we are commanded to *pray*, and then we are commanded to *pray continually*: of all our duties, this is *only Gods duty*, which is given

Mat. 4.10. to none but God, according to that, *Him only shalt thou serve*. Such an excellent thing is Prayer, that it is offered to none but

Prov. 26.10. him which *Salomon* calleth *Excellent*.

Secondly, It is such a pleasant thing, that *Paul* joyneth, *Pray continually*, with *Rejoyce continually*, to shew that no man hath such joy, as he which is often talking with God by prayer; as if he should say, If thou have the skill to *pray continually*, it will make thee *rejoyce continually*: for in the company of God is nothing but joy, and gladness of heart.

Note. Thirdly, It is such a necessary thing, that Christ calleth his Temple, *The house of prayer*, to shew, that as we sell in our shops, and as we buy in the market, and as we eat in our parlors, and as we sleep in our chambers, and as we walk in our galleries, so we should pray in the Temple; which is such a necessary use for men, that God built a house for it, and called it, *The house of*

*prayer*,

*prayer*, as though *prayer* brought God and us to dwell continually in one house together.

Further, he hath made a day for it in every week; as though he would binde us to pray; and because we cannot pray before we be sanctified, therefore hee set down an order for us to observe and keep, which is this, that before every Sabbath he appointed another day beside, in which wee should provide our selves to sanctifie and prepare us, that we might pray in so effectual manner as we ought. Note.

Fourthly, If we endeavour our selves to live uprightly, and in the fear of God, according to the precise rule of his Commandements, we shall finde it such an heavenly life, that it will make us like the Angels which are in heaven: For when wee read, God speaketh to us, because we read his Word; but when wee *pray*, wee speak to God, because we commence our suit to him; and so *Prayer* makes us like the Angels, which are alwayes singing to God. Now if the company of wise men can so change one, that in a short time he representeth their speeches and qualities, how will their nature and their manners alter, which are still talking with God, like the beloved Disciple which leaned at Christs bosome? Joh. 13.23.

Fifthly, It is such a sweet thing, above other things that wee do for God, that in Rev. 7. *The prayers of the Saints* are called *Incense*, because when they ascend to heaven, God seems to smell a sweet savour like *Incense*. Commendation of Prayer.

Sixthly, It is such a profitable thing, that it doth more good than almes; for with mine almes I help but three or four; but with my *prayer* I help thousands. *Prayer* is the rich mans almes as well as the poor mans. For *Pharaoh* begged for *prayers* as well as *Lazarus* begged for crums. Note.

Lastly, It is so victorious and powerful, that it overcommeth God himself which overcommeth all things. For if wee will overcome our Lord as *Jacob* did, wee must overcome him with *prayer*. This God sheweth, when he saith to *Jeremiah*, *Pray not for this people*. Shewing that the prayer of the righteous is of such force and power, that God is fain to forbid them to *pray*, when he would not grant, lest he should bee overcome. This Christ sheweth again, when hee resembleth his Father to the deafe Judge, Gen. 22.38. Jer. 14.11. Luke 18.2,3,

Judge, and his suppliants to the importunate woman which cried upon him, and made him hearken unto her, as if she had compelled him. Therefore one compareth *Prayer* unto *Samsons* hair: As all *Samsons* strength lay in his hair, so all our strength lyeth in *Prayer*. I have read of many which write, that they did learn more by praying, than they could by reading. And I have heard some say, that they have done that by *Prayer*, which they could not do by counsel. In *Exod.* 17. wee read that the Jews prevailed more by *prayer*, than they could by fight. Therefore one saith, that he which can pray, can do all things, because he can overcome God, which helpeth him to do all things. And he which can overcome God, can overcome the devil too, which hindreth all things.

The powerfulness of prayer.

Judg. 16. 17.

Who ever fell into Heresie, or into Apostasie, or into despair, before he fell from prayer, the preservative of the soule? *If thou hadst been here* (saith *Martha* to Christ) *my brother had not dyed*. So if prayer had been here, these evils had not happened. This is the *Holy-water* which driveth away unclean spirits, as Christ sheweth when hee speaketh of the devil which is not cast out but *by fasting and prayer*. This is the *Creed* which keepeth us from evil, as Christ sheweth when he teacheth us to pray (as it is written, in the 11. of *Luke*) *Deliver us from evil*. This is the oyl which healeth our sickenes, as *James* sheweth in his fifth Chap. vers. 15. when he saith, *The prayer of faith shall save the sick*. It hath such a hand in all things, that it is like the sanctifier of every thing. It blesseth our thoughts, and blesseth our speeches, and blesseth our actions. As *Abraham* blessed his servant before he went from him; so prayer blesseth our works before they go from us. Whatsoever thou doest before thou hast blessed it with prayer, thou hast no promise that it shall prosper or do good, because he which should bless it, is not made a counsel to it. Therefore wee should not presume to use any of Gods gifts, or any of Gods graces without prayer, lest that which is good do not good, but hurt unto us.

Joh. 11. 32.

Mat. 17. 21.

Gen. 24.

For this cause S. *Paul* in the 14. of the *Romans*, and the sixth verse, teacheth us to *pray before we eat*. For this cause *Paul* prayed before he journied. For this cause *Eliah* prayed before he sacrificed, as it appeareth in the first book of *Kings* 18. 36.

In all things pray.

Act. 20. 36. 38.

for

For this cause the *Israelites* prayed before they fought: and for this cause wee pray before we preach. It is a good thing to preach, and yet you see we do not presume to preach before we pray, because *Paul planteth, Apollo watereth, but God giveth the increase.* Even so, we should not presume to give almes, nor to give counsel, nor to give help, before we have prayed that it may do good. Nay, we should not presume to exercise our faith, nor our repentance, nor our obedience without prayer; because there is no faith so perfect, but it had need of prayer to strengthen it. Also there is no love so perfect, but it had need of prayer to confirm it. There is no repentance so perfect, but it had need of prayer to continue it: There is no obedience so perfect, but it had need of prayer to direct it. Therefore he doth sin which presumeth to do any good work without prayer, because he seems to do it by his own power, for that he craveth not assistance from God, which giveth power to faith to bring forth works, as well as he doth to trees to bring forth fruits, or to Physick to bring forth health. Therefore no vertue hath done so much as prayer hath done, for all vertues have had their power from prayer: and therefore one saith, that prayer hath done as many exploits as all vertues beside. 1 Cor. 3. 6.

The Apostle *Paul* in the eleventh to the *Hebrews* saith, that *by faith Noah did this*, and *Abraham did this*, and *David did this*, and *Enoch did this*: but did their faith any thing without prayer? For their faith was strengthned by prayer; and therefore the Disciples prayed Christ to strengthen their faith. By prayer *Elias* made the clouds to fall: by prayer *Joshua* made the Sun to stand still: by prayer *Elisha* raised the dead to life: by prayer *Moses* made the enemies to flye: by prayer *Salomon* obtained wisdome. So that as *Paul* in the first to *Timothy*, and 4. Chap. saith of godliness, *Godliness is profitable to all things*; so I may say of prayer, *Prayer* is profitable to all things. The Dove could find no rest for the sole of her foot, until she returned to the Ark; so the sinner, when he can flye no longer, nor suffer any longer, nor help himself any longer; at last he turneth to prayer, which is like the City of Refuge, where no enemy, where no adversity, and where no tentation hath power to hurt him. Luke 17. 5. 1 King. 18. 45. Josh 10. 12, 13 2 King 4. 33, 34, 35. Exod. 16. 1. 1 King. 3. 12. Gen. 8. 9. Num. 35. 12.

Lastly, as Prayer is excellent in respect of God, to whom only it

it is offered, so it is excellent in respect of the godly, who only offer it. For as *Paul* saith of faith, in the second to the Thessalonians, *All men have not faith*; so I may say of Prayer, All men have not the *gift of prayer*: and therefore *Zachariah* speaketh of a *spirit of prayer*. And when wee pray, *Paul* saith, *That the Spirit helpeth our infirmities, and prayeth in us*; as though there were a peculiar spirit for *prayer*, and none could pray but they which had that spirit.

Zach. 12.10.

Rom. 8.29.

I have known many wicked men *hear*, and I have known many wicked men *study*, and I have known many wicked men *fast*, and I have known many wicked men *preach*, and I have known many wicked men *counsel*, but I did never know any wicked man that could *pray* well, nor any that could *pray* well, live wickedly. This *Peter* proveth in his first Epistle, and fourth Chapter, when he saith, *Be sober and watchful in prayer*, shewing that *all cannot pray*, but they which are *sober* and *watchful*.

This *Peter* the Apostle proveth again in his first Epistle, and third Chapter, when he exhorteth the husband and wife to love one another, lest their prayers be interrupted: shewing that sin doth hinder our *prayer*, and that a man cannot *pray* heartily, when wrath and malice, or lust doth carry his minde away. This *Paul* witnesseth again when he saith, *How should they call upon him in whom they have not believed?* shewing that none can *pray* but they which have faith: and that it is a sign that the Spirit is within, if he can *pray*: and therefore one saith, So long as God doth not take away thy *praying*, he hath not taken away his mercy. Seeing then that *Prayer* is such a sacrifice as is offered to none but God, and none can offer it but they which have faith and love, and repentance to bring it to him: as *Aaron* did not stand before the Lord before hee was washed, so let no man call upon God before he be sanctified. For as *Isaac* did first taste *Jacobs* meat, and then blessed him when he liked his offering, so God will have an offering which pleaseth him, before hee give the blessing which pleaseth us. Therefore as *Jacob* charged his sons when they went unto *Joseph*, *Take the best fruits of the land and give unto him*: so I advise my self and you when we go to God, let us take the best fruits of our hearts and give unto him: that is, not the shew of repentance, but repentance indeed.

Exod. 29.4.

Gen 27.29.

Gen. 43.11.

As *Abraham* left his Asse at the foot of the hill when he went to sacrifice: so when we go to pray, we must leave our passions, and affections, and lusts behinde, lest they trouble us, like the fowls which hindred *Abraham* in his sacrifice. And when our prayers do please God, as *Jacobs* meat pleased his father, then God will hear our prayers, and bless us, as his father blessed him.

Now to inform us what prayer delighteth God, the Apostle *Paul* in his first Epistle to the *Corinthians*, and the 7. Chapter, shewing that he had the minde of Christ, teacheth us to *Pray continually*. This he expoundeth in the second Epistle to the *Thessalonians*, the 3 Chapter, and the 13 verse, when he saith, *Be not weary of well-doing*. Therefore if you do well when you pray, you must not be weary of praying.

The like saying is in the 12. Chapter to the *Romans*, where it is said, *Continue in prayer*. The like saying is in the 1 Chap. to the *Romans*, where it is said, *Pray at all times*. The like saying also is in the 18 Chap. of S. *Luke*, where it is said, *Pray always, and be not faint*. We are not commanded to preach continually, nor yet to hear continually, nor to fast continually, nor to watch continually, nor to give continually; but we are commanded to *pray continually*, as though prayer were more needfull than all the rest. We want continually, and we are tempted continually, and we sin continually; and therefore we had need to pray to God continually, that God would supply our wants, and forgive our sins, and prevent our temptations. Mark.

To shew that we should pray daily, Christ teacheth us in the 11. Chap of S. *Luke*, to say, *Give us this day our daily bread*. This day we ask no more but *our daily bread*, and if we live till the morrow, then we ask no more but *our daily bread*: so the word *daily*, doth teach us to *pray daily*: for there is great reason but they which have continually need of God, should *pray continually unto him*. But as some answered Christ, as it appeareth in S. *Johns* Gospel, *Who is able to do this?* So you will say unto me, Who is able to pray continually?

Saint *Paul* in his twelfth Chapter to the *Romans*, teacheth us a reasonable service of God. Here hee seems to injoyn us an unreasonable service of God. For who did ever pray continually?

tually? or if we should pray continually, when should we hear, or preach, or when should we study, or when should we work? So one service seems to hinder all services: but indeed it doth further all services, and therefore we are commanded to *Pray continually*, because we can do nothing without prayer. But if you imagine that this Commandement is broken, if your lips bee not alwayes going, which was the Heresie of the *Messalians*, or if you dwell not alwayes in the Church like the golden Candlesticks, then you are out of *Pauls* minde: For *Paul* did not pray continually with his lips, and therefore hee doth not mean lip-prayer: neither did *Paul* live day and night in the Temple, and therefore he doth not mean a Church-prayer: And further, It seems that the *Jews* were not appointed to pray at all times, for they had set times of prayer; and therefore wee read how *Peter* and *John* went up to the Temple at the time of Prayer: Act. 3. 1. Therefore to *pray continually*, is to lift up our hearts continually unto God, and to *pray* in our thought, as *Moses* did, though wee open not our lips; and so wee may *pray continually*. As when a good man is to answer before the Persecutor, a thought prayeth in his heart that hee may answer wisely: when hee is to give almes, a thought prayeth in his heart that it may do good: when hee is to give counsel, a thought prayeth in his heart that it may prosper: when hee is to hear a Sermon, a thought prayeth in his heart that hee may bee edified and sanctified by it. How to pray continually. Thus wee may pray and hear, pray and speak, pray and eat, pray and study, pray and work together, as the *Jews* built and fought together; And therefore prayer seems a harder thing then it is. For if it had been irksome for any to pray, *Paul* would not have joyned *Praying* and *Rejoycing* together. It is not hard which a man may do and rejoyce too. If a man love intirely, he hath not such delight as to talke often, and to converse daily with him whom he loveth; for by this his love is increased, and his joy is doubled: but the seldomer wee commune together, by little and little our affections abate, till at last wee become strange one to the other, as though we had never been acquainted. Nehem. 4. 7. Even so our affections and familiarity doth grow towards God by often praying unto him: and when wee leave off to pray, then our affections draw from him, and his affections Psal. 119. 164. Dan 6. 19.

from

from us: therefore we read how often the good men were wont to pray. In times past *Daniel* saith, that *he prayed thrice a day*: *David* saith, that *he prayed seven times a day*: it is said, that *Cornelius prayed continually*: it is said, that the Disciples *prayed continually*: and in the first to the *Romans*, *Paul*, which teacheth us here to *pray without ceasing*, saith, that he himself *prayed without ceasing*. As *Jacob* would not let the Angel go, before he had blessed him; so a Christian should not let God rest, before he hear him. This is the state that a Christian should strive to, and never think that he is sound at the heart, till all his thoughts be a kinde of prayer. Now if we should examine our selves whether we pray as we should, as *Paul* teacheth us to examine our selves, whether wee beleeve as wee should. I am of opinion, that there is no such want in this Land as the want of prayer; for it is neglected, as though it were never commanded, as if there were no God to worship, or as if wee had no need of him. In the Papists time, none were called Beads-men (that is, men which were bound to pray) but the poor men; as though none were bound to pray, but poor men: but now the world goeth, as though neither rich, nor poor were bound to pray: One would think that our deliverance out of *Egypt*, that our victory against the *Spaniards*, that the weather which threateneth sickness, that the dearth which threateneth famine, should make us pray, and yet doth not: for where is the person that prayeth now more than hee did before? Some are like the *fool*, *which saith in his heart, There is no God*; for they pray *never*, though *Paul* say, *Pray ever*. *Cain* was rejected for offering an unworthy sacrifice: What shall be done to them which offer no sacrifice at all? Some are like Exorcists, which cannot adjure but in a circle; so they cannot pray but in the Church, and then they pray, when they should hear. Some are like the Ephramites, which can pronounce every word but that which they should: so they never want words, but when they speak to God. It is strange to think how lively they are to every thing else, and how dead they are to pray. As many come to Sermons, and never mark what the Preacher saith, untill hee come to this, *To whom be all praise, power, and dominion for ever*; So many pray, and never mark what they say, untill they come to this, *Give us this day*

Rom. 1.

1 Cor. 11. 18.

Psal. 14. 1.

Gen. 5.

Judg. 12. 6.

*our daily bread:* Doeſt thou think that God doth mark that prayer which thou doeſt not mark thy ſelf? Some come to God as if they did fetch fire, a ſpurt and away, like a meſſenger which is gone before hee have his anſwer. If God will take *Pater noſter* of them, and hear them for that, ſo it is, for they never made any other prayer in their lives; but even as a childe ſayeth grace, ſo they ſay, *Our Father*; put them out of that, and they cannot pray a word, no more than a childe can make a grace, if he be put out of his own. Some are like *Nadab* and *Abihu*, which never look with what fire their ſacrifice is kindled; ſo they never reſpect with what motion their prayer is kindled, whether it bee from the Spirit, or from the fleſh; but ſometime they pray of malice for revenge: ſometime of greedineſs for riches: ſometime of luſt for pleaſure. Now as no ſacrifice was accepted with God, but that which was kindled with the fire which came down from heaven: ſo no prayer is accepted with God, but that which is kindled with ſome motion from heaven. Their prayer never aſcendeth to heaven: for *Abels* heart, made *Abels* offering accepted. Some are like the builders of *Babel*, which call for one thing, when they ſhould call for another: ſo they pray for one thing, when they ſhould pray for another: when they called for ſtones, they brought them timber; when they called for timber, they brought them ſtones: So when they call for health, God ſends them ſickneſs: when they call for reſt, God ſends them trouble: when they call for riches, God ſends them wants: when they call for honour, God ſends them ſhame: when they call for eaſe, God ſends them a yoke: for it is a juſt thing with God, that they which do one thing for another, ſhould receive one thing for another. Some are like the Prodigal ſonne which prayed but untill hee had gotten his Patrimony, and then hee forſook his Father which gave it him: So they pray no longer, but untill they have that which they would have, and then they flye from God, as he did from his Father, and live like Swine in another Country, till extremity and penury ſend them home again. Theſe are the Beads-men of our age, and theſe are the prayers which we offer to him which made heaven and earth. Wouldeſt thou regard his ſuit which ſhould intreat thee ſo contemptuouſly as thou intreatſt

Numb. 3. 4.

Levit. 3. 5.

Gen. 4. 4.

Gen. 11. 13.

Luke 15. 12. Note.

intreat God? Let us consider, how that prayer should obtain remission of sin, which is sin it self. *Paul* saith, *Let all which call upon the name of the Lord, depart from iniquity*: as if hee should say, the Lord will hear none which pray unto him, but them which depart from iniquity. *Salomon* saith, *The prayer of the wicked is an abomination*, if his best work be an abomination, what are his worst deeds; and the sinner himself? Therefore he adviseth, *Prepare thy heart before thou go into the Temple, lest thou offer the sacrifice of fools*: as if he should say, He which offereth a present unto a Prince, which the Prince likes not, is a fool for his pains. This is the cause saith one, why God doth not hear our prayers as he did our fathers, because we pray not with such humility and perseverance as they did. Many touched Christ, yet but one drew vertue out of him: so many pray unto Christ, but few draw comfort from him.

Note. 2 Tim. 2. 19. Prov. 28. 9. Eccles. 5, 1.

Now if you will know what prayer is accepted with God, *James* saith, *The prayer of the just availeth much, if it be fervent*. He saith not that the prayer of the wicked availeth any thing, though it be never so fervent; but the person must be just, the prayer must be fervent to do it: by this thou knowest then whether thy prayer be accepted with God. As God sent down fire from heaven to consume *Elias* his sacrifice, because it pleased him; so he will send down a kinde of joy and lightnes upon thy heart, which shall kindle thee within, as the fire kindled *Elia's* sacrifice, and send thee away with such a joy, like a Suitor which cometh from the Prince when his petition is granted. This is the end of every prayer which is made in faith, as Christ answered the Centurion, *Be it unto thee as thou beleevest*: so thy heart shall answer thee, *Be it unto thee as thou beleevest*. When we begin to pray, we are going from the devil, and when we end our prayer, we are come to God: As first, many temptations will hinder thee, but with earnestnes thou shalt drive them away. *Then make no haste* (as *Salomon* saith) *to get out of the Kings presence*; for the Lord and thy prayer are met together in heaven, like Christ and the woman at *Jacobs* Well.

Jam. 5. 6. Note. 1 King. 18. 38. Joh. 4.

Seeing then that prayer is such an excellent thing that it is given to none but to him which is called *Excellent*, and such a pleasant thing that *Paul* joyneth, *Pray continually*, with *Rejoyce* conti-

*continually*, and such an heavenly thing, that it makes us like Angels which are in heaven, and such a necessary thing, God built a house for it, and made a day for it, and such a thing, that none but the holy can deal with it; and such a thing, that it overcommeth God, which overcommeth all. Is it then, that our Fathers spent so much time in prayer, and make no account of it? Have wee nothing to pray for as they? Nay, they prayed for nothing but wee had need to pray for the like. The Turks and Idolaters pray to them that cannot hear; but he which saith, *I will hear*, hath not so many supplications to him as Noble men. What will wee give God, if we will not afford him thanks? What will wee do for him, if we will not praise him? *If thou be wise* (saith *Salomon*) *thou art wise unto thy self*: So if wee do pray, wee do pray for our selves. Shall the birds sing unto God, and not they for whom he created birds? What a fool is he which will fight and watch for himself, and will not speak for himself? If God had required such costly sacrifices of us, as hee did of the Jews, it were to bee feared, that he should not bee served at all: For we are such *Gergesites*, that wee would not part from our beasts for sacrifice to him. Therefore let us not say, God will not hear, but let us say, wee do not ask, for God is readier to give than wee to ask: Therefore let us pray that our neglect of prayer may bee forgiven.

*FINIS.*

# THE BETRAYING OF CHRIST.

Matth. 27. 1, 2, 3, 4.

*When the morning was come, all the chiefe Priests, and the*
*of the people tooke counsell against Jesus to put him to*

*And led him away bound, and delivered him unto Pontius*
*the Governour.*

*Then when Judas which betrayed him, saw that he was con-*
*demned, he repented himselfe, and brought again the thirtie peeces*
*to the chief Priests and Elders.*

*Saying, I have sinned, betraying the innocent blood: but they*
*said, What is that to us? see thou to it.*

THe last time you heard how a Publican received Christ: now you shall heare how an Apostle betrayeth Christ. But first here is set downe what the Priests and the Elders did against Christ; of whom it is said, *When the morning was come, all the Priests, and the Elders of the people took counsell against Jesus to put him to death.* 2. *And led him away bound, and delivered him unto Pontius Pilat the Governor.* The Priests were Ecclesiasticall persons, and the Elders were civill Magistrates: so they which should have stood most for Christ, stood most against him. *Marke*, putteth in the Scribes too, and *Luke*, putteth in the whole multitude: as if he should say, The Priests, and the Scribes, & the Pharises, and the Elders, and the people. He which stood for all, had all against him. Here is fulfilled that which was prophesied in the second Psalme, *They banded themselves against the Lord, and against his anointed.* But why did they band themselves against the Lord, or against his anointed? What was their quarrell of him? To have his goods? No, he had none for himself, but they were richer then he. To have his liberty? Nay, that would not suffice them; for they had bound him before. To bring the people into dislike of him? Nay, that would not serve them; for they had done so already, untill even his Disciples

*Mark.* 15. 3. *Luke.* 22. 66. *Psal.* 2. 6.

were fled from him. What would they have then, his bloud? yea, *they took counsell* (saith *Matthew*) *to put him to death*. They had the Devils minde; which is not satisfied but with death: and how do they contrive it? He saith, *They took counsell about it.*

Exod. 1 10. When *Pharaoh* did most foolishly, he said, come *Let us work wisely*. So when they did worst, then they seemed to do it in best manner, for they will not sinne without counsell: a wise counsel to consulte of murther, like the Papists counsels when

Mat. 26. 55. they give licence for treason. They may be fitlier said to take armes, then to take counsell. For Christ saith before, that they came with swords and staves to take him. *David* speakes of a malignant Church; that is, a Church of malicious persons, such a Church was this: for they called themselves the Church, and went about to kill the head of the Church. In the begining of the night Christ instituted the Sacrament, and consulted how to save *them*; and at midnight they instituted their treason, and consulted how to destroy *him*. The time which they chose, and the Judge which they chose, are specially to be noted. The time. *In the morning, &c.*

This therefore is not to be expounded of the beginning of their counsell, but of the end of their councell: for they took counsel in the night, and executed it in the morning. When they agreed to go unto *Pilate*, it was night; but when they brought him to *Pilate*, it was morning. But marke how unjustly they handled him before they brought him to the Judge. They should have done nothing against him before he came to his judgment; but they did all against him, except condemning him, and crucifying him, before they came to the Judge. For all that is spoken before of examining him, and mocking him, and reviling him, and buffeting him, and spitting in his face, was done before they came to the Judge: which shewes, that they were even angrie that they could not kill him without the Judge too.

All this was done in the night, and therefore Christ said to

Matth. 26. 31. his Disciples in the evening: *This night all of you shall be offended for me*: shewing that all these things should be done in the

Mar. 14. 41, 43 night. Therefore *S. Marke* saith, that *Peter*, and *James*, and *John* were asleep, when *Judas* and his companions came against him:

him: which sheweth that it was the time of sleep: and in the 52. verse he saith, that a young man ran after with a linnen garment upon his bare body: which sheweth, that he hearing a tumult and an uproare to grow in the night, ran forth of doores in great haste without his clothes, as they doe in a fire, (to see what was done:) and it is added, that they strove to take him, and that he was faine to slip off his linnen, and run away from them naked, as *Joseph* did when he left his cloak with his light Mistris, when he slipt from her: which sheweth how void of shame and modestie they were, to offer such violence to a stranger, that hee could scarse scape their hands naked, although they had nothing against him. This I note, to shew that their conspiracie against Christ was a night-work, like them which hath the light because they doe evill. It was not their wont to sit in counsel in the night, but in the day. It would have troubled them to watch so long for a good cause: but it was fit that the worke of darknes should be done in darknes; and therefore Christ saith, *This is the hour of darknesse:* the hour of darknes, and the power of darknesse, and the work of darknesse met together. When they should rest, malice would not suffer them to rest, but they become like Owles which watch in the night, and cannot sleep. Here was fulfilled *Solomons* saying, *They cannot sleep before they have done evill*: So eager we are upon revenge more then any thing else. They say, that he cannot stay which rideth upon the Devill: for malice driveth him, and furie spurrs him. Therefore *Zacheus* went not so hastily to receive Christ, as his enemies hast to destroy him: nay, rather I may say to destroy themselves; for as they prayed at Christ's death, so it came upon them. They said, *His blood bee upon us and upon our children:* so his blood is upon them, and upon their children: which have been vagabonds over the earth ever since, and have no Countrey of their own: for if they be cursed which doe the Lords businesse negligently, they must be cursed too which do the Devils businesse diligently.

*Luk.* 22. 53.

*Prov.* 4. 36.

*Matth.* 27. 25.

*Jerem.* 48. 10.

If men were so hastie in executing justice, as they were in executing malice, so many men should not be undone by suits of Law: for in one day they could apprehend, and accuse, and examine, and condemne, and execute him which was innocent:

A note for Lawyers.

cents; but he which is just cannot be quit in one Terme or t
nay, if he have right in a yeer, it is counted quick dispatch, a
he is glad that he met with such a speedy Lawyer. How th
when they take a bad cause in hand, and prolonging too, wh
keepes their Cliants in suspense from day to day, and from we
to week, in great charge and sin together? I would to God t
some did not sit in counsell against good Christians, as th
Priests did against Christ: but God in his mercie daily doth co
found and bring to nothing the accursed counsels of the wicke
Antichrist, and all his rebellious confederates. So when the wi
ked took counsel together, wickednesse was the end of the
counsels: for there is nothing worse to the ungodly, then
meet together: for before they meet, their wickednesse is a l
hid, like the poyson in a Serpent; but when they meet toge
one setteth on another, and the poyson breakes forth into vi
speeches, and detestable works, and ungodly practices; as we s
in Tavernes, and such like assemblies as this.

For now they are met together, they have conspired amon
themselves to accuse unto the Governour the most innocent m
in the world, as if he were the worst man living: they abu
him, and mock him and revile him, and buffetted him, b
fore they brought him to the Governour, which sheweth th
they would have kill'd him too, if they durst, without the G
vernour: but sinne is craftie, and therefore they observe the
der of Law, and forme of judgment, lest they should be ta
in the snare which they made for him.

First, because that *Pilate* had the authority over judgment
death, and not they; therefore they are enforced to seek unto
judgment seat to save themselves from blame, and to be d
vered out of trouble, if they did usurp any thing upon the Ma
states office.

Then, because they might not runne unto the Governour b
fore day, without suspicion of tumult, they stayed untill it w
morning: but so soone as they could come, they came p
haste; for the Sunne did no sooner peepe, but even at the v
breake of the day, they were all ready to flocke unto the Ju
against him. This they did without knowledge; but God d
rected every thing unto a right end. For it was meet that t

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of God should be cleared in a solemne manner by an earthly Judge, to shew how we shal be cleared by the heavenly Judge: and therefore as it appeareth *Matth.* 27. 24. *Pilate* saith, that *he found no evill in him*, before he gave sentence against him, which sheweth that he died not for his own sins, but for our sins: and therefore though they went to the Judge to save themselvs from blame, yet God sent them to the Judge that his word might be fulfilled.

Lastly, this *Pilate* was a Roman Governour, which ruled for *Cesar*, as *Zacheus* was a Roman collector which gathered for *Cesar*: for at that time the Romans had brought much of the world into their subjection: as since that time they have brought much of the world into Idolatry: and therefore God would have his Son to be judged by the Roman policie, and to be condemned by a Roman Judge, and to be slain with a Roman death, as it were joining the Jews and the Romans, in impiety together, to shew that these two Nations should be the odious people unto him in all the world, and how his servants should be crucified there, where he was crucified himself: for as the Romans did then crucifie Christ upon the Crosse, so they crucifie him now upon the Altar, and resemble the Dragon, which when he could not prevail against *Michael* himself, then he fought against the woman and her seed; that is, the Church and her children, which are slain in Rome, as the Prophets were in Jerusalem. Thus Rome began with the head, and ends with the members. So much of the Priests, and the Scribes, and the Pharisees, and the Elders, and *Pilate*, what they did against Christ, of whom was fulfilled *David*'s prayer; *Lord turn the counsell of Achitophel unto folly*: so their counsell was turned unto folly. For as *Paul* revived when he was stoned, so Christ rose again when he was buried, to shew, that there is no counsell against God: and therefore let all our counsells be for God.

*Revel.* 12.

2 *Sam.* 15. 31

Now we come to *Judas*: to aggravate this tragical counsel, the Evangelist annexeth unto it, the desperate end of the cursed man that ever was. Three things are especially noted of this traitor; his death, the cause of his death, and the confession which he made before his death. His death in the fifth verse; *He went*

*and hanged himselfe.* The cause of his death in the third verse; *For that he had betrayed his Lord, and now did see him condemned, and had no joy of the money which was given unto him for his treason.* His confession in the third verse; *I have sinned in betraying the innocent blood.* I will speak of every word as they lye, for your memorie. Therefore, first of his treason: *When Judas the traytor.* Before he was called *Judas* the Apostle, now he is called *Judas* the traitour, to distinguish him from other of that name: least any of his name should be defamed for him, a brand is set in his forehead like the letter *Tau*, or *Caines* marke, to make him hatefull like a Rogue which is burned in the ear: so *Esau* was called Edom, which signifieht *Red*, to keep his wickednesse in remembrance, because he sold his birth-right for a messe of red pottage. So *Simon* is called the Sorcerer, as though God would note him for the worst of that name: so God knoweth *Simon Peter* from *Simon Magus*; and *Judas his brother*, from *Judas his betrayer*: and therefore as *Jeroboam* comes in with his train after him, *Jeroboam which made Israel to sin*; so *Judas* comes in with his traine after him, *Judas which betrayeth the Lord.* For when God said, *I will honour them which honour me*: he signifieth how he would dishonour them which dishonour him: and therefore this name is a word of reproach untill this day: and all traytors are called *Judasses* for his sake, that the Prophecie might be fulfilled, *The names of the wicked shall rot*: that is, they shall be named with loathsomenesse, and remembred with disdain, as a man passeth by rotten carrion, and stoppeth his nose untill he be past it. That is the just wrath of God. As Christ promised that *Maries* good worke should be spoken of to the worlds end: so he hath caused *Judas* evill work to be spoken of unto the worlds end too. For there were three evils in one. First, his practice was impudent, because he offered himselfe to be a traytour before he was asked. Then it was covetous, because he was contented to betray his Lord for thirty pence. And lastly, it was craftie, because he betrayed him with a kisse, which is a signe of love. Like this traytour doe all other traytours, and therefore are all called *Judasses*: that is impudent, and covetous, and craftie like their master.

Genes. 4.

Act. 8.

1 King. 22. 52.

Prov. 10. 7.

The next consideration is, how *Judas* his repentance came upon

upon him, in these words; *When he saw that Jesus was condemned, &c. Peter* heard three crows before hee felt any remorse: so *Judas* saw his Lord apprehended, and yet hee repented not; then he saw him accused, and yet he repented not; then he saw him mocked, and yet he repented not; then he saw him buffeted, and yet he repented not; at last he saw him condemned, and then, saith *Matthew*, he repented; like one which slayeth his friend in his rage, and sorroweth when it is past. In *Gen.* 6. God is said to *repent*, but God repenteth *not like men*: so here the wicked are said to repent but the wicked repent not like the faithfull. But as it is said of *Esau*, that he sought repentance; so they may be rather said to repent, than to repent indeed. For if *Judas* had repented like *Peter*, he should have been forgiven like *Peter*: but to shew that he did not repent well, when he had committed one sin, he addeth another to it; for when he had murthered his Master, he murthered himself too. Therefore if you ask how he repented, I think he repented so as most Usurers repent, upon their death-beds. There is a shame of sin, and guilt of conscience, and fear of judgment even in a reprobate, which is a fore-taste of Hell, which the wicked feel: even as the peace of conscience and joy in the holy Ghost is a fore-taste of Heaven, which the godly feel before they come thither. So *Judas* was displeased with the uglinesse of his treacherie, and had a mishapen sorrow like a Bears whelpe, but without any conversion to God, or hope of mercy, or prayer for pardon, or purpose to amend. Onely he felt a shame, and guilt, and anguish in his heart, which was rather a punishment of sin, than a repentance for his sin, and a preparative to Hell, which he was going unto. For hardnesse of heart, and despair of mercy are sins, and punishments for sin too: but true repentance is such a sorrow for one sin, as breedeth a dislike of all sinnes, and moveth to pray, and resolveth to amend; which falleth upon none but the Elect: And therefore *Paul* calleth the heart of the reprobate, *A heart which cannot repent*. But if the Papists doctrine of repentance be true, there is nothing wanting in *Judas* repentance; for in him may be found all the parts of their repentance. For wee see in this reprobate contrition of heart, confession of mouth, and satisfaction

of work, which is all the Papists repentance. For contrition, it is said, *He repented*: for confession, he saith, *I have sinned*: for satisfaction, he *restored the money again*, and yet he is *Judas, the son of perdition*. And therefore as Christ told the Lawyer, that one thing was wanting in his obedience: So *Judas* telleth the Papists, that one thing is wanting in their repentance; that is the conversion of a man to God, and change of minde: when, a sinner renounceth himself for shame of his sinne, and yeldeth to righteousnesse with as great love as ever he loved wickednesse. If *Judas* had repented so, he would rather have suffered pain like *Job*, than by unlawfull means rid himself out of pain, like *Cain*, which thought to prevent God's judgment against him. This was not a signe of repentance, but a signe of despair. Therefore let every one learn this, that so long as Gods mercy is greater than mans iniquity, there is no cause to dispair, but to hope. For why did our Saviour save *Mary Magdelen*, which had seven Devills, and spare the thief which never did good, but left us great sinners as they should dispair of mercy, if they prevented? If thou canst knock, his promise bindeth him to open. Therefore say not, God will not give; but I do not ask: for God is readier to give, than we to ask.

The next consideration is, how *Judas* restored his bribe again. In the first of the Proverbs 13. *Solomon* saith, *The wicked shall be filled with their own devices*. And in the fourteenth chapter, vers. 14. he saith *They shall be satiate with their own ways*: for *Judas* hath sinned so long, that now he is weary of his sin, and would restore his bribe again, even the same day that he took it. It was given him in the night, and in the morning he brought it back: so soon is the pleasure of sin eclipsed. Even now his thirty pence was the sweetest silver that ever he fingered: and now it is the bitterest money that ever he pursed. Therefore let all consider what *Abner* said unto *Joab, knowest thou not that it will be bitternesse in the latter end?* 2 Sam. 2. 26. The sting of the Serpent is in his tail: so the tail of sin hath the sting, that is, the end. There is no sin but it hath three punishments which follow it like hand-maids; *Fear*, *Shame*, and *Guilt*: fear of judgment; shame of men, and guilt of conscience.

Three hand-maids of sin.

All

All these did surprize *Judas* at once, so suddenly as *Adam* spied his nakednesse: and though they come after every sin, yet they are never looked for. *Gehezi* took his bribe merrily, but he did wear it heavily. *Jezabel* thought that she had got a vineyard for nothing; but she payed more for it than she would give for all the world. So *Judas* thought that he was made for ever when he was undone for ever. Here was the Scripture fulfilled, *The bread of deceit is sweet to man, but his mouth shall be filled with gravell.* So this gain of treason was sweet to *Judas*, but when hee digested it, it cracked like gravell in his teeth. Who would suffer for millions of gold, that which *Judas* suffered for thirty pence? and yet many are content to sin for lesse: *Judas* was a traitor for thirty pence; but a thousand are liars and deceivers, and swearers for a penny. If they can get any thing by lyes, or oaths, or wiles, it is like the mystery of their occupation. Be not deceived, the time commeth when you would restore this gain again, as *Judas* did, and peradventure you shall not find the owners where to make restitution. How many at the hour of death have offered their praiers, and their supplications and service unto GOD, as *Judas* offered his mony to the Priests, and God would not accept it? but they died as they lived, and went from despair unto destruction: therefore *to day hear his voyce.* If you will not be so good as *Zacheus*, to restore four-fold for all that you have gotten by usurie, or bribery, or extortion, or deceit, yet be so good as *Judas* to bring again so much as you have taken: and if you do it not with *Judas's* mind, but with *Zacheus* mind, it shall be accepted as *Zacheus* was.

1 King. 21.

Prov. 20. 17

Note.

The last consideration is, the confession which he makes before his death; *I have sinned, &c.* O! *Judas* (saith one) doest thou know that thou hast sinned, and didst not know that thou shouldest sin; It is not enough to say, *I have sinned*; so said *Saul*, and *Cain*, and *Pharaoh*, *I have sinned.* But who saith, *I will not sin*? When sin is past, then we know: but if we did look to it before, then we need not say, *I have sinned*: for sin is chosen in the dark, like bad wares, when the faults are not seen. Sin seems no sin untill it come to *I have sinned*; that is, untill it be past. If *Judas* dad shewed his repentance to

God,

God, as he shewed it but to men, happily his offence might have found mercie: but he did separate himselfe farther from God by his despaire, than he was separated before by his treason, and chose rather to runne unto them which would mock him, than unto him which should succour him: therefore his confession was without remission; and though he said, *I have sinned*, yet God answeres not, I have forgiven: to shew, that except our repentance be better than his, it shall not weigh against one sinne. Yet *Judas* doth not onely acknowledge himselfe a sinner, which is the most that many of us confesse, because he would not be counted worse than other, but reckoned his sinne without an accuser; as if one should come forth and say, I have stolen an horse: so he saith, *I have betrayed my Master*, In what did *Judas* sinne? In treason: then treason is sinne, and yet the Papist count it a merit, as though they should merit by sinne. There was never any Heretick which maintained treason but the Papists. *Touch not mine anointed* (saith God:) Yes, kill his anoynted, saith they. How far are they from *David*, which would not lay his hand upon *Saul*? If he were a man after God's heart, as he is called? then they must be men after the Devils heart. After *Judas* had received meat of Christ, he went about to betray him: so after they have received peace and plentie, and prosperity of their Prince, they go about to betray her. As *David's* enemies longed and said, *When will David die, and the name of David perish*? So they long and cry; when will *Elizabeth* die, and the name of *Elizabeth* perish? But *Elizabeth* liveth, and they die which seek her death.

*John* calles the Pharisees a generation of Vipers, which never are borne, but their mother dieth for it. How right this sheweth with the Papists? for they cannot live without the death of their mother. For the Spanyard which would slaughter them, they would slaughter the Nurse which cherisheth them. Had *Zimri peace* (saith *Jezabel*) *which slew his master*? So I may say. Have
m. 2. 5. they died in peace which would have slaine their Mistris? They which have not banged themselves like *Judas*, have been hanged by others like *Haman*, as though they had been sent over but to visit Tiborne. So God hath blessed them that blesse her, and cursed them which curse her. Therefore some Traytours

have

have confeſſed, that they have ſinned in betraying the Lord's anointed, as *Judas* confeſſed that hee had ſinned in betraying the Lord himſelfe. He betrayed him, as though he had not been innocent; and now he muſt die, he ſaith, *I have betrayed the innocent blood.* Innocent indeed; for when he had asked his enemies which of them could accuſe him of ſinne, they had nothing to anſwer. Innocent in life, innocent in ſpeech, and innocent in thought. The infants which he calleth innocents, were not ſo innocent: therefore how ſhould he be innocent which betrayed the innocenteſt of all? We are taught to do good unto all; but eſpecially to the good: but *Judas* was naught to all, but worſe to the beſt. If he had betrayed any, he might ſay, I have ſinned: becauſe all diſſimulation and guile is condemned: 1. *Peter.* 2. 1. But when the innocents are betrayed, nay when the innocenteſt is betrayed, it ſeemeth more than ſinne, becauſe never any betrayed innocent Chriſt but *Judas*. Thus Chriſt was juſtified of his Diſciples, and his enemies. He which betrayed him ſaid, he was innocent. He which condemned him ſaid, he was innocent. And the Devils which made *Judas* betray him, and *Pilate* condemne him ſaid before, that he was the Sonne of God, and called him holy. Thus every ſinner ſhall be condemned of himſelfe before he be condemned of GOD, that the LORD may be juſtified when he judged. If *Judas* could have ſaid, I beleeve, when he ſaid, *I have ſinned*; God would have anſwered him as *Nathan* anſwered *David*, *Thy ſinnes are forgiven*: but he confeſſed and amended not. What ſhall be to them which do not confeſſe, but defend their ſinnes? is not thy ſinnes worſe than *Judas*, when *Judas* ſaith, *I have ſinned*, and thou ſayeſt, I have not ſinned? This is our manner, to pleade not guiltie ſo long as we live: ſinnes and excuſes are twinnes, borne at a birth: and one followeth another, as *Zarah* came after *Phares* out of the wombe, Gen. 38. 30. *Judas* ſaith, *I have ſinned*: but we ſay, I have not ſinned, or I have ſinned but a little, or I have ſinned againſt my will: ſo we mince our ſinnes as though they needed no forgiveneſſe. *Solomon* ſaith, *I am more fooliſh than any man*: but we would be counted wiſer then any man. *Paul* calleth himſelfe the greateſt ſinner: but we would be judged

Chriſts innocencie.

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the least sinners: so we are ashamed of sinne, and yet not ashamed to sinne. If we would judge our selves, we should not be judged, Be not deceived, for sinne doth not end as it begins. When the terrours of *Judas* come upon the soule, the tongue cannot hide his sinnes: for dispaire and horrour will not be smothered: but he which hath *Saules* spirit haunting him, will rage as *Saul* did. There is a warning conscience, and a gnawing conscience. The warning conscience commeth before sinne, the gnawing conscience followeth after sinne. The warning conscience is often lulled asleep: but the gnawing conscience wakeneth her again. If there be any hell in this world, they which feel the Worme of conscience gnaw upon their hearts may truly say, that they have felt the torments of hell. Who can expresse that mans horror but himselfe? Nay, what horrours are there which he cannot expresse himselfe? Sorrowes are met in his soule at a feast: and fear, thought, and anguish divide his soule between them. All the furies of hell leaps upon his heart like a stage. Thought calleth to Fear; Fear whistleth to Horrour; Horrour beckeneth to Dispair, and saith, Come and help me to torment this sinner: One saith, that she commeth from this sinne, and another saith, that she cometh from that sinne: so he goeth thorow a thousand deaths, and cannot die. Irons are laid upon his body like a prisoner. All his lights are put out at once: he hath no soul fit to be comforted. Thus he lies as it were upon the racke, and saith that he beares the world upon his shoulders, and that no man suffereth that which he suffereth. So let him lye (saith God) without ease, untill he confesse and repent, and call for mercie. This is the godly way which the Serpent said would make you Gods, and made him a Devill. Therefore at the last learne the sleight of Satan in this wretched Traytor. His subtilties are well called the depths of Satan; for he is so deep, that few can sound him. Now he let *Judas* see his sinne: before, he hid it from him. Untill he had sinned, he made as though it were no sin, but with promises and bribes muffled his face, and covered the vileness of his fact, that shame should keep him from it. But when he had done, he made it seem as vile as he could, to make him dispaire for it. All his baits are made of this fashion, that the sinne is done

before

two consciences.

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the punishment be considered. Let us not looke for *Judas* ... out of hel to warne us, for this is written for our learning: and therefore, *Be as wise as Serpents*, that the Serpent may not deceive you.

*FINIS.*

# THE PETITION OF MOSES TO GOD.

Deut. 3. 23, 24.

*And I besought the Lord the same time, saying; O Lord God, thou hast begun to shew thy servant thy greatnesse, and thy mighty hand: for where is there a God in heaven or in earth, that can do according to thy works, and like thy power? &c.*

HERE *Moses* teacheth us how to pray; he beginneth first, and telleth God that he hath begunne to shew him favour: and well might *Moses* so say, for he was no sooner borne, but the Lord began to shew him his greatnesse, in saving him when he was cast into the river, and delivered him unto a Kings daughter to be brought up; *Exod. 2. 6.* and after, by his mighty providence, bringing him to his mother to be nursed. If all that the Lord had done for him till this time be considered, he had great cause to say, *O Lord, thou hast begun to shew thy servant thy greatnesse.* Herein *Moses* in some part sheweth himselfe thankfull for that he had received, trusting thereby to intreat God to continue his benefits and loving kindnesse towards him, which is a thing which pleaseth God: for which of us having a friend, at whose hands wee have received a benefit heretofore, if we should stand in need of him again, would not say unto him; Sir, you have been my friend heretofore, and many wayes done good unto me; the consideration whereof at this time hath imboldened me to come unto you againe. Who is it but will account this a thankfull fellow, and say; See, it is a good deed to do for one which shewes himselfe

selfe so thankfull? Even so *Moses* cometh to God, he is not like one who sitting in his door, and seeth one day by day come by him & salute him, and yet taketh no acqueintance; so that if he stand in need of him, either he knoweth not where he dwelleth; or else because he is not acquainted with him, he is abashed to aske anything of him. *Moses* is not such an one, but he is acquainted with the Lord, who so often passed by him, and therefore he now saith, *Thou hast begun (O Lord) thou hast begun to shew thy servant thy greatnesse and thy mighty hand.* Of this is already spoken: what this greatnesse and mighty hand which God sheweth to *Moses* was, we have already heard: namely, that mightie deliverance which the Lord even from his birth to this time, had sent him in the time of need.

*For where is there a God in heaven or in earth, that can do like thy workes, or like thy power?* Here *Moses* challengeth all the Idol-gods, and telleth them, that amongst them all, there is not one of them that can do like his God. So God, when he is opposed and set against his enemies, is then most glorious, and confounderh them all. Now *Moses* proceedeth in his prayer, saying; *I pray thee let me go over and see the good land that is beyond Iordan, that goodly mountain of Lebanon. But the Lord was angry with me for your sakes, and would not hear me. And the Lord said unto me, Let it suffice thee, or be content, speak no more unto me of this matter. Get thee up into the top of Pisgah. &c.* Here are four things to be considered. First, the prayer of *Moses*, in these words, *I pray thee, &c.* Then the answere of God for his prayer. then the mitigating of his anger, set downe in these words, *Let it suffice, or be content, &c. Speak no more unto me of this matter.* Then the promise which God maketh unto *Moses*, that *he should see the land of Canaan, though not possesse th it.*

*Psal. 87. 6.*

*Deut. 3. 26.*

First for the prayer of *Moses*, set down in these words, *I pray thee let me go over, and see the good land. &c.*

Here *Moses* prayeth like one of us, who are alwaies craving, but never have respect to the will of God, to say, *Thy will be done*: Christ hath not taught us to aske, *Our daily bred*, before he taught us to say, *Thy will be done*; and therefore Christ when he went to pray, after he had prayed that *If it were possible that hour might passe from him*; yet afterward remembring how he had

*Mat. 14. 33. 36*

had taught his Disciples before, returned again, and said, *Nevertheless, not that I will, but that thou wilt, be done.* And our praier made after this sort, is the cause many times why wee are not heard: therefore let us hereafter learn in our praiers to pray that God's will may be done.

What this mountain Lebanon is: surely *Moses* meaneth the place where the Temple should be built, and God honored: for after that *Josua* had quietly possessid the land of Canaan, hee builded a Tabernacle, wherein to call upon the Lord not perfect. *Josh.* 22. 30

Now it followeth in the Text; *But the Lord was angry with me for your sakes, and would not hear me, &c.*

So soon as *Moses* changed his prayer, God turneth from him, and will not hear him: so soon we make God to forsake us, if we do not according to his will. *Moses* sheweth the cause why God would not hear him: although he were a great man, and in high authority, yet he is not ashamed to confesse his fault, which he might have kept secret if he would: for the people knew not that he had sinned, because the sin which he committed was not open, but secret: yea it was a little repine, as in the 20. of Numbers, the 12. verse, and therefore *Moses* might have kept it from them: but because he would not justifie himself, he telleth them that the Lord was angry with him, and because he would not have the people to justifie themselves, he telleth them it is for their sakes. Thus when *Moses* changeth his prayer God will no longer hear him: so we see, that where sin is, there prayer is not effectuall: so that if we will hope to receive by prayer any thing at Gods hands, we must first remove and take away the cause of our hinderance (which is sin) before we can receive the thing we pray for. For here we see that praier, which before pacified the wrath of God, which healed *Miriam* being stricken with leprosie, which raised the widdows son from death to life, by which *David* obtained victory, which brought down fire from heaven to consume the Idolaters sacrifice, which brought *Jeremiah* out of prison, and *Jonah* out of the fishes belly, and made the Sun to stand still, and the rain to fall from Heaven, and triumphed over all, is here by a little sin quite overthrown, even like a great Monarc poysoned with a little spider. *Numb.* 11. 11, 12, 13. *Exod.* 22. *Numb.* 14. 15. *Exod.* 31. 14. *Numb.* 12. 14 2. *King.* 17. 27, 23. 1. *King.* 4. 29. *Act.* 4. c. 1 *Corinth.* 18. 1 *Cor.* 7. 1. *Jerem.* 34. 14. *Jonah* 11. 10. *Josh.* 12. 1.

But

*But the Lord was angry with me for your sake, and would not hear me.* God, when *Moses* had prayed, did not grant his request, but was angrie with him: but least *Moses* should be quite discouraged, he straight wayes mitigated his anger, and biddeth him *be content, and speak no more unto him of that matter.* God doth not bid him, that he should not pray any more unto him, but that he should pray no more for that thing. First, God biddeth him to be content; as if he should have said, Although thou maiest not enter into the land, yet I wil content thee otherwayes. Thus God would have us, in what estate soever we be, to be content with our calling, for it is his appointment. And seeing he hath enough to content us all, therefore we should not murmur nor grudge one at a nother, but be thankfull unto him, because it is his good will and pleasure it should be so. And surely *Moses* would, and was willing that the Jewes should profit by his doctrine, for he hath set it downe in the 20. of *Numbers*, & 27. 13. *Deut.* 32. 49. and in this place, all to the intent to shew that God is able to content all. He is not like to *Isaac*, who when he had blessed one of his sonnes, could not blesse the other: but he, when he had blessed the poor, blessed the hungrie; and when he had blessed the hungrie, he blessed them that wept; when he had blessed them that wept, he blessed them that were reviled, and suffered for Christ's sake. *Psal.* 13. 5. There is no end of blessing, *because his mercie endureth for ever.* God is so mercifull, that though wee are not able to pray aright, yet he considereth our prayers, and turneth all to the best for our good, not granting our requests many times, but a better thing then we do desire of him: as when *David* prayed that the child gotten in adultery might live, God heard him, and did consider of it, yet did not grant his request, but a better thing; that was, that his son *Solomon* should reigne after him. And when our Saviour Christ prayed that that hour might passe over him, God heard him, and did consider it, yet did not grant his request, but a better thing, that his death should take away the sinnes of the world: and here in this place where *Moses* prayeth, God heareth his prayer, and doth consider of it, yet doth not grant his request, but a better thing; that is, *that he shall go into the heavenly Canaan.* Thus we see that God is so mercifull

*Numb* 20. 12. *Deut.* 32. 29; *Genes.* 27. 33.

merciſull that he can ſcarſe puniſh ſinners; he is ſo loving, that often he giveth us better things then we can deſire; who then will offend ſo merciſull and loving a father? let us ſeeing God is ſo merciſull unto us, take heed that we abuſe not his mercies, leaſt in ſo doing we provoke him unto judgment. Now God hath told *Moſes* that he ſhall not go into the land, he begineth to teach him how he ſhall doe to ſee it, *and biddeth him go up into the top of Peſgah, and caſt his eyes Eaſtward, and Weſtward, and Northward, and Southward, and behold it, &c.*

As a bird ſtayed with a little ſtring, or a ſtrong man in ſwimming held backe by a ſmall twig; ſo a little ſinne ſtayeth this great Captain, that he cannot come within the land of Canaan. Firſt, God is angry with him, and envies him altogether, as though he were not worthy ſo much as to go up the Mount: thus we may ſee; how one of the leaſt ſinnes is able to turne from us all the goodneſſe, and all the favour which God beareth to us. After, God commands *Moſes* to goe up the Mount. Here *Moſes* obeyeth Gods commandement: but if he had been like many a murmuring man, he would have denied to goe up to the Mount, ſaying, What banquet is this to me, but a dainty diſh ſet before one forbidden to eat? But *Moſes* had rather dye than anger the Lord again, when he had bid him be content. This we may learn of *Moſes* to bee content with our calling whether we have little or much: for God contented *Moſes* as well with the ſight of Canaan, as thoſe who poſſeſſed it. So when God hath not ordained us to ſee great ſubſtance, as he hath ſome of our brethren; yet becauſe we ſhould not be diſcontent, he will give us as much pleaſure at the ſight of them in others, as though we our ſelves enjoyed them. So God contenteth *Moſes*, and he contenteth *Joſhua*: for as *Joſhua* came into the Land as *Moſes* could not, ſo *Moſes* ſaw it as *Joſhua* could not. So I ſay God contenteth all; that *Joſhua* ſhould not envie *Moſes*, nor *Moſes* envie *Joſhua*. And this was the great power of God, who although *Moſes* were very old, yet was his eye-ſight moſt perfect; in ſo much that he could ſee further than any of his company: for *being upon the Mount, he ſaw all the Land of Gilead unto Dan and all Naphtali, and the Land of Ephraim and Manaſſes, and all the Land* Deut. 34. 26.

Note.

Note.

of Juda unto the uttermost Sea, &c. The like to this did never any see being of the age of *Moses*; who was one hundred and twenty yeares old. Many things might *Moses* have objected, which might have hindred him from going up the Mount: for surely it must needs be a griefe to him, when he considered that great paine which he had taken in bringing them thorow the wildernesse, and conducting them forty yeares together, and now when he had no further to go, but even over Jordan, to be taken away then, and another which never took any paines, possesse all his labours. This I say, must be a great and intolerable thing to flesh and blood: for when one hath laid a foundation, and another come and build upon it, surely he will think himselfe hardly dealt withall. Or if one have drawn a picture, head and face, and all saving the legs, if one come and draw the legs, and so take his labours, he would hardly take it well. You know how they which were hired and wrought all the day long, because they had not more than those which began the last houre, murmured against the Master of the house: Such is our nature, and yet notwithstanding all this *Moses* is content. He knoweth that God doth him no wrong, but is just and mercifull also. He blesseth all alike, as *Jacobs* children were blessed.

*Matth.* 20. 11.

*Gen.* 49. 55.

Climbe the mount if thou wilt see Canaan.

*Moses* so long as he was upon the plain ground, could not see the type of heaven: but when he was upon the Mount, he saw it before he came to heaven it selfe. So let us even now scale the Mount as *Moses* did, that we may see and consider these joyes. Which thing shall be to reclaime our hearts from earthly matters. As *Peter* went up the Mount to see Christs glory, and *Moses* went up the Mount to see the Land of promise: so let us ascend from these earthly things, to the contemplation of heavenly. This should be our journey til we come up to heaven it selfe, to climbe the hill: for we are low men of stature, like *Zacheus*, who cannot see Christ before we be lifted from the earth; that so if we will ever possesse heaven, we must plucke our hearts from the earth, and then shall we see God neerer then we can possibly, if we keep our minde from earthly matters. God sheweth himselfe to some neater, to some farther off, and to some in Parables: as the Prophets saw God

neerer

nearer than the Patriarchs; and the Apoſtles nearer than the Prophets: as to *Abraham* he ſaid, *In thy ſeed:* *Iſaiah* came nearer, and ſaid, *Unto us a Childe is born &c.* *John* yet came more near, and ſaid, *Behold the Lambe of God.* *Gen.* 12, 18. *Iſa.* 9. 6. *Joh.* 1. 36. 2 *Pet.* 1. 18.

*Get thee up into the top of Piſgah, and lift thine eies Weſtward, and Northward, and Southward, and Eaſtward, and behold it with thine eies, for thou ſhalt not go over this Jordan.*

Now *Moſes* is in his proſpect, as *David* was in his Tower. Here he muſt prepare himſelf to die, while he is looking upon the land which ſo long he hath been in coming to. Who would not have grieved at this, that after ſo long as fortie years travel in hope to poſſeſs it, ſhould now in the end be content with a ſight of it, and ſo vaniſh away? Yet *Moſes* (for all this) murmureth not, but like *Job* taketh it patiently. And as he was upon the Mount where God vaniſhed; ſo here he is upon the Mount, and vaniſheth away himſelf; as it appeareth in *Deut.* 34. and the ſixth *Verſe*. No man knoweth his toomb, nor which way he is gone, leſt the Jews ſhould have worſhipped his Reliques, As the Papiſts do theirs. So good Rulers are taken away in a time when death is leaſt ſuſpected. As *Lot* was taken away before the people of Sodom knew, as is ſhewed in the 19. chapter of *Geneſis*, and the 10. verſe: ſo we ſee that when our time is come, and our glaſſe run out, that neither our riches, nor our wits, nor our friends, nor any thing that we have in this world, can carry us any further. No, no more than *Moſes* could goe over this Jordan.

*But Charge Joſhua, and incourage him, and imbolden him: for he ſhall go before this people, and he ſhall divide for inheritance unto them the Land which thou ſhalt ſee, &c.*

Now *Moſes* fainteth, here cometh *Joſhua* a figure of Chriſt, who leadeth the people into Canaan, as Chriſt doth lead them into heaven. *Moſes* is no ſooner dead, but God chuſeth another Captaine to go in and out before his people. And now God chuſeth a Governour, ſee what a man he chuſeth. O would that God might have the chuſing ſtill! for then all Governors ſhould be ſuch as *Joſhua*: for ſuch is our corruption, that if we chuſe our ſelves, we ſtill chuſe ſuch as God would not have choſen; and therefore we had need to pray to the *Numb.* 26. 19. *Deut.* 27. 16.

Lord God as *Moses* did, that he would appoint a man which may go in and out before us, that we be not as sheep without a shepherd.

But *Charge Joshua, incourage him, and imbolden him.* God would not have *Moses* to incourage *Joshua* in words onely, but in deeds too: and therefore *Moses* giveth him all the glory he can, as *John* gave it unto Christ.

*Charge Joshua, incourage him, and imbolden him.* Here God would have *Joshua* incouraged with all the incouragement that may be, as though he could never be incouraged enough. God had incouraged himselfe before, as in the 21. verse, *and I charged Joshua the same time, &c.* And in the 27. of *Numbers*, *Moses* setteth him before *Eleazer* the Priest, *and he put his hand upon him, and gave him a charge, &c.* And in *Deut.* 31. 23. God bids him, *Be strong, and of a good courage.* And in *Josh.* 1. 5. God tells him, *That there shall not be a man able to withstand him all the daies of his life:* for he will be with him, and never leave him nor forsake him. And again in the ninth Verse he saith, *Have not I commanded thee not to fear? for I will be with thee whithersoever thou goest.* And in the 31 of *Deut.* v. 7. when *Moses* prepared himself to die, he called *Joshua*, and bids him *Be strong, and of a good courage.* And in the 8 of *Joshua* Vers. 10 the Lord biddeth him, *not to fear when his enemies came upon him.* Thus is *Joshua* incouraged of all: and thus should *Joshua* be incouraged still. But who incourageth *Joshua* so? Nay, where is that he, that doth not discourage *Joshua*? Now *Joshua* is contemned and scorned of the vilest. And is this to incourage him? No, *Joshua* had need of better incouragement than this; else *Joshua* and all the *Joshua's* in this Land will faint, and so shall the people be left without a guide to go in and out before them, and then shall they be ready and a fit prey for the Wolf. Well, we see that *Joshua* here is better incouraged: and it is not without a cause that God would have *Joshua* thus incouraged: for if he had an ear at every man's mouth, he would rather wish to die with *Moses* upon the mount, than take in hand to bring such wicked *Cains* into the Land of Canaan. That which old *Jethro* taught *Moses* (that a Governour had need to beg a man of courage) here he findeth truth: for nothing

Deut. 3.21. Numb.27.22.

Deut. 31.23. Josh. 1. 5,6,7, 8,9,10.

Deut. 31. 7.

Josh. 8. 10.

Note.

Courage in Magistrates.

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more hurteth justice then fear. Therefore a Magistrate had need to be such a one as shall not fear the face of any whatsoever: which caused *Moses* to speak so often to *Joshua*, bidding him to be of good courage. And to that end God commandeth *Moses* again and again, to encourage him, using these three words, *Charge, Encourage, and Imbolden him*; as the Cocke crowed thrice, that if *Peter* were asleep the first and the second time, yet he might at last awake him.

Now it resteth, that I should incourage *Joshua* which succeedeth me. But how shall I begin to encourage him, or where should I begin? Shall I tell him, that he shall live now at ease, and in security? No, why? how shall I encourag *Joshua*? shall I tell him you will love him, and follow him, and that he shall find you willing, & forward in every good action? if I promise it, shall I not lie? If I become bounden for you, shall I not forfeit? I fear yet. Why, how then should I encourage *Joshua*? shall I tell him, all will speak well of him? or shall I tell him, none will slander him? No. For if he be as righteous as Christ, yet some of the Scribes and Pharises will seek to persecute him. If he will live in quietnesse, he must not utter all the counsell of God, though God command him. Nor he must not reprove some sinne, for then he shall be thought to bear envie against some person. Nor he must not keep company with the Godly, for then he shall be accounted a partaker. No, he must not deny the company of the wicked, for then he shall be accounted a Precisian, a Puritan, and I know not what. But thou wilt say: What then, is there no comfort for *Joshua*? I answer, Yes: and that is, it may be after some three or four yeares labour and travell, he shall win some two or three unto Christ, which shall extinguish all grief: for God will one day reward him for his labour, and glorifie him in heaven. But if *Joshua* should be in trouble, as he cannot almost otherwise chuse, if he keep a good conscience, and reprove the mighty under his charge, then he shall see most of the great ones will quite forsake him, which now seem to favour him; and they will see him persecuted like Christ, and stand a farr off like *Pilate*, and wash their hands, as though they were innocent, when it is in their power and authority to amend it.

This Sermon was his farewell

If he ſtand out like a valiant ſouldier and prevail, then all will draw unto him: But if he faint for lack of ſtrength, although he weep like *Peter*, yet none will pitty him. Therefore ſtand you to him both in proſperity and adverſity. Love him and obey him in all righteouſneſſe, as the Jews did their *Joſhua*: and here I deliver you unto him; and with my love, leave and good will, I give him my poſſeſſion, my labour, and my twelve months travels. And here (becauſe I would not keep you over long) like as *Joſhua* kept the people before his death, with an exhortation to fear God, or as one friend holdeth another by the hand being loth to part, I will make an end, beſeeching you, as *Joſhua* beſought the people of Iſrael, that you wil henceforward fear the Lord, and ſerve him in truth, and put away all envie and ungodlineſs: that it may not be ſaid, they have returned with the Dog to his vomit, or with the Swine to the puddle; but that you may goe on forward in all goodneſs, ſerving the Lord in ſpirit and truth. Then ſhall the God of heaven bleſſe and proſper you in all temporall graces, and in the end glorifie you in the Kingdom of Heaven:

To the which, the Lord for his mercies
ſake bring you all,
AMEN.

*This was the laſt Sermon that* HENRY SMITH *made at* Clemant-Danes.

*FINIS.*

THE

# THE DIALOGVE BETWEEN PAUL, AND KING AGRIPPA.

Acts, 26, verſ. 27. &c.

*O King Agrippa, beleeveſt thou the Prophets? I know that thou beleeveſt.*

*Then Agrippa ſaid unto Paul, almoſt thou perſwadeſt me to become a Chriſtian.*

*Then Paul ſaid, I would to God that not onely thou, but alſo all that heare me this day, were both almoſt, and all together ſuch as I am, except theſe bands.*

IN this Dialogue between *Agrippa* the King, and *Paul* the Apoſtle, firſt, you ſhall heare what *Paul* ſaith: then you ſhall hear what *Agrippa* anſwers: after you ſhall heare what *Paul* replies. In *Agrippa* you ſhall hear what we are; in *Paul* you ſhall ſee what we ſhould be: for the King ſhewes that he is almoſt a Chriſtian, and the Apoſtle ſhewes that he ſhould be altogether a Chriſtian. This is the ſumme of their confeſſion. Firſt, *Paul* begins and ſpeakes, as though he would teach us a way to win ſinners; every word is a motive, and ſhewes that he that fiſheth for ſoules, had need to have many nets, and obſerve time, and place, and calling, and fit all words before in his mind, leaſt he loſe his bait. For unleſſe he ſeek the vantage, and get the upper ground of ſin, before he encounter, it is liker to give him the foile, as the Devils did to the Exorciſts, than to be driven out by him. Therefore as *Jacob* came to *Eſau* with ſeven curteſies, to prepare his heart, and turne his wrath before they met together; So *Paul* uſeth (as it were) three preambles before he imbraceth this King. *Gen.* 33. 3.

Firſt, with a reverent title, *O King Agrippa.* Secondly with a profitable queſtion; *Doeſt thou beleeve the Prophets?* Thirdly, with a favourable prevention, *I know that thou beleeveſt.* With theſe three congies, he cloſes ſo with King *Agrippa*, that he could not ſtart out of his circle: the holy Spirit ſo placed every word when he meant to do good, that it was not poſſible *Acts.* 19. 16.

to correct them: so they hit in their speeches, which have that prompter, and seek not themselves, but would fain speak that which might touch the hart, and win the hearer to God. *O King Agrippa.* I note here a question, and an objection, as though he were Opponent and Respondent too, for he asks the question, and answers himselfe: *O King! dost thou beleeve?* Now *Agrippa* should say, yea or no, and *Paul takes* the word out of his mouth; least he should say no, he answers for him, *I know thou beleevest.* That is his preparative to *Agrippa*, before he come with that hard lesson *to be a Christian altogether.* Before, *Paul* had to deal with *Festus*, the President of Cesaria, which came now from the idolatrous Gentiles, an obstinate, brutish, and barbarous man; which, because he savoured not the things of God, but flesh and blood, though that *Paul* was beside himselfe when he spake of Christ, and said, that *too much learning had made him mad*: as some giddie spirits think now, that they which are zealouser then themselves, know not what they say or do, and impute all the troubles of the Realm, and the invasion of the *Spaniards*, unto the preaching of the Word, and to the fasts and praiers that were exercised about that time; like *Achab*, which said that the Prophet troubled Israel, whem he himselfe was the cause of all their plagues. What wil not dogs spue out when they are set to vomit? When *Paul* saw such a brutish President, he turned his speech from him to *Agrippa*, in whom he did see better tokens of faith; thinking to kindle the sparks which he saw in him, thus bodily he sets upon him, *O King Agrippa, believest thou the Prophets?* As if he should say, If thou beleevest the Prophets, it is easie for thee to beleeve that which I teach out of the Prophets: for all that I speak of *this Jesus*, is written in the *Prophets*, and fulfill'd in *Christ*. Look upon the Prophets, and look upon him; there thou shalt see all that I say: that it is no report of mine, but that which I have received from good witnes, and thou maiest hear it of the same, if thou do but read the Prophets: therefore before other questions, he asks, *Doest thou beleeve the Prophets?* Like a wise schoolmaster which examines his scholar, before he begins to teach him, to know what he hath learned already, and how he understandeth, that he may go forward with him: So *Paul* examines this King

when

when he intended to make him a ſcholar of Chriſt, he asked him what he hath learned already, before he teach him further? and poſing him, he begins at the foundation, which is *Faith*, ſaying, Tell me, *Doeſt thou beleeve the Prophets?* Yet if we ſhould aske ſome of you, before ye come to the Lord's Table: Do you beleeve the Scriptures? Do ye know Chriſt? Can ye give a reaſon of your faith? You will think your ſelves much diſgraced to be Catechiſed as this King was: we muſt not ask you with *Paul*: *Do you beleeve?* but ſay with *Paul*, *we know that ye beleeve*, before we ask you. Is this like the Child which Chriſt ſet in the middeſt of his Diſciples, and ſaid, *That whoſoever received the Kingdom of heaven, he ſhould receive it as a Child?* That is, he ſhould humble himſelfe, and take correction, and learn like a child, for heaven Gate is low, and he muſt ſtoop that goes in at it. The ſouldiers, and Publicans, and harlots had ſuch remorſe, that they came to *John* before they were baptiſed, *confeſſing their ſinnes, and asked, Maſter, what ſhall we do?* They were not aſhamed to acknowledg both their ſinnes, and their ignorance: which made *John* wonder, and aske who had taught them, as though this ſhould be a ſtrange thing in time to come, and ſo it is: If ye be not like Publicans, when will ye be like Chriſtians? They confeſſed before they were baptiſed; but we muſt think that you know, though you know that we think wrong: We muſt take you for religious, though we know we take you amiſſe. Shame of face was ordained for ſinne, but ſhame is turned from ſinne to righteouſneſſe; for they which are aſhamed of no evill, are aſhamed of any good: this is a baſhfull divel.

Now when *Paul* had asked him, he anſwered himſelfe: *Doeſt thou beleeve, I know thou beleeveſt.* He asked *Agrippa* whether he beleeve, and ſaith, he knoweth that he doth beleeve. What need he aske that which he knowes?

Here you may ſee that we have need to ſuſpect our judgement, when we conceive not the cauſe, when they which are wiſer and holier then our ſelves, do thus or thus, ſpeak thus or thus. Let us remember that the ſpirituall man judgeth all, and is judged of none, becauſe no man knoweth the counſels of the Spirit, but he which hath it. Wiſe men have large exceptions, and it becomes us to conſtrue their ſayings and doings better than

than others shall construe ours. As the Disciples reverenced many sayings of Christ, when they knew not his meaning: so we should rather think that we knew not the reason, than that they spake without reason. Christ did know that *Peter* loved him, yet that he might get a confession of him, and instruct him further, he did aske him that which he knew: so *Paul* catechising *Agrippa*, doth aske him that wich he knew, to teach him that which he knew not. But why doth *Paul* say flatly, that he knowes that, which no man thought of this King before? Either becaus that he did perceive that *Agrippa* did beleeve in part, and therefore he rejoyced, like the father to see the son comming towards him: so he meets him in the way, and imbraceth him as it were with this commendation; *I know that thou beleevest*: that is, I know thou hast a kind of faith, and beleevest that the Prophets said truly, as many of the Gentiles did, though thou canst not apply is unto thy selfe: so to bring him from faith to faith, from knowledg to knowledg, from love to love, he commends those sparks in him, which deserved not to be called faith, but almost faith, as *Agrippa* saith. Or else he saith, *I know thou beleevest*, because he would have him beleeve. Therefore he prevents him, and answers for him, least *Agrippa* should goe back, and mislike with his boldnesse, and say, No, *I believe not the Prophets*; as it is like he would have said, if *Paul* had not spoken mildly to him; therefore he begs the question, and answers him, *I know thou beleevest*; as when we will make a man our friend, and willing to do us a pleasure, we speak as though he were willing already, and that we made no doubt of him, *Doest thou beleeve?* yea *I know thou beleevest*. And yet it was was but *almost believe*, as *Agrippa* confest himselfe: But if he had not believed, this was the way to make him believe: for this makes many zealous, to be counted zealous, and many studious, valiant, and bountifull, to have a name of more than is in them: as if ye mark, ye shal see, generally to speak wel of a man, rather than evill, doth stir him to vertue, and incourage him in the vertue; for no man is so humble, but he leanes to fame and a good report doth tickle and please him which deserves it, and him which deserves it not. Therefore *Paul* which knew by long experience what bait was best to catch soules, when he

cast forth such a strange question, anticipates the answere, lest *Agrippa* should answer otherwise than he would have him: he will not trust him with such a question, but speakes for him. *I know that thou believest*. *Solomon* saith *That he is wise who winneth soules*. Prov. 11. 30. And so you may see in this example, here zeal and discretion were met together; the Doves simplicity, and the Serpents policy kisseth each other, to win one soule to God: what study *Paul* took, and how he beat his braines, and picked his words to win a King to Religion! becaus many turne with their head. He doth not so much flatter *Agrippa*, as he perswades him to do that which he saith he doth. That was *Paul's* drift to draw him (as it were with the cords of joy) and make him confess Christ before he was a ware, that so he might get more and more of him: even as *Nathan* made *David* by a sleight to confess against himselfe, and repent his adultery, when as it is like that plain and blunt speeches would have don more hurt then good. This is the subtilty of wisdom (as I terme it) which *Salomon* intended, when he saith, *I wisdom dwell with Prudence* Prov. 12. where Prudence signifieth Christian policy, which Christ commands when he saith, *Be wise like Serpents*, *Matth.* 10. 10. This you have a patterne before you; they which convert soules to God, may see how *Paul* encounters with *Agrippa*: whereby no doubt the holy Ghost would have us learn how to gratulate our brethren in their small beginnings, and praise the mite which comes from them that have learned but a while, and take hold of such as are comming forward, and draw them further with all the signes of love: and not disdain those which come at the last houre to the Vineyard, though we our soules have laboured since the morning. *For he which is first, may be last; and he which seemed last, may be first*. Therefore let no man insult beyond the lists of humility; as many make themselves unprofitabl servants, by counting themselves more profitable than other. It is a fault among the best, which are like *Aron* and *Miriam*, a little proud of the spirit, and contemne them which are so ignorant as *Agrippa*, whom *Paul* beares in his armes, like the lost sheep to the fold again.

Now *Paul* had spoken, *Agrippa* answers, *Almost thou perswadest me to become a Christian*. Whereas ye may see how *Pauls* speech

ſpeech wrought with him, that he was almoſt converted with a word, when it was ſpoken in wiſdom and love: what power is in one Sermon, if ye hear attentively! *Agrippa* was an heathen even now, and worſhipped Idols, and never heard a Preacher before; yet one Sermon made him *almoſt* a Chriſtian. As *Luke* ſaith of *Stephen*, when he diſputed againſt the Cyrenians, *Acts* the ſixth *Chapter*, and the tenth *Verſe*, they could not reſiſt the wiſdom and the ſpirit by which he ſpake: ſo *Agrippa* could not reſiſt the wiſdom and the ſpirit by which *Paul* ſpake, but was ſo fettered with the holy chaine, that as *Paul* was captive to *Feſtus*, ſo *Agrippa* was captive to *Paul*; the Word had him in bands like a priſoner, and made him confeſſe againſt himſelfe before *Feſtus*, that he was almoſt a Chriſtian. For *Paul's* ſpeech was to the amaze of that obſtinate Preſident, and wonder of all that ſtood by, to ſee a King, an heathen and an Idolator, which ſate to judge, to be ſo changed with a word of a captive from his opinion, whom they thought all the words in God's Book could not alter, if *Paul* and Chriſt had ſpoken to him all his life. Then it was verified which before was propheſied, *They ſhall bind Kings in chaines, and Nobles in fetters of Iron*, Pſal. 149. 8. Oh the majeſty and force of the Word! when faith doth kindle it, and zeale doth utter it, it flies like the ſtone out of *David's* ſling, and ſtrikes ſin and ſinners both together at the heart.

This *Paul* did in bands: when he was bound, he was ſtronger than they that bound him: when he was a captive, he was freer than they which kept him: and when his Judges examined him, he examined them, and made them free which were bound to Satan, before he was free from them. Send for *Paul* out of Priſon to inſtruct *Agrippa*, and he is in bands which ſhould convert. O that ſuch Doctors might preach unto the Romiſh Princes of Europ; Or that the Kings that honour yet the moſt Antichriſtian Beaſt, would heare like this King! But they have ſome *Amaziahs*, which have an eye to *Amos*, that he cannot ſpeak in the Court; *Amos. 7.* *Go, thou Seer, flee into the Land of Judea, propheſie to the Lambes, and keep ſheep: Speak no more at Bethel, for this is the Kings Chappell, and the Kings Court.* A goodly reaſon, why none but flatterers ſhould preach to Princes,

er, because it is the *Kings Court*. Should not Kings heare the truth as well as others? Must not Bethel hear of salvation as well as Judah, because *Amasiah* doth feare his fall, lest *Amos* get his honour from him? When wil he convert *Agrippa*, which will not preach in bands, nor in liberty? Happy *Agrippa*, not by the name of a King, but by the name of a Christian. Happy *Agrippa*, not by the presents which thou receivedst of *Festus*, but by the words which thou heardst of *Paul*; thou cameſt to ſee, but God brought thee to heat; thy intent was to gratulate *Feſtus*, but now thou mayeſt gratulate *Paul*. The Captive is better to thee than the President: for *Feſtus* hath ſhewed thee but his pomp, but *Paul* hath ſhewed thee his Saviour, and perſwaded thee to become a Chriſtian.

*Almoſt* ſaith *Agrippa*, but not *altogether*. Here you may ſee your pittance, how you meaſure God with *almoſt*, and ſerve him by halves, which hath given all; like *Ananias*, which brought a part, and kept a part behind.

This is our worſhip of God: though we will not ſay for ſhame with *Agrippa*, that we are but *almoſt Chriſtians*: yet we are not *almoſt*, when we would be counted *altogether*. We goe before him in hypocriſie, and come behind him in modeſtie: for *Agrippa* would not ſhew more then he had, to be counted better then he was. Though *altogether* had been as ready as *almoſt*, as it is to us; yet when *almoſt* was all, he ſaid *almoſt*, not *altogether*. It ſeemes that the flax began to ſmoke, though it did not burne. The firſt temper is cold, the next is luke-warm, the laſt is hot: *Almoſt* is firſt, and *altogether* is laſt: and many come between, before we can go from one to another. *Agrippa* confeſſeth that *almoſt* is all, and here he ſtaies to hear what *Paul* wil ſay to inſtruct him further. *Paul, thou haſt perſwaded me almoſt to become a Chriſtian*. It is like the faint confeſſion of him that wept, and ſaid, *I believe, Lord help my unbeleef*: I am a Chriſtian, teach me to be a Chriſtian. Therefore they which deſcant upon his name, do note, that *Agrippa* is as much as *Ægri partu*, which ſignifies him which hardly laboureth, and brings forth with pain, as *Agrippa* did. *Nabal is his name* (ſaith *Abigail*) *and folly is with him*. So *Agrippa* is his name, and diſficulcie is with him: for hard and ſcarce was his conception, in

ſtead

ſtead of a Chriſtian, he brought forth almoſt a Chriſtian.

Shall we now behold our face in *Agrippa's* glaſſe, whether we be *altogether like Paul*, or *almoſt like Agrippa*, or *like Feſtus not at all*? Chriſtians are no Chriſtians, or what kind of Chriſtians are we? There be many degrees upon earth, but this is the higheſt degree: there be many names of honour, but this is the honourableſt name: there be many profeſſions of men, but this is the beſt profeſſion, to be a Chriſtian; that is the Son of God, the fellow of Angels, the heir of Heaven: yet whether we ſhould be Chriſtians, or Chriſtians *almoſt*; or Chriſtians *altogether*, is a queſtion which troubleth every man; and when *altogether* is approved for beſt, yet we chuſe *almoſt* before it.

There is ſomething alwaies behind, like the eye which looked to Sodom: as an Owle peepes at the Sun out of a Barne, but dares not come to it: ſo we peep at religion, and will not come neer it, but ſtand a loof off pinking and winking, as though we were more afraid of God then the Devil. For ſelfe-love and regard of perſons, and fear of lawes, and ſway of time, more are afraid to be too holy, than to be prophane, becauſe holineſſe is worſe intreated than prophaneneſſe.

*Go away and ſinne no more, becauſe thou art healed.* Nay, go away and ſin again becauſe thou art healed. As *Naaman* intreated for one ſin; that he might ſtand before the Idol when his Lord leaned upon his ſhoulder: ſo this ſinn and that ſinn, will not let us paſſe the compaſſe of *almoſt*, leaſt we ſhould have a perfect reward. God would have nothing ſo perfect as a Chriſtian; for whom he hath given his wel-beloved Son, his Spirit, his Law, and his Prophets. *That the man of God may be perfect*, as *Paul* ſaith. Yet every thing growes till it be perfect; the builder builds till it be an houſe; The Tayler ſeweth till it be a garment; the Painter Paints till it be a Picture; onely the Chriſtian leaves off before he attain to be a Chriſtian, and makes a full period at *almoſt*.

That which God would have to be perfecteſt of all, men had rather have unperfect than perfect, half than all: a little wealth, a little reſt, a little honour, and a little pleaſure ſeemes nothing; but a little faith is enough, although it be never ſo ſmall a mite. We have a weight for all kind of mettals, a touchſtone for

gold

gold, a measure for grain, and we will not take one jot lesse than measure of any man; onely we cut God of his weight and measure, and weigh our service in half ballances: This I will do, and this I will not do: God shall have one part, and the world shall have another part, and the flesh shall have another part, and the divell shall have another part. Thus we have brought God to his stint: aske while he will, he shall have no more but *almost*: *Almost zealous, almost faithfull, almost righteous*, as though *almost* were better then *altogether*; that is, the counterfeit, than the truth; the shadow, then the body. *Paul* saith, that the Athenians *were too religious in worshipping an Idol*: Acts. 17. 22. But where doth *Paul* finde that excesse in worshipping God? We are not too diligent, but too negligent where we should be diligent. *James* speaking of our sins, calles them the superfluity of our maliciousnes; whereby he sheweth, that though our wickednesse be a superfluous and vain thing, yet it overfloweth, and exceedeth the bankes. But Christ speaking of his Disciples progresse in righteousnesse, calles them all by this name, *Oyee of little faith, &c.* So he may say, of *little love, of little zeale, &c.* For all our vertues are little ones, and the waters of life are at such an ebbe, that the least tentation may wade over them and not be drowned. *God hath a controversie with us*, as he saith, *Hos.* 4. *with Israel*. and this is it, we were borne when wisdome cried in the streets, and yet she may call us fools, and say; *How long wilt thou hate knowledge?* Prov. 10. *For what could God do more unto his Vineyard, that he hath not done?* Thirty years we have bin dressing, and pruning, and watering, and yet what is in Jerusalem more than in Samaria? In the vineyard, than in the mountaines, which were never tilled nor dressed? How long shall he dresse a barren figge-tree which is dead at the root? Our Note. Church is in a Consumption, her heads are sicke, her members weak, her Physitians fearefull; from little to tittle, our zeal is come to the last gaspe, ready to take her leave of all, because she sees not that we love religion, but chase it from us. Her enemies are placed above her; she growes amongst thornes: she is fed with chockes; she mourneth in a corner; she speakes in a Reed. Her garments are clipt; her friends dare not defend her for her enemies. What shall I say? we had rather be whole

sinners

sinners than halfe Christians. White is counted no colour: so zeal is counted no vertue. But meer hypocrisie is counted true Christianity; and true Christianity is counted but hypocrisie. Our wealth is in an *Epha*, our zeal is in a *Gomer*: our sin like an oak, our faith like a mustard-seed. They which have no religion are counted honest men: for they count it as easie a matter to be a Christian, as to say the Lords Prayer, the Apostles Creed, the ten Commandement, and to go to the Church; this is Countrey Divinity, this is City divinity, and I may say, *S. Clements* Divinity. He which can swear that the Pope is Antichrist, and that flesh is good on Fridaies, is a Protestant: at least a Christian every inch: he hath zeal, knowledge, and religion in *Folio*. This is the rampler in our dayes, like a Lyon in the passages; *Almost* standeth in the way before we can come to *altogether*: and they which will goe beyond *almost*, are counted curious, factious, precise, phantasticall, as though *almost* were more than *altogether*, and *altogether* were not so much as *almost*. *If his righteousnesse exceed the righteousnesse of the Scribes and Pharisees*, which is but hypocrisie, he shall be punished for his righteousnesse, as if it were a fault; as *Caine* persecuted *Abel*, because his sacrifice was better than his.

Our Saviour saith: *Learn of me to be humble, and zealous, and righteous:* but now we must learn of other, & set a crooked pattern before us, least we go too straight. We may preach like *Iohn*, as in Matt. 3. *Bring forth fruits:* but we may not preach like Christ, *Bring forth much fruit*: John. 15. For that is counted an unreasonable service of God. If we give him the seventh day, the seventh part, the tenths or tithes of our lives, & of our thoughts, and of our speeches, and of our workes, it is enough: so we define *altogether* out of measure. Thus we dodge with God, and draw backe from our promise which we made in Baptisme, as though hee were not worthy of such a godly creature, to have that which he gives. Ever since we were borne we have served two Masters. If one foot stand in the Church, the other foot sticketh in the world. If one hand carry fire, the other hand carries water: If one word savour of religion, the next word whatsoever savoureth of pride, or envie, or lust.

How few of our thoughts are consecrated to God? How few

of

of our speeches taste of grace? How few of our works are squared to the Word of God, which should be the line and level of all our thoughts, speeches, and actions? Tell thy sins which thou hast committed since thou didst rise in the morning, and recoal thy good deeds which thou hast done ever since thou was born, and the first shall exceed the last. Thou which saiest thou art a Christian, hast rebelled more since thou rosest, than thou hast obeied since thou wert born.

Is this *altogether like Paul*, or *like Festus, not at all*? Now if we be *almost Christians*, let us see what it is to be *almost a Christian*. *Almost* a son, is a bastard. *Almost* sweet is unsavorie. *Almost* hot is luke-warm, which God spueth out of his mouth, *Rev.* 3. 15. So *almost a Christian*, is not a Christian, but that which God spueth out of his mouth. A Christian *almost*, is like a woman which dieth in travel: *almost* she brought forth a son, but that *almost* killed the mother and the son too. *Almost a Christian*, is like *Jeroboam*, which said, *It is too far to go to Jerusalem to worship*, and therefore chose rather to worship Calves at home. *Almost a Christian*, is like *Micah*, which thought himself religious enough, because hee had gotten a Priest into his house. *Almost a Christian*, is like the Ephramites, *which could not pronounce Shibboleth, but Sibboleth*. *Almost a Christian*, is like *Ananias*, which brought a part, but left a part behinde. *Almost a Christian* is like *Elies* sons, which polled the sacrifices: like the figge-tree, which deceived Christ with leaves: like the Virgins, which carried lamps without oile: like the willing unwilling son, which said he would come, and came not. What is it to be born *almost*? If the New-man be but born *almost*, he is not born. What is it to be married *almost* unto Christ? He which is married but *almost*, is not married. What is it to offer sacrifice *almost*? The sacrifice must be killed, or ever it can be sacrificed. He which gives *almost*, gives not, but denieth. He which believeth *almost*, believeth not, but doubteth. Can the door which is but *almost* shut, keep out the thief? Can the cup which is but *almost* whole, hold any wine? Can the ship which is but *almost* sound, keep out water? The Souldier which doth but *almost* fight, is a coward. The Physician which doth but *almost* cure, is but a slubberer. The servant which doth

Almost a Christian.

but *almost* labour, is a loyterer. I cannot tell what to make of these defectives, nor where to place them, nor how to call them, nor unto what to liken them: *They are like unto children which sit in the market place, where is mourning and piping, and they neither weep nor dance*, but keep a note between them both, they weep *almost*, and dance *almost*. Believest thou *almost*? *It is unto thee* (saith Christ) *as thou believest*. Therefore if thou believest, thou shalt be saved. If thou believest *almost*, thou shalt be saved *almost*. As a pardon comes while the thief hangs upon the gallows; he is *almost* saved, but the pardon doth him no good: So he which is *almost* a Christian, *almost* zealous, *almost* righteous, which doth *almost* love, *almost* believe, shall be *almost* saved: that is, if he had been a Christian *altogether*, he should not be damned. Thus every man is a Christian *almost*, before he be a Christian *altogether*.

Now I must lead you from *almost*, to *altogether*; as it were to Christians to the figure of Christians. This is the step which we must tread at this time. *I would to God* (saith *Paul*) *that thou were not almost, but altogether as I am*: When he saw *Agrippa* coming on, and said *almost*, then *Paul* cast up his lure again: Comest thou *Agrippa*? Come *Agrippa*; I will not have thee stay at *almost*, if any thing will bring thee to *altogether*. I did not aske thee whether thou didst believe the Prophets, that thou mightest be a Christian *almost*, but a Christian *altogether*. Art thou come thus far, and staiest thou at *almost*? Nay, *Agrippa*, thou must take out this lesson; for there is no measure in Christianity: *Come unto me* (saith Christ) not Come toward me: yet he was glad, like the father, to see his son coming toward him; for it was a signe that he would come to him: he was comforted with *almost*, but he was not satisfied without *altogether*. Is this thy offering *almost*? it will not serve *Agrippa*: it is light, it is scathered, it is crackt, correct it again: for our Master saith, *Be ye holy as I am holy*: therefore *almost* a Christian will not please him. But if thou be *almost* a Christian already, how easie is it for thee to be a Christian *altogether*? Therefore come *Agrippa*, let us go forward to heaven. The seed is sowen to grow. Every thing must increase and multiply. *Almost* is thy first answer, and *altogether* thy last; I must not take this for an answer. Shall I tell

Christ, that *Agrippa* is *almost* a Christian? O *Agrippa*! God would have thee hot or cold, as it appeareth in the 3. Chapter of the Revelation of S. *John*, and the 15 verse. Cold to him is as loathing as luke-warm: he loved *altogether*, and hee will not be loved *almost*. Who shall have the other half, if God have but *almost*? Therefore speak again, good *Agrippa*. Thus he pleadeth unkindnesse with him like an importunate suiter, which will not be answered. Shall I go with *almost*? then thou usest me but hardly, if thou wilt give no more. Thus he stands in an argument with him. What shall I say to *Agrippa*, if he will give mee but *almost*? I will pray for thee till thou comest off with all: if I can get no more of *Agrippa*, I will crave more of God. He which hath made thee *almost*, can make thee *altogether*.

*I would to God, &c.* So now he converteth himself to praier. Thus we must learn to fish for souls with praiers, and intreaties, and questions. Change the bait: cast thy lure again: follow the siege: pursue the blow, close with sin, and gather more of it: at first he will call thee enemie, as *Achab* did *Elias*: *Art thou here, mine enemie?* But if thou wilt not bow to him, he will bow unto thee, and hearken what thou saist, and change his robes, and put on sack-cloth, and mourn and fast, and do all that thou wouldst have him. A Preacher must not look to find them Christians, but make them Christians. Thou shalt not find them converted, because thou comest to convert them. If *Paul* will not yield to *Agrippa*, *Agrippa* will yield to *Paul*. But if *Paul* had fallen to *almost*, he had never brought *Agrippa* to *altogether*. Therefore they which fish for souls, must take *Pauls* net, and remember what God saith to *Jeremie*, 15. 19. *Let them be converted unto thee: but be not thou converted unto them: for then thou shalt never convert them.* Signifying, that our constancy in goodnesse shall induce others to turn from their wickednesse, and make him which is but *almost*, come to *altogether*. This is the substance of *Pauls* reply, that it is not enough to bee a Christian *almost*, that is, to have a kinde of religion, a little knowledge, a little faith, a cold zeal, a flattering holinesse, like the touch of the hem: but we must march to perfection, and *do thy will upon earth, as it is in heaven*, and contend *to be holy as hee is holy*. This is religion (saith *James*) *To keep thy self unspotted,*

like a glasse which is still wiped. To this end, saith *Paul*, 2 *Tim.* 3. the Scripture doth teach, and reprove, and instruct and comfort, *That the man of God might be absolute.* And in the first to the Ephes. ver. 4. *To this end we are elected, that wee might bee holy, and without blame.* And *Rom.* 1. He describes our journey *from faith to faith*, not from faith to distrust. As *David* describes the way of the righteous, *Psal.* 84. 7. *From virtue to virtue*, as a traveller goes from town to town, till he come to his Inne. What a foolish thing were it for the Scribe to stay there, when our Lord tells him, *Thou art not far from the Kingdom of heaven*; For therefore Christ telleth him, that he is not far from heaven, to incourage him, lest he should give over before he come to it. So if yee stay at *almost*, and repent in som sort as *Esau* did when he wept, you may hunt for the blessing as *Esau* did, and go without it, for God is not mocked: but God is mocked, if colours and shews will serve.

When God said, *Seek yee my face: mine heart answered* (said *David*) *I will seek thy face*, Psal. 27. 8. So we must answer the Lord to that which he asketh: and not when he bid us seek his face, seek his back: when he requireth all, give him half. God asks, Art thou a Christian? and thou answerest: O Lord, I am almost a Christian. What niggardly answer is this to him, which deserveth a thousand times more than the best can give? If thy master aske thee, Art thou my servant? Wilt thou answer him, I am almost thy servant. If thy Prince aske thee, Art thou my subject? wilt thou answer, I am almost thy subject. If thy father aske thee, Art thou my son? wilt thou answer, I am almost thy son? If thou art but almost his son, then he is but almost thy father. And so it is with God, a son or no son: half a son is a bastard. How doest thou know God to be thy God, but as thou art his servant? How doest thou know God to be thy father, but as thou art his son? By thy love thou shalt know Gods love: for according to thy mind towards him, is his mind of thee; whereby thou maist judg, whether he favour thee, or hate thee, and no way else.

God loveth nothing almost, therefore he doth not love almost. Therefore love as thou maiest be loved, or else thy love is lost. Thou must seek as thou maiest find, or else thy labour is lost.

They

*They shall seek, and finde me* (saith God) *because they shall seek with all their hearts*; as in *Jer.* 29 *chap.* and the 13 *vers.* as though they should not find him though they sought him, unlesse they sought him with all their hearts.

*Naaman* is not onely commanded to wash himself in Jordan, but to wash himself seven times, and then he shall bee healed: so, man is not onely commanded to obey God, but to obey him while he lives, and then he shall be saved. *Be faithful* (saith the Angel) *unto death, and then I will give thee the crown of life*, Rev. 2. 10.

When *Saul* was commanded to kill the Idolatrous beasts, hee was commanded to kill all: and because he spared some, God rejected him. Yet God hath more mercie on beasts, than on sins. Would he have the beasts of sinners die, and their vices live? No (saith Christ) *Make clean within*: that is, leave no filth behinde. Whensoever Christ cast out one Divel, wee read that he cast out all, even the legion together: so when thou castest out one vice, cast out all: for one is not worthier than another.

The Prophet doth teach us to power out our sins like water, which leaveth no taste, or colour, or sent behinde. There is a whole Old-man, and there must be a whole New-man. The old man must change with the new man, wisdom for wisdom, love for love, fear for fear; his worldly wisdom for heavenly wisdom, his carnal love for spiritual love, his servile fear for Christian fear, his idle thoughts for holy thoughts, his vain words for wholsom words, his fleshly works for righteous works. This is a Christian *altogether*, as if he were cast in a new mould. As if a Painter would draw a beatiful picture, which should be fairer than all the women in the world, he would mark the special grace of every one, and make one beautie of all: so we must make up a Christian, and take modestie from him, faith from him, love from him, patience from him, zeal from him, and humilitie from him, until it be like the image of Christ. This is the building of a Christian. First, his foundation is laid, and then his walls, and then his roof, and then a Christian, like *Adam* in Paradise. *God made all things good*: therefore if we be not *altogether good*, all things are better than we. The wicked man

Genes. 2.

Genes. 1.

speaketh out of the corruption of his fleshly heart, and shall not the righteous speak out of the abundance of his spiritual heart? Hee which is merrie, would be merrier if he knew how. Hee which is envious, would look sterner if he could. He which is proud, would go braver if he had it, and all, if we could be worse we would: but let them amend which look to die. For what kinde of man should he be which must bear the image of God, be the Temple of the Holy Ghost, and inherit the Kingdom of heaven? Who is fit for these things (saith *Paul?*) Nay, who is not unfit for these things? Do yee know no enough in riches, nor pleasure, nor sin, and think that you have enough of Religion, before yee have any? The good are known, because none but they which are good strive to be better. Wee are invited to a banquet, and shall we go but half the way unto it? Were it not better, that the Fig-tree had born fruit, than leaves? that the Virgins had carried oyl, than lamps? So is it not better for us to be vessels of gold that come to the Lords Table, than like the image in *Daniel*, part of gold, part of silver, part of brasse, part of iron, and part of clay, which was after broken? If the crown did lie in the mid-way, then thou needest run but half the way; but to shew that there is no reward for them that begin well, all the promises are made to him that continueth to the end. He is curst not onely which doth evil, but he which doth the work of the Lord negligently, or by halves; that is, he which offereth a maimed sacrifice for a sound, almost a Christian, for altogether. Therefore *David*, before he praies, summoneth his thoughts, his speeches, and actions, and saith; *All that is within me praise the Lord*: as a man giveth that which he thinketh will be accepted, that he may be welcome for it. If we did serve an ungrateful master, then we might think Almost, Enough. But Christ did not love almost, when he shed his heart blood for us, and therefore he cannot ask more than he gave, and yet the inheritance of his blessing is behinde: why shouldest not thou give as much for them as *Abraham*, or *David*, or *Simeon*? which would have served God till this time if they had lived, and still reformed themselves, and yet thought they had done nothing, as *Jacob* counted his service for *Rachel* nothing, because he loved her: but thou thinkest, if thou givest thy pleasures, thou

thou shalt want thy pleasures. No, as *Abraham* did not lose his son, when he would have sacrificed his son; so God can keep his pleasures, when thou resignest thy pleasures. Thou thinkest that God will not misse it, as *Ananias* thought that *Peter* would not misse it: but if *Peter* did misse it, will not God misse it? So we pare the Offering like *Elies* sons, which kept the best and fattest to themselves, which made the people abhor the sacrifices; and shall not God abhor such sacrifices? If *Eli* reproved his sons, how will God reprove them, which reproved *Eli* for not reproving them enough? A spiritual ear can hear God reproving this Land, for this mincing of his worship. Can the preaching of the Word, the signs of heaven, the shaking of the earth, the victorie of your enemies, and all the blessings of God make you but almost Christians, almost religious, almost thankful? Is this my reward (saith God) as though you were afraid to be too good? If you think that you shall be mocked if you be too zealous, as *Michol* scorned *David* when he danced before the Ark; *David* tells you how you shall stop such scorners mouths: O (saith *David*) *I will be more humble yet before my God.* When *Michol* saw his resolution, she mocked him no more, but reverenced him ever after. So tell the Divel and all his mockers, I will be more zealous, more fervent, and more holy yet, until I be like him which said, *Follow me*; and they which mock thee, shall reverence thee, as *Michol* did *David*. Note.

Thus when thou art in the way to Heaven, remember that thou must go forward or backward: for *Jacob* did see none stand upon the Ladder which ascended up to Heaven, but either they went up or down: they which go not forward, go backward. They which will not come so forward as *altogether*, shall not stay at *almost*, but fall from their faith, and love, and knowledg, and zeal by descents, till Christ's threatning be fulfilled: *That which they seem to have shall be taken from them*, as though they never had any taste at all. Note.

Thus I have set you a glasse to behold, whether you are in *almost*, or *altogether*: Yet *Paul* lured for *Agrippa*. Now he sues to the people. When he had caught the King, he spred his net for the people.

*I would to God, that not onely thou, but all that hear me, were*

*not onely almost, but altogether, as I am.* He might with rather than hope; and therefore he praies; I would to God that all were Christians: as *Moses* wished that all could prophecie. *Peter* was taught both to feed the sheep and the lambs, great and small, old and young, rich and poor, so *Paul* praies for the King, and for the people too, and wisheth that they were all Christians. This praier we may say for them that do not pray for themselves, to make them ashamed, when they see other more careful for their soules then they themselves. The Pastors care extendeth to all: although some are more to be laboured, yet none is to be despised, which is but a lambe of the flock. *Paul* doth not wish *Agrippa* more honour, or more wealth, or more friends; but more religion, which is the greatest want of Princes. Although they have received a kingdom, yet they are not so thankful as they which have received nothing, but from hand to mouth. Though they have done a thousand times more evill, yet they are not so penitent as hee which hath done least of all. They sit in Gods seat, and are called gods, but are not like God, but like Mammon more then their names, and their crowns: except *David*, or *Solomon*, or *Joshua*, a few which remember whose persons they bear: the rest are like *Herod*, and *Saul*, and *Nebuchadnezzar*, which know not from whom their kingdoms come. *As I am*, saith *Paul* directly. *Paul* should have replied, altogether a Christian, and not, *altogether as I am*: but who shall teach the Spirit to perswade? He chose to say, *as I am*: that *Agrippa* might see his single heart and love toward him, who went not about to seduce him, but wisht unto him as unto himself: *Even as I am.* If any thing will perswade, most fit is the example, when he which teacheth us goeth before us: for then we see that he dealeth plainly, and speaks of love, and means no deceit, when we see him do as he saith; *Saul hath slain his thousand, but David his ten thousand*: So where another converts a thousand, he shall convert ten thousand, which can say like Christ, *Follow me.* Oh what is this! when a Christian and I am all one? that yee might say to your children, I would to God thou wert a Christian, when you say, I would to God thou wert like me.

The King should be like *Paul*, by this saying: How then do some

some say with *Festus*, *Too much zeal hath made thee mad?* If the people know the Lords praier, the ten Commandements, and the Articles of Belief, it is enough; is this to be like *Paul?* No, *Festus*, the knowledge of the Word doth not make a man mad, but makes him wise to salvation. Can that which makes a man wise, make a man mad? Therefore they which say that we are the worse for knowledge, or worse for Religion, or worse for zeal, are like *Festus*, which had neither knowledge, zeal, nor religion in him. And they which teach the people that they shall not need to be as *Paul*, but that a mediocritie will serve, incur that curse of *Paul*, *Hee which teacheth another doctrine than that which yee have received of us*, (*which wisheth all as perfect as himself*) *let him be Anathema*; that is, Accursed. They which love you like *Paul*, do not wish you zeal by weight, and knowledg by ounces, and works by number, a Siele, or an Omer, or an Epha, but that yee abound in all knowledge, and all zeal; and let them be luke-warm which will be spued out.

*Except my bands.* Yet *Paul* excepteth something: not his knowledge, nor his zeal, but his bands; *Not altogether as I am, but altogether as I am, except these bands.* Hee excepteth nothing but his troubles. Charitie had rather suffer, than other should suffer; as *David* praied God to turn his wrath from the Israelites upon him. Now if you ask me, Who can love his neighbour as himself? Here is one had rather suffer himselfe, than *Agrippa* should suffer: hee would have him partaker in all his good, but not in his troubles: *As I am, except these bands.* *Paul* glories in his bands, and shewes his chains like his Enfigns: these are the marks of Christ; this is the cognisance of my Lord, his sweet yoke and easie burthen. But hee wisheth faith to them without a burthen: the battel is to the strong, and the Crosse is not to bee wished for, but to bee born.

Thus the Spirit of wisdom hath set us an example how men are wonn to the truth, and led forward by little and little with lenitie and softnesse, putting difference between them which know not the truth, and them which resist the truth. *Paul* did not speak so to *Elymas* the Sorcerer, which withstood the truth, *Acts* 13. 16. but set his eies upon him, and said,

said, *O full of all subtilty and mischief, the child of the Divel, and enemie of all righteousness.* Neither did *Peter* speak so to *Simon Magus*, Acts 8. 23. But as *Salomon* saith, *A wise man knoweth the time and place.* And as *Paul* saith, *The spiritual man discerneth all things*: so he knoweth when to be soft, and when to be rough. They which resist the truth as *Elymas*, and labour to keep the Rulers from it, as *Elymas* did *Sergius Paulus* the Deputie of *Cipres*, and many like him now, must not be intreated like *Agrippa* which is coming to the truth, but as *Elymas* was. He which hath *Pauls* spirit, knoweth how to handle both in their kinde. Though we may not discover the nakednesse of some, yet we may not hide the nakednes of other: an humble heart is a good school-master, both to apply comfort and reproof. Now the Lord Jesus which hath made you Christians *almost*, make you Christians *altogether*. *FINIS.*

# THE HUMILITIE OF PAUL.

Rom. 12. Vers. 1, 2.

*I beseech you therefore, brethren, by the mercies of God, that ye give up your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable serving of God.*

*And fashion not your selves like unto this world; but be you changed by the renewing of your mindes, that yee may prove what is the good will of God, and acceptable and perfect.*

PAul an Apostle of the Gentiles, writing to the Romans, which were Gentiles, after he had shewed what God had done for them, in receiving them into his covenant, which were not of his Covenant, & making
Rom. 11. 13. them his people, which were not his people; that the Gentiles might triumph now over the Jews, as much as the Jews triumphed over the Gentiles, because the Jews were rejected, and the Gentiles received in their place. Now he sheweth what they should do for God; *Give your bodies a sacrifice to him*: that is

by as Christ gave himself for you, so you must give your selves to him as he was sacrificed for you, so you must be sacrificed for him; not your Sheep, nor your Oxen, nor your Goats, but your selves. You must be the sacrifice: this sacrifice *Paul* calleth *a living, and holy, and acceptable sacrifice: a living sacrifice*, because the Jews sacrifices were dead sacrifices: *an holy sacrifice*, because they might sacrifice beasts and not be holy; but they cannot sacrifice themselves, but they must needs be holy: *an acceptable sacrifice*, because the sacrifices of beasts did not please God, unlesse they did sacrifice themselves too. But if they sacrifice themselves, it doth please God, though they do not sacrifice beasts. It is true, that God did require this sacrifice of the Jews, as well as of the Gentiles: for in *Deuteronomie*, the tenth *Chap.* and the sixteenth *Verse*, he saith, *Circumcise your heart.* And in the first of *Samuel*, the 15 *chap.* and 22 *verse*, he saith, *Obedience is better than sacrifice*: which shews, that even then God did require *the sacrifice of the bodie*, more than of beasts. But although God did require this of the Jews also, that they should sacrifice their bodies too, yet *Paul* signifies that God requireth larger of the Gentiles; because as Christ saith, *We have a greater light.* The Gospel is a greater benefit than the Law, and therefore our thankfulnesse should be greater than theirs. *Matth.* 11. 11.

First, here is an exhortation to sacrifice our bodies to God; then, an explication what this sacrifice is. *It is your reasonable service, and not fashioning your selves to the world: and the renewing of your mindes to the image of God, in which they were created.* Then follow two reasons to perswade; one drawn from the mercies of God, *I beseech you, brethren, by the mercies of God.* The other drawn from the fruit of our regeneration, *that ye may prove what that good, and acceptable, and perfect will of God is.* The exhortation is, to sacrifice our selves to God. It seems that the Jews grudged to sacrifice their beasts, therefore *Paul* thought that the Gentiles would grudg to sacrifice themselves, and therefore mark how he prepared himself for them.

*Brethren, I beseech you by the mercies of God.* This is his preparative. First, hee calls them *brethren*: which sheweth his affection to all Christians, which after Christ were called *brethren*. Secondly, our adoption by Christ, which makes us brethren. Rom. 1. 7

Thirdly,

Thirdly, the dutie which we owe one to another, as if we were brethren. The Apostle doth not use this name so lightly as we, as you may see here; for *Paul* made it a preamble to perswade the Romans to godlinesse: so *Abraham* made it a mediatour to keep peace between *Lot* and him. *Are not wee brethren*, saith *Abraham*? As if he should say; Shall brethren fall out for trifles like Infidels? This was enough to pacifie *Lot*, for *Abraham* to put him in minde that they were brethren; when he heard the name of brethren, streight his heart yielded, and the strife was ended. So this should be the Lawyer to end quarrels between Christians, to call to minde that they are *Brethren*. And they which have spent all at Law, have wisht that they had taken this Lawyer, to think with *Lot*, whether it were meet for brethren to strive like enemies. With such reverence then did they use the name of *brethren*: but now there is no reverence in naming of God; for many speak of him when they do not think of him, and many never speak of him, but when they swear by him.

Gene. 13. 8.

Note.

Note.

When he had called them brethren, then he beseecheth them, *Brethren, I beseech you*. This is the Apostles style. If God did humble himself for man, much more should man humble himself for men. Therefore though *Paul* speak of a matter wherein he might command, as he saith to *Philemon*, *I might command thee*: yet as he did rather beseech him, so hee doth rather beseech them. Mark the subtiltie of wisdom (as I may call it;) As the Serpent did use policie to tempt, so the Preacher may use policie to convert: and so *Paul* won *Agrippa* to believe, by perswading him that he did believe. It was *Pauls* office to teach the Romans; but it was *Pauls* policie to beseech the Romans: until compulsion need, gentlenesse is better then bitternesse: Lenitie deserves to go first, and correction hath no place, if perswasion will serve.

Genes. 3. 2.
Act. 16. 27.

*I beseech you, brethren.* Wee do not use to intreat and beseech, but for our profit; but *Paul* did beseech for their profit. Wee would have other humble themselves to us, but *Paul* humbled himself to his inferiours, to make them humble themselves to God. Here the Preachers may take example of the Preacher of the Gentiles, the loving phrase is the Apostles

Rom. 12. 1.

phrase,

praise and he which beseecheth, shall perswade easier than hee Note.
which thundreth. Many have been drawn with the cords of love, which could never be haled with the chains of iron. God is love, and his Ministers must speak like love, or else they do not speak like *Paul*: he which fisheth for souls, and doth not take this note, shall fish all day, as *Peter fisht all night, and caught nothing*. Although a temperate Preacher be a wise Preacher, and this be our policie to intreat and beseech you like *Paul*, yet you should not look to be intreated like the guests which would not come to the banket: for you must be intreated to your profit. It is no reason that Christ pay, and pray: the servant praieth, but the Mat 22.
master commandeth.

Yet *Paul* hath not done his preparative: he is loath that his suit should take the repulse, and therefore he useth a mediatour unto them, and beseecheth them by the mercies of God. *I beseech you, brethren, by the mercies of God.* Mercy is a loving solicitor, and worthy to be heard, because it it heareth again. God doth intreat us by the same Mediator that we intreat God; wee intreat God for his mercy, and God intreateth us for his mercy. So that mercy is like a signe between us; which calleth GOD to hear us, and us to hear him. What will not a good subject do for a merciful Prince? Many sweet things are in the Word of God, but the name of mercie is the sweetest word in all the Scriptures, which made *David* harp upon it 26 times in one Psalm, six and twentie times he repeats this in the 136 Psalme, *For his mercie endureth for ever*. It was such a cheerful note in his ears when he strook upon mercie, that like a bird which is taught to record; when he had sung it, he sung it again, and when he had sung it again, he recorded it again, and made it the burthen of his song, *For his mercie endureth for ever*: like a Nightin ale, which when she is in a pleasant vein, quavers, and c. pers, and trebles upon it: so did *David* upon his mercie, *For his mercie endureth for ever*. But here *Paul* speaks in the plural number; not by the *mercie*, but by the *mercies* of God.

There is a pluralitie of Gods mercies; his lesser mercies in his corporal blessings, and his greater mercies in his spiritual blessings; his temporal mercies in earth, and his everlasting

mercies

mercies in heaven: his preventing mercies in delivering us from sin, and his following mercies in pardoning of our sin. How many sins came with *Adam*, and how many curses *Gen. 3.* came with sin, so many mercies came with Christ to answer them both. Therefore when *Paul* could not number them for multitude, he was fain to lay them down together in the grosse summe, and in a word calls them *Mercies*: as if he should say, I cannot number the mercies of God, but the lesse I can number them, the more they are. Thus much why *Paul* calleth them brethren, and why he beseecheth them, and why he remembreth them of Gods mercies.

Now he hath prepared the way, he commenceth his suit, *That they would give their bodies to God*: hee speaks not here of the soul, though he would have them give their souls too; as you may see in the next verse: but he speaks here of the bodie, to shew, that the bodie is a servant to God, as well as the soul, *2 Cor. 6.20.* both are too little, and therefore one is not enough. And therefore *Paul* saith, *Glorifie God in your bodies, and in your soules too.* But here he speaks the rather of the bodie, to shew, that their battail will be with the flesh, and that the flesh will be unwilling *Mat. 26. 4. 3.* to this sacrifice; as Christ saith, *The spirit is willing, but the flesh is frail.* That is, the flesh will not afford any thing to God: though he do never so much for her, yet she is like churlish *Nabal*, which will do nothing again. Therefore the Apostle urgeth so to give the bodie, as if he should say, Draw forward that which draweth thee backward, and let thy conversion begin where sin hath his root: if you can win the flesh, which is like *Nabal*, the soul will come like *Abigail*, and bring her train with her.

Now to shew how we should give our bodies to God, the Apostle saith, *Give your bodies a sacrifice to God.* That is, you must give your bodies to God, as if you did sacrifice them. The *Levit. 15. 13.* Law appointed *a sacrifice, in which all the members were offered together.* So yee must give your members to God, for the body is all, all is but parts of the bodie, therefore if you must give your bodies, you must give eie, and ear, and tongue, and hand, and *Rom. 10.* feet unto him: *For the heart* (saith *Paul*) *doth not believe*; because it is not enough to believe, therefore hee addeth, *the mouth doth confesse*: as it is necessary to confesse unto Salva-

tion,

tion, as to believe unto justification: so it is as necessary to confesse the tongue, as the heart. What then? is the tongue enough? Nay (saith Christ) *He which hath an eare to heare, let him heare.* Is the eare enough? Nay (saith *David*) *Lift up your hands to the sanctuarie.* Is the hand enough? Nay (saith *Solomon*) *Let thine eies behold the right.* Is the eie enough? Nay (saith *Solomon*) *remove thy foot from evil.* So the word passeth like a Collector from one member to another, to gather tribute for God, untill the bodie have paied as well as the soul. Therefore in *Deuter.* the 6. chap. and fifth verse, God commandeth not onely, *Thou shalt love the Lord with all thy soul, and with all thy minde,* but *with all thy strength*: that is, if thou canst do any thing for him with the strength of thine hand, or the strength of thine eie, or the strength of thine eare, or any part else, thou art bound by this commandement to do it with all thy strength. Therefore when *David* went about the service of God, he called all his powers together, summoning them like a Crier; *All that is within me praise the Lord.* If every part look to be glorified of God, it is reason that every part should glorifie him: for this is all that they pay. As every subject oweth loialtie unto his Prince, so every member oweth a dutie to his Creator. The heart to love him, the tongue to praise him, the eie to mark him, the eare to attend him, the hand to serve him, the foot to follow him, and every part should serve God, as it serveth us: nay, more than it serveth us, because we are bound to love God more than our selves. For it is said, *Love God above all*: therefore we must give more to Gods desire, than to our own desire.

Mat. 11. 15. Psal. 134. 1. Prov. 4. 25. Prov. 4. 27. Note.

Christ hath a part in every part: Nay, every part is his part, because he gave all for all. Shall the hand say to the heart, Serve thou him? or the heart say to the tongue, Serve thou him? or the tongue say to the eie, Serve thou him? or the eie say to the foot, Serve thou him? Nay, if Christ be the head, every part will serve him, for all the bodie is ruled by the head: and therefore if he be the Head, every part of the bodie will serve him like a head.

Now if you will know how every part may be a sacrifice, thus it is: When thou canst say with the Virgin, *My heart doth magnifie the Lord*: then thine heart is a sacrifice to God. When thou canst say with *Samuel*, *Speak, Lord, for thy servant heareth*: then

Luke 1. 46. 1 Sam. 3. 9.

then thine ear is sacrificed to God. When thou canst say with *David*, *Mine eies are alwaies towards the Lord*, then thy eie is a sacrifice unto God. When thou canst say with *David*, *All the day long I stretch out mine hand to thee*, then thine hands are a sacrifice to God. When thou canst say with *David*, as it appeareth in the 26 Psalm, and the 12 verse, *My feet standeth in uprightnesse*, then thy feet are a sacrifice to God. So at length by following of these examples, every member is a sacrifice.

Psal. 25. 15.

Psal. 88. 9.

He which offereth this sacrifice, is freely excused of all sacrifices besides. For since Christ sacrificed himself, God hath required none other sacrifice of the Jews nor Gentiles, *But that they sacrifice themselves*. Now when God doth require of thee to sacrifice thy bodie, he doth but require thee to sacrifice the sins of thy body, as you may pick out of the next word, *Be changed*; that is, change thy thoughts, change thy words, change thy works: let thy tongue speak no more idly: let thine eies look no more to vanity: let thine ears hearken no more to folly: let thine hands work no more iniquity: and then thou hast sacrificed thy bodie.

Note.

This seems a dear sacrifice, to sacrifice thy bodie, yet thou seest it is but a cheap sacrifice; for it is nothing but to sacrifice thy sins, which would sacrifice thee. If God had required thee to sacrifice thy son to him, as he required *Abraham*, Genesis the 22 Chapter, and 2 Verse, wouldest thou not give him? But now he requireth nothing of thee but thy sins, it is as if he should sue unto thee for thy shame, and thy trouble, and thy guilt, and thy fear, that hee might have all which hurts thee. What wilt thou part from, if thou wilt not part from thine hurt? *Therefore sacrifice thy bodie*, and thou hast sacrificed all that hurts thee.

Here Christ is the Altar, and we the sacrifice, and the fire which kindleth it, *the Love of God*; and the smoke which goeth up, *the consumption of our sins*; but a worldly man killed, and a spiritual man revived, and the sacrifice is ended.

This Sacrifice goeth under three titles, *Living*, *Holy*, and *Acceptable*. Every one perswades with the Apostle, that they should offer it: for in that it is a *Holy sacrifice*, it cannot but please, because he is holy which takes it: in that it is a *Living sacrifice*, it cannot

cannot loſe them any thing, becauſe there is no death nor leſſe in it, as there was in the Jews ſacrifices: in that it is an acceptable ſacrifice, it muſt needs benefit them; for when the ſacrifice is accepted, the ſacrificer is accepted too: as *Abel* pleaſed, when his ſacrifice pleaſed. Gen. 4.

Firſt, it is called a *Living Sacrifice*, becauſe the beaſts died when they were ſacrificed: but men live when they are ſacrificed, nay, they die unleſſe they be ſacrificed. As *Abraham* did not loſe his ſonne, when he was content to ſacrifice him to God; ſo men do not loſe their pleaſures, when they ſacrifice them to God. But as Chriſt ſaith, *He which leaveth father or mother for me, ſhall receive an hundred fold:* ſo he which leaveth any comfort for God, ſhall receive an hundred comforts for it. For Gods demands, are not onely demands, but gifts. He bids thee ſacrifice thy bodie, that thou mighteſt partake the ſacrifice of his bodie. Here then is but one ſacrifice for another, one bodie for another, a beggers bodie for a Kings bodie. Well may he require a *living* ſacrifice, which hath given a dead ſacrifice. Chriſt died for us, but he deſireth not our death, but our life, that wee ſhould ſerve him with our life. Gen. 3.3. It is called an *holy ſacrifice*, becauſe *our bodies are the temples of the Holy Ghoſt*; that is, if they are not, they ſhould be *the temples of the Holy Ghoſt*. But as the Jews abuſed the Temple of ſtone, ſo we have abuſed the temple of fleſh; and there is no way to make it holy again, but for the Holy Ghoſt to dwell in it; that is, to ſacrifice to God, and then it is holy: becauſe as virtue came out of Chriſt to heal the womans diſeaſe, ſo holineſſe cometh ont of Chriſt to heal every mans ſins, and then they are holy. As nothing doth pleaſe us, unleſſe it be ſome way like us, and agreeable to our nature; ſo nothing doth pleaſe God, but that which is like God; therefore becauſe God is holy, no ſacrifice doth pleaſe him but the holy ſacrifice; therefore *Holy* goeth before *Acceptable*. to ſhew, that our ſacrifice is not *acceptable*, unleſſe it be *holy: A living, holy*, and *acceptable ſacrifice*. 1 Cor. 6. 19.

3. It is called an acceptable ſacrifice, becauſe no ſacrifice is ſo accepted, as when we offer our ſelvs. Therefore *Samuel* ſaith, *Obedience is better then ſacrifice:* that is, it pleaſeth God better than ſacrifice. Now if we muſt ſacrifice to God, we ſhould do 1 Sam. 15. 27.

as we do to Princes; that is, offer that which may be accepted; that wee may be accepted for our gifts, or elſe better undone than done. When *Cain* had ſacrificed to God, becauſe his ſacrifice was not accepted; therefore *Moſes* ſaith, that his *countenance was caſt down*: but if we ſacrifice our bodies, our countenance need not be caſt down; for *Paul* ſaith, that *this ſacrifice is accepted*. All other ſacrifices were kindled with the fire of the Temple: but this ſacrifice is like the ſacrifice of *Eliah*: which God kindled himſelf with fire from heaven; and therefore this muſt needs be acceptable, which man doth not onely offer, but God himſelf doth offer.

Gen. 4. 5.

1 King. 18. 39.

When the Apoſtle ends our Sacrifice with this clauſe, *Acceptable*, he meaneth that this ſhould be the level of all our thoughts, that whatſoever wee think, or ſpeak, or do, be *acceptable* and liking unto God. As *David* thought to build the Temple, but would not build it, when *Nathan* told him that *God would not have him build it*: As *Ananias* would not baptize *Saul*, but did baptize him when he underſtood that God would have him baptized: As *Joſeph* would not take *Mary* to wife, ſo long as hee thought God did diſallow his marriage, but did marry her when the Angel told him that he ſhould marry her: ſo a good man will do nothing before he do conſult with Gods Word: and all that he doth, he approveth unto God before he doth it: if it be not his Word and Will, then he turneth back as if the winde and weather were againſt him, alwaies reforming his own will to Gods will, that his thoughts, and words, and works may be acceptable. If reaſon teach us this, that when we offer unto God, we muſt give him an *acceptable ſacrifice*, an *acceptable honour*, an *acceptable ſervice*: then why do we not give him that which he asketh? for he knoweth what is acceptable to him. If he ask the firſt fruits, wee muſt not offer him the laſt fruits, for the firſt is acceptable: So if he appoint his diſcipline, we may not ſet up our diſcipline: for that is not acceptable to him, but to us.

1 Chron. 17. 1. & 16.

Acts 9. 13. Matt. 1. 16.

Now *Paul* ſhewes what this Sacrifice is, *it is your reaſonable ſervice of God*, leſt they ſhould grudge to ſacrifice their bodies, he ſheweth that he meaneth but the ſins of their bodies. *For this ſacrifice* (ſaith *Paul*) *is your ſervice, your reaſonable ſervice.*

He

he calleth it *a reasonable service*, because it is not in ceremonies, like the Jews *service*, but in spirit (as *Peter* saith;) then because it is that *service*, which every mans reason and conscience doth tell him that he oweth unto God; it may well be called *a reasonable service*, because it is so reasonable. Therefore if we will not serve God thus, that is, as our reason teacheth us, then we serve him not like men, but like beasts void of reason, whom God may be said to rule, but they cannot be said to obey; because they are ruled perforce. All things do yeeld a service to God, but *all things do not yeeld a reasonable service*, which hee requireth of man: there was no reason why Christ should serve us, but there is great cause why we should serve Christ, because he served us without cause: so that I may say, Christ requireth but *a reasonable sacrifice*, for *an unreasonable sacrifice*; *a living sacrifice*, for *a dead sacrifice*; *a cheap sacrifice*, for *a precious sacrifice*, counting us as it were like to the poor widow, of whom he is content to take a mite, because we are needy. Thus much of our reasonable service. The law of this service is laid down in these words: *Fashion not your selves to the world.* The world followeth the world; *But I* saith Christ to his disciples, *have chosen you out of the world: therefore do not you follow the world.* The world is taken sometime for heaven, and earth, & sea, which are parts of the world; sometime for the men of the world; sometime for the elect in the world; but most commonly is it taken for the wicked in the world, because the wicked are most common: like a man which by often faulting is grown to an evill name, so the world which doth not signifie evill of it selfe, is taken for evill, because it is accustomed to do evill. And therefore the devill is called *the God of this world*, because the worlds fashions are the devills fashions: *therefore fashion not your selves unto the world*, lest you be in the devills fashion. Then you must not pranke up your selves like Players, for this is the fashion of the world: then you must not respect persons more than justice, for this is the fashion of the world: then you must not flatter to please, for this is the fashion of the world: then you must not deceive to grow rich, for this is the fashion of the world: then you must not seek revenge for every word, for this is the fashion of the world: then you must not take scorne

*Acts* 17. 14. *John.* 15. 19. *Matth.* 16. 7. *John.* 1. 14. *John* 7. 7. *John* 8. 23. 2 *Chron.* 4.

to be told of your faults, for this is the fashion of the world, then you must not give almes to be seen, for this is the fashion of the world: then you must not obey for fear of the Law, for this is the fashion of the world: then you must not receive the Sacrament for order, for this is the fashion of the world; then you must not come to Church for Custome, for this is the fashion of the world: then you must not make religion but a table-talk, for this is the fashion of the world: then you must not turn with the time, for this is the fashion of the world: then you must not defer to do good till you die, for this is the fashion of the world. The world is a bad pattern to follow, because as the flesh followeth the divel, so the world followeth the flesh. Therefore say no more, we must do as the world doth; but rather, we must not do as the world doth. You say you go so, because it is the fashion: God saith, *go not so*, because it is the fashion. If you come but in the fashion, you shall bee in the abuse: There is no man that weareth the cutters fashion, but he is a cutter: none which cutteth his hair like them which are proud, but he is proud: none that coloureth her face like them which are wanton, but she is wanton; none which sweareth like them which lie, but he will lie as well as swear.

Therefore make not your life of the worlds fashion; the *Wedding garment* was of another fashion than all the rest; therefore if thou fashionest thy self like the rest, thou hast not on thee the Wedding garment, for this was nothing like unto the rest. Christs garment was of another manner of fashion differing from the world: so thy life must be of another fashion than the worlds; or else as the fashion of the world passeth away, so thou shalt passe and perish with it. God doth not like the fashion of the world, and surely he liketh as ill the fashion of Idolatrie, or the fashion of Antichrist, as the fashion of the world. He which biddeth us *to refrain from every shew of evil*, would have us refrain from the shew of Idolatrie, and the shew of Heresie: for these are the greatest evils. But if we be not Idolatrous, yet we have the shew of Idolatrie. If we be not of Antichrists religion, yet we be of Antichrists fashion, so long as we shew forth the same badge, and cognisance; you know what I mean. This is to jump with the world, and leap to hell. This is not to

Matth. 22.

Joh. 19. 23.

1 Thes. 5. 22. Note.

be

be in fashion, but out of fashion, therefore now yee shall heare the best fashion.

It followeth, *Bee you changed by the renewing of your minde.* This is the second part of your reasonable service: *The changing and renewing of the mind to the likeness wherein it was created.* As before he required you to give your bodies, so here he requireth you *to give your minds.* Outward service is like a tinckling Cimball, though it hath never so pleasant a sound, yet it doth not please God, because it hath no mind to please him: so is the service of the eye, or the ear, or the hand, or the foot, if the mind be away; it may please other like the Cimball, but it pleaseth not God.

The body is a servant as well as the soul, but there is no promise made to the bodily service, but to the spirituall service: for unlesse the mind work, the body will serve but a while; *Therefore make clean within,* saith Christ. *Sanctification* begins within; untill the mind be renewed, the body is never sacrificed. Therefore now *Paul* shewes as it were the knife that must kill this sacrifice, that is the mind: the mind must sacrifice the body. *Be ye changed,* as if he should say, *Suffer your selves to be changed* as *Noah* suffered himself to be covered, that is, *Grieve not the spirit,* do not resist God, be not against your conversion, and God will convert you, God will comfort you, God will renew you. *By this renewing of our minds, Paul* calleth to our remembrance, that once we had a pure mind, and that we come the nearer unto God, the nearer we draw to that similitude again. And therefore the Scripture calleth so often for a new man, a new creature, a new heart: As ye may read, Psal. 51. 10. *David* prayeth the Lord to *create him a new heart;* not to correct his old heart; but to *create* him *a new heart;* shewing that his heart was like an old garment, so rotten and tattered, that he could make no good of it by patching or peecing, but even must cast it off, and take a new. Therefore *Paul* saith, *Cast off the old man:* not pick him and wash him till he be clean, but cast him off, and begin a new as *David* did. Will ye know what this renewing is? It is the repairing of the Image of God, untill we be like *Adam* when he dwelt in Paradise. As there is a whole old man, so there must be a whole new man, the old man must

Matt. 23. 26

Genes. 12.

1 Thes. 5.

Psal. 51. 10.

change with the new man, wisdome for wisdome, love for love, fear for fear, his wordly wisdome, for heavenly wisdom, his carnal love, for spiritual love, his servile fear, for Christian fear, his idle thoughts, for holy thoughts, his vain words for wholesome words, his fleshly works, for sanctified works.

If the mind must be so renewed, I would know of the Papists where are their pure naturals? If our naturals were pure, our minds need not to be renewed, for it is good to be pure, and evill to change it: but because there is no pureness in us, therefore the Apostle would have us changed. Again, let them tell me why our minds shou'd be renewed, if we have free will to do good if we list: but because our minds are so corupted, that we have no free will to good, nor will to do good neither, therefore the Apostle would have our minds renewed. Thus one word of God hath battered two castles of Antichrists.

*FINIS.*

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# A LOOKING-GLASSE FOR CHRISTIANS.

Romanes, 12. 3.

*I say through the grace that is given unto me, to every one that is among you, that no man presume to understand above that which is meet to understand, but that he understand according to sobriety, as God hath dealt to every man the measure of faith.*

First of the preface, and then of the counsel. In the first verse of this Chapter, *Paul* perswadeth the Romans *by the mercy of God towards them*, here he perswadeth them *by the grace of God towards him*, *Paul* speaks like a man in his death-bed, which is set to give good council, & goeth from one lesson to another, as though he would speak all with a breath, First, he counselled them to make their bodys serve God, because the body is a servant as wel as the soul: then he forbad them to *fashion themselvs to the world, because no man can serue two contrary masters*: then he advised them to *renew their minds*, because except the mind be reformed, the body will

will serve but a while. And he setteth them to seek Gods will, because the will of man doth seduce him. And now to make up his Testament (as it were) he admonisheth them to rest in the knowledg of Gods will, and not to search further, nor to be proud of their knowledge, but to use their knowledge to humble their pride. This lesson may seem vain to the Romans: for they were not yet come to be wise, and he counselleth them not *to bee too wise*. *Paul* saith, *That the Gentiles sought after wisdom*: but he saith here, *That the preaching of the Gospel seemeth foolishnesse unto them*, which was wisedom; and therefore God calleth them *a foolish nation*, because they counted the true wisedom foolishnesse, and their own folly wisdom: For this cause there was such emulation between the Jew and the Gentile; one despised another; because they did not accord what wisdom was, although both sought for it. Therefore that yee may not onely seek wisdom as the Gentiles did, but finde wisdom, as *Solomon* did, *Paul* saith a foundation for wisdom to stay upon, which he called *sobrietie*. Be wise according to *sobrietie*, which is this, *By the grace of God which is given to mee*. Because he speaks to all, and his charge is of great moment, and they which think themselves wise, will hardly be perswaded but they are wise: therefore he comes with authoritie, like an Ambassadour from God, and saith, *By the grace of God which is given to me*, that is, by the virtue of my Apostleship, which I have not received from men, but from God; not from earth, but from heaven; *I charge you that no man among you*, whether he be learned or unlearned, whether he be an hearer, or a teacher, *presume to know above that which is meet to know*: that is, make himself wiser than he is, or boast of the graces which God hath given him, or despise the gifts of God in other; or rove beyond his calling, or trouble his head with curiositie, but *that he be wise according to sobrietie*; that is, walk within his vocation, be humble in his knowledge, and use his gifts to the profit of other, *as God hath given to every man the measure of faith*: that is, remembring that it is a gift of God, which hath dealt gifts to other as well as to him, that they might do him good, as he may do them good. So that if you ask *Paul* as the Jews ask Christ, *By what authoritie doest thou this?* he sheweth his Letters Patents from the

1. *Cor.* 1. 22.

*Deut.* 32. 21.

A word of his preface.

king himselfe, *By the grace of God &c.* Well doth he call his Apostleship *the grace of God*: for he was a persecutor of the same doctrine which he preached, and therefore if it had not been Gods marvellous grace, he should never have been an Apostle. It was as strange to heare that persecuting *Saul* was amongst the Apostles, as to heare that King *Saul* was among the Prophets; but *By the grace of God,* (saith *Paul*) so it is, I did not usurpe this calling, but it was given me. I came not from men, as I did before when I persecuted, but I am sent from God. I do not count mine office a labour, or a burthen, but I esteem it a grace, *The grace of God both to mee and to you.* By this *Paul* teacheth us to receive the ministery of the Word as *a grace from him*: For if *Paul* speak by grace, then you heare by grace, as he said, *I speake by the grace of God which is given me*; so you may say, *We heare by the grace of God which is given to us*: and therefore I exhort you, as he did the Corinthians, *Receive not the grace of God in vain.*

Act. 13.

2 Cor. 9. 1.

Now to his counsell: *Let no man presume to understand above that which is meet to understand, but let every man understand accordong to sobrietie.* When the Apostle speaketh of things meet to understand, he signifieth, that it is not meet to search all things. It seemes that many among the Romans were sick of our disease, which is to think our selvs wiser than wee are: therefore he which taught them to be wise in all his exhortations before, teacheth them here, *not to be over-wise, but sober-wise.* As God appointeeth the Jewes a measure, how much Manna they might gather, so *Paul* appointeth the Romans a measure, how much wisdome they might gather. The Jewes measure of Manna was so much as an Omer would hold, the Romans measure of wisdome is so much as *sobrietie* would hold. For as the Manna which the Jewes gathered over an Omer, did them no good, but mould and fust: so the wisdome which men gather more than *sobrietie*, doth no good: but puffe them and corrupt them, and turn them either into pride, or into envie, or into wiles, or into strife, or one cogitation or other, as their superfluous Manna turned into wormes. When *Paul* entered into this sage doctrine, which I may call the lopping or pruning of wisdome, which must be kept low, like a man which is given

to

to be purse and grosse; he summoneth all sorts of men to hear him, as though he spake of a fault, like the darknesse of Egypt, which went over the whole land: therefore he excepts no calling nor person, but cried, *I say unto every one &c.* The wise and the antient, and the learned are to learne this lesson. *One thing is behind* saith Christ, to him which thought he had done all: so one thing is behind to him which thinks that he knoweth all: Art thou wise? be not too wise like thy mother *Eve*, which would know as much as God. *Paul* hath two suits to move unto you: The first is, that ye would be wise: The other is, that ye would not be too wise: for too good (we say) is starke naught: so he which is too wise, is a very foole. Nay, (saith *Solomon*) *There is more hope of a foole, than of him which is wise in his own conceit*; there is hope of a foole that he may be wise, because he will hear instruction, but of him that is wise in his own conceit, there is no hope to make him wise, because he thinketh he knoweth that which he should learne. For this cause Christ pronounced his woes to the Pharisees, and his doctrines to the people. *Because the whole* (saith Christ) *have no need of a Physitian*, that is, they which think themselves wise like the Pharisees, thinke they have no need of a teacher, and therefore Christ doth not teach them, but rate them, and teach them which did not thinke themselves wise. Therefore if we will be Christs schollers we must be *Paul's* schollers, that is *presume to know no more than is meet to know*, and then he will teach us as much as is meet to know.

There is as much need to warne men with *Paul*, *that they be not overwise, as to warne them with Solomon to seeke wisedome*: for there is an errour of the hand, and of the right hand. A man may be as well too wise as too simple, too carefull as too careless, too hastie as too slack, and therefore *Solomon* saith, *Turn not to the left hand, nor to the right*. And again; *Be not too just, neither make thy self too wise*. And again, *If thou have found honey, eat not too much*. All which places do shew, that men are given to over-reach; like *Moses*, which when he had heard God, would needs see him too, which was not possible for man to behold. This is the last sleight of Satan, when he cannot keep men from knowledge, then he casteth how to puffe them up with their know-

Prov. 4. 17.

Prov. 4.
Eccl. 7. 11.
Prov. 15. 16.

knowledge, which makes them as vain, as ignorance made them before. *Festus* did not apply truly when he said, that *too much learning had made Paul mad:* but it is true, that too much learning hath made other mad, and would have made *Paul* mad too, if he had been as proud of his learning, as *Festus* was of his honor; and for all he was an Apostle, yet it began to work upon him: As he saith, *I was almost puft up with the multitude of revelations:* he was not *wise above sobrietie*; but he was *almost wise above sobrietie*. And therefore he might well sound the retire of wisdom. Look to your wisdom, and learning, and knowledge, for I my self was almost puft up with it. If *Paul* might learn his own lesson, then it is like that none here have learned it. The Scribes and Pharisees did not come to Christ, as the people came to *John*, to ask, *Master, what shall we do?* But these Rabbies might have come to Christ, as well as their scholars came to Christs disciples: to whom he would have answered, like *Paul*, *Be wise unto sobrietie.*

*Acts*, 26. 24.

2. *Cor.* 12.

Five things in my judgment, are to be noted in these words. The first is, that wisdom is a thing to be desired: for when he saith, *not above sobrietie*, he would have us wise *within sobrietie*. The second is, that every man affecteth a kinde of wisdom, *either according to sobrietie*, as *Paul* counselled the Romanes, or *above sobrietie*, as the Romanes did before. The third is, few are wise, as God counteth wisdom, and therefore *Paul* speaketh to all, as though all were to learn this lesson. The fourth is, that *sobrietie* doth shew like a glasse, who are wise, and who are not. The last is, that the wisdom which goeth beyond *sobrietie*, doth hurt him which hath it and others. For when *Paul* saith, *Be wise to sobrietie*, he implieth, that who is not so, is in a kind of distemperature, like one scarce sober. As the meat which is not digested with exercise, doth rumble in the stomach: so the knowledge which is not digested with *sobrietie*, troubleth the brain.

Touching the first point, the forbidden tree seemed to *Eve* a tree to be desired, because it would teach them knowledge. Nature taught her, that knowledge was a thing to be desired: though the Serpent pointed her to a wrong tree. For indeed the tree of life was the tree of knowledg, and when they went

*Gen.* 3. 6.

to

to the other tree, they changed their knowledge for ignorance, as they changed their holinesse for wickednesse. Beside, all other vertues are called wisdome, to shew that wisdome is *the bond of vertues*, and as much to be desired as all the rest. Beside; God himself is called wisdome, to shew that in nothing we can come neare God, than in the study of wisdome. Beside, the Word, the Spirit, and the Ministrie, are all appointed to teach wisdome: because other things are not so necessary, therefore they have not so many schoolmasters. *Prov.* 4. 7. *Prov.* 5. 7.

*Solomon* speaking of wisdome, preferreth it before silver, to shew, that we should desire it before silver: then before gold, to shew that we should desire it before gold: then before precious stones, to shew that we should desire it before precious stones. Therefore *Solomon* prayeth for wisdome, and *Moses* studieth for wisdome, and the Queen of Sheba travelled for wisdome, to shew that wisdome will require all the labours and pains that are taken for her. As wisdome is excellent above all, so it is affected of all, as oyle was both of the wise Virgins and the foolish Virgins: nay, the very name to be wise, is so plausible, that *Paul* saith, the Grecians sought after wisdome, they whom God calleth a foolish nation, *The foolish nation* (saith *Paul*) *sought after wisdome*, though he doth not say that they found wisdome. And in the second of *Matthew* we find, that the Gentiles called those men that were singular amongst them, by the names of *wise men*, as we call them Noble men, which are singular amongst us, shewing that wise men should be noble men, or noble men should be wise men, according to the saying of *David*. *Be wise ye which judge the earth*. And likewise in *Paul*, we read that they which never knew what wisdome meant, yet named themselves Philosophers, that is *Lovers of wisdome*, as though there were such a thing behind which all men should love. Thus wisdome hath been a marke which every man hath shot at, even since *Eve* sought to be as wise as her maker. But as an hundred shoot, and not one hit the white: so some come short of wisdome, and some flie over, and some go beside, like the arrowes which *Jonathan* shot at *David*. Therefore *Solomon* speaking of wise men, saith; *I have scarce found one among a thousand*. Therefore *Paul* makes a generall charge, *I say to every* *Prov.* 2. 15. 1. *Cor.* 1. 12. *Deut.* 32 2. *Matth.* 2. *Psal.* 2. 10. *Colos.* 2. 83. *Eccles.* 30.

one

*nè be wise, according to sobriety*, as though every one had too much wisdome, or too little. Virtue is a meane betwixt two vices, which couch so close beside her, that one can scarce see her. *Coveteousnes* on the one side, and *Prodigality* on the other side, and *Charity* in the midst: *Pride* on the one side, *rusticity* on the other side, and *comlines* in the midst: *Flatterie* on the one side, *Malice* on the other side, and *Love* in the midst: *Carefulnes* on the one side, *Carelesnes* on the other side, and *Diligence* in the midst: *Diffidence* on the one side, *Presumption* on the other side, and *Faith* in the midst: *Superstition* on the one side, *Atheisme* on the other side, and *Religion* in the midst: *Ignorance* on the one side, *Curiositie* on the other side, and *Knowledge* in the midst. So, that there is but one virtue, still for two vices, therefore extremities bear rule in this world. Either we cry *Hosanna*, or else *Crucifige*, either Christ must not wash our feet, or else he must
Acts 28. 3. wash our feet and body too; either we will have *Paul* a God, or else we say he is cursed of God; either we say *Touch not, taste not, for it is unclean*, or else we say, *Let us eat and drinke, for to morrow we shall dye*. If we love, we do over-love, if we fear, we over-fear; if we be carefull, we be over-carefull? if we be merry, we are over-merry; if we be solemne, we are over-solemne; if so, we cannot be wise, but we are over-wise; so soone as we are thought to know something, we would be thought ignorant of nothing. There is a kind of down or curdle upon wisdome, like the train of Gentlewomen, which is more than needs, which we call *the crotchets of the brain*, which must be weeded out, as the tree is lopt when it groweth too thick, or else they will perish in the brain, like a skimme which seeteth into the broth. The Scripture speaketh of many antient, and many rich, and many strong, and many mightie; but of one wise man, and yet that wise man too before he dyed, stept beyond *sobrietie*. Therefore even as ye looke left other mens wisdome should deceive you, so looke left your own wisdome deceive your selves. There is a kind wisdome, which is more contrary to wisdome than ignorance: as good corne and bad corne come both to market to be sold, and the bad would have as much money as the good: so true wisdome and false wisdome come both, shew both, offer both, praise both, and as *Jacob* tooke

*Leah*

*Leah* for *Rachel*; so many take the worse for the better. *Pharaoh* said; *Come, let us do wisely*, when he went about that which destroied him. The Scribes, and the Pharisees, and the Elders took counsel against Christ, as though they would most wisely prevent their salvation. *Judas* would betray his Master wisely, and therefore he came with a kisse, and said *Hail, Master*, when he betraied him. *Cain* thought to murther his brother wisely, and therefore he called him aside into the field, as though he would walk with him, that none might see. *Jezabel* thought to kill *Naboth* wisely, and therefore she suborneth false witnesses, and proclaimed a fast before the murther. *Eve* thought it wisedom to eat the forbidden fruit. *Absalom* thought it wisedom to lie with his fathers Concubines. The idle servant thought it wisdom to hide his talent. The false Steward thought it wisdom to deceiv his Master. All these were wise above *sobrietie*. Of whom we may say with *Paul*, *presuming to be wise they became fools*: because they were wise to evil, their wisdom had but an evil end. All these examples are recorded to give credit unto this doctrine, *Be not wise above sobrietie*.

*Exod.* 7. 20.

*Gen.* 4.

*Gen.* 3. 5.

1 *King.* 2. 9.

*Rom.* 1. 22.

As *Paul* would have the Galathians zeal accordiug to knowledge, so he would have the Romans knowledge according to *sobrietie*. He which forbiddeth us to trust in our riches, and in our friends, and in our strength, forbiddeth us to trust in our wisdom, *Trust not in thine own wisdom*. Wee count the simple fools; but God counts the craftie fools. He which thinks himself wise is a fool *ipso facto*. And to shew that they are most fools of all, the Apostle saith, that God chose the foolish to confound them. It is said, *Be merry and wise*, but it may be said, *Be wise and wise*: for every wisdom is not wise. As the wise men went no further than they were guided by the star: So a wise man should run no further than he is led by the Word. When God hath brought thee unto goodnes, hee saith, *Acquiesce*, set down thy rest; go no further than goodnesse: so when thou art come to wisdom, rest where thou art well, as the Dove did in the Ark.

1 *Cor.* 1.

*Matth.* 2.

The first blessing which Christ pronounceth to any, is to *be poor in spirit*. As *Paul* would have you rich in knowledge, so Christ would have you poor in spirit, that is humble in your knowledg,

knowledge; for the proud knowledge is the Devils knowledge, and wisdom to the wicked, is like the Arke unto the Philistims, which did them more hurt than good: Therefore as God appointed the people their bounds, which they might not passe, when he talked with *Moses* in the Mount: so he hath appointed certain precincts of wisedome; which when we transgresse, we may be said to exceed our commission, like *Shemei* when he went beyond the river, which *Solomon* forbad him. The raile or paile of wisdome is *sobrietie*. As wisdome is made overseer of all other vertues, so *sobrietie* is made overseer of wisdome, to measure it forth in even portions and due seasons, that none of Gods gifts be lost. As water is unto the wine, to allay the heate of it, and salt is to meat, to make it savoury: so *sobrietie* is to wisdome, to make it wholesome and profitable to him which hath it, and them which seek it of him. *If thou hast* Prov. 25. 15. *found honey* (saith *Solomon*) *take not too much, lest thou surfet.* Nay if thou hast found wisdome, take not too much, lest thou surfet. There is a surfet of wisedome, which is the dangerousest surfet of all other: when a man begins like *Paul* to be puffed Numb. 12. 3. up, which was *Aarons* and *Miriams* disease, when they murmured against *Moses*, because they thought themselves fitter to govern than he. No vertue is better than wisdome and humilitie: but if a man be proud of his wisdome and humilitie, then the vertue is turned into vice. *If the light be darkneſs* (saith Christ) *how great is that darkneſs?* So if our humilitie be pride, how great is that pride? If our knowledge be ignorance, how great is that ignorance? Therefore as we remember, *Be wiſe as Serpents*; so let us remember, *Be ſimple as Doves*. or else wee drownd in our wisdome, like a light that quencheth in his own tallow.

Now that ye may know how to be wise according to *sobrietie*, there be certain properties of this sober wisdom, which I wil shew you. The First is, not to arrogate to our selves more than God hath given us. As the man said, *I believe, Lord help my unbeleife*: So the wise man may say, I understand, Lord help my ignorance; for one thing which we know, we are ignorant of a thousand things which we should know: yet the foolish Virgins would be thought as wise as their sisters.

Five markes of a wise man.

No

No man can abide to be disgraced in his wit: we had rather seem wicked than simple. As every bird thinks her own birds fairest: so every man thinks his own wit ripest. *There is a generation* (saith *Solomon*) *which are pure in their own conceit, but they are not cleansed from their filthinesse*: So there is a generation which are wise in their own conceit, but they are not cleansed from their foolishnesse. There is a generation of such wise men: but he which is wise indeed saith, *I am more foolish than any man*. Her which is called *Wisdom* saith, *Learn of me to be humble*. And he which was counted *the wisest man before Solomon*, is called *the mildest man upon the earth*. Therefore *James* describing the wisdom which is from above, saith, *That it is gentle wisdom*: the gentle are not arrogant, but the scornful. Prov. 13. 12. Prov. 20. 2. Matth. 11. 19. Numb. 12. 3.

The second propertie is, not to glorie of any thing in our selves. As *James* saith, *Let him which is merry sing Psalms*: So *Paul* saith, *Let him which glorieth, glorie in the Lord*. For as we say, *Thine is the kingdom*; so we say, *Thine is the glorie*: and therefore *David* saith, *Not unto me Lord, not unto me, &c.* Oh (saith Satan) this is a thing to glorie of; knowledge, and learning, and wisdom: or else what should a man be proud? But when Christ heard his Disciples glory that they had the gift of miracles, which is a greater matter than knowledg: yet he said, *Glorie not in this, that ye can work miracles*: therefore glorie not in this, that ye know him which can work miracles. If that wisdom be given thee, then thou hast received it: if thou hast received it, then I say with *Paul*, *Why doest thou glorie, as if thou hadst not received it?* Wisdom is not so base a thing, that thine own glorie should be the end of it: but as *Hester* thought that her honour was given her for the glorie of God, so the learned should think that their learning is given them for the glorie of God: the rich should think, that their riches are given them for the glorie of God: the wise should think, that their wisdom is given them for the glorie of God: the value, and praise, and honour of wisdom is to do good: if we be wise to do evil, we are not wise as Serpents, but wise Serpents. 1 Cor. 4. 7.

The third propertie is, not to despise other: therefore *James* calleth the true wisdom a peaceable wisdom, because it makes no strife. As he which had five Talents did not disdain him James. 3.

him which had but one: so they which have moe gifts should not contemne them which have few: For as the Unicorn doth more good with one horn than other beasts do with two, so some man doth more good with one gift, than other do with five, because they choke them with pride. When the Pharisie said, I am not like this Publicane, he said true, for then he was not like the Publicane indeed, because the Publicane was better than he.

The fourth propertie is, to keep within our calling: hee which meddleth with that hee hath not to do, is compared to one that catcheth a Dog by the ears, and dare neither hold him still, nor let him go. so he can neither go forward for want of skill, nor backward for shame. *Paul* saith, hee was set apart to preach the Gospel; so to every work God hath set some men apart, and fitted them to that work, as hee did *Bezaleel* to the building of the Tabernacle; and therefore unlesse a man set himself apart to this work, he should think of *Peter*, which when hee struck with the sword, was bid to put up his sword again, for the sword was not committed to him, but the keies. In *Exod.* 17.11. we finde *Joshua* fighting, and *Moses* praying, and *Aaron* and *Hur* holding up his hands: so every man should have a several work. God hath given certain gifts to certain callings; as no man can exceed his gifts, so no man should exceed his calling. It is not meet that hee should bee a free-man, which was never a prentice, nor that he should leap into *Moses* chair, that never sate at *Gamaliels* feet. If thou doest never so well, and be not called to it, the Scripture saith straight, *Who hath required this of thee?* thou art an usurper of another office. *A fool* (saith *Solomon*) *is medling*, shewing that a wise man medleth not, but where he hath to do. We are compared to a bodie; some men are like the head, and they must rule; some are like the tongue, and they must teach; some are like the hand, and they must work: when this order is confounded, then that cometh to passe which wee read of *Eve*, when the woman would lead her husband, both fell into the ditch. Therefore as Christ said, *Who hath made me a Judge over you?* So they which are not Judges should say, Who hath made me a Judge? hee which is not a teacher should say, Who hath made mee a teacher?

*Exod.* 17.11.

*Gen.* 3.

*Luk.* 1. 2.

teacher? he which is not a Ruler should say, who hath made me a Ruler? And this is a better peace-maker than the Lawyer.

The fifth property is, not to be curious in searching mysteries: this *Paul* meaneth when he saith, Let no man presume to understand above that which is meet to understand. The starre, when it came to Christ, stood still, and went no further; so when we come to the knowledge of Christ, we should stand still and go no further, for *Paul* was content to know nothing but Christ crucified. It is not necessary to know that which God hath not revealed; and the Well of Gods secrets is so deep, that no bucket of man can sound it: therefore we must row in shallow waters, because our boats are light, and small, and soone overturned. They which have such crotchets and circumstances in their brain, I have marked this in them, that they seldome find any roome for that which they should know, but go to and fro, seeking and seeking, like them which sought *Elias* body, and found it not. Let men desire knowledge of God, as *Solomon* did, but not desire knowledge as *Eve* did. For these aspiring wits fall again like Babel, and run into doubts, while they seek for resolutions. As the Jews, when they heard the Apostle preach, burnt their curious books, and had no more delight to study such toyes: so, as men come to the truth, they are content to leave these fancies, and say with *Paul*, *I know nothing but Christ crucified*. Curious questions and vain speculations, are like a plume of feathers, which some will give any thing for, and some will give nothing for. *Paul* rebuked them which troubled their heads about Genealogies; how would he reprove men and women of our days, if he did see how they busie their heads about vain questions, tracing upon the pinacles where they may fall, while they might walke upon the pavement without danger? Some have a great deal more desire to learn where hell is, than to know any way how they may escape it: to hear what God did purpose before the world began, rather than to learn what he will do when the world is ended: to understand whether they shall know one another in heaven, than to know whether they belong to heaven: this rocke hath made many shipwracks, that men search mysteries before they know principles; like the Bethshamites which were

not content to see the Arke, but they must pry into it, and finger it. Commonly the simplest men busie their heads about the highest matters: So that they meet with a rough and crabbed question, like a knob in the tree, and whils they hacke and hew at it with their own wits, to make it plain, their Saw sticks fast in the cleft, and cannot get out again; at last in wrath they become like male-contents with God, as though the Scripture were not perfect, and either fall into despair, or into contempt of all. Therefore it is good to leave off learning, where God hath left off teaching: for they which have an ear where God hath no tongue, hearken not unto God, but to the tempter, as *Eve* did to the Serpent. This is the rule whereby a man may know whether his wisdom stand right: as the covetous man is needy in the midst of his riches, so a proud man is ignorant in the midst of his knowledge. Now if our wisdome were examined by these properties, I fear, as the Angel said, *Thou hast examined them which called themselves Apostles, and found them liars*: so I might say, I have examined them which call themselves wise men, and found them liars. Indeed *Solomon* saith, *Many boast of their goodnesse, but who can find a good man?* So, many boast of their wisdome, but who can find a wise man? They are wise (saith he) in their own judgements, but he saith not that they are wise in others judgment. As *Paul* told the Athenians, that they were too religious: so he would tell many now, that they were too wise; so wise, that they are fooles again. The Galatians zeal was without knowledge, but our knowledge is without zeale, *having a shew of holinesse*, as *Paul* saith: so they have a shew of knowledge. But as the shew of holinesse is hypocrisie, so the shew of wisdome is vanity. If they which think themselves wise, be wise; then we have more wise men than beggers, and peradventure here be more wise men than of any others beside.

Rev. 3.

Prov. 20. 6.

As you have heard the notes of them which are wise according to sobrietie: so, if you would know such as are wise above sobrietie, you shall discerne them by these markes. First, they will have all the talke whersoever they come, like Parrats. Secondly, they contemne others, like the Pharises. Thirdly, they spurne at him which tels them of their faults, like *Abner*. Fourthly,

they jump with *Cæsar*, like the Herodians. Fifthly, they turn with the time like *Demas*. Sixthly, they seek their own credit by the discredit of others, like the enemies of *Paul*. Seventhly, they love to hear their own praise, like *Herod*. Eighthly, above all things they would have their own will, like *Jezabel*. Whensoever these eight marks meet, there is a wise man, and a fool; a wise man in his own conceit, and a fool in proof: these are the wise men of the North, and the Philosophers of *England*.

Thus you have heard the wisdom which is according to sobriety. If any man do see the spots of his own face in this glasse, let him *wash and be clean*. *He that is wise* (saith *Solomon*) *is wise to himself*: but he that is over-wise, is wise against himself. Here you may see, that a note above *Ela* is a jarring note, and always makes a discord in the harmonie. Christ would not have us wise Serpents, but *as wise as Serpents*, lest they which are like Serpents should circumvent us: to be wise to evil, is an evil wisdom; and there is no such enemie unto knowledge, as the opinion of knowledge: for one which is wedded unto his own wit, will never be counselled of any. Therefore how necessary is it to remember this doctrine? And God grant wee may remember it. I cannot tell how, no man can serve God, unless he know God, (for none do obey him, except they which do know him) and yet it is said, that there was never so much knowledge and so little goodnesse. Surely as Christ said to his Disciples, *O ye of little faith!* so he might say to us, O ye of little understanding! for there is not too much wisdom, but too much ostentation: humilitie is none of our virtues. They which should teach others to be wise *according to sobrietie*, passe the bonds of sobrietie themselvs: every man hath a Commonwealth in his head, and travels to bring forth new fashions. As the Jews were not content with such rules as God had appointed them, but would have a King like the Gentiles: as the Papists are not content with such laws as God hath appointed them, but they will have Traditions like the Jewes: so the wisdom of this world is, to devise better orders, better law, better titles, better callings, better discipline, than God hath devised himself. *Every plant* (saith Christ) *which my Father hath not planted, shall be rooted up*: that is, every title

and every office, and every calling, which God hath not planted, shall be rooted up: to be wise according to this book, is to be wise according to *sobrietie*. Therefore seek the wisdom of Christ; for the wisdom of the Serpent is turned into a *curse*, the wisdom of the Pharisees is turned into a *woe*, the wisdom of *Achitophel* is turned to *folly*, the wisdom of *Nimrod* is turned to *confusion*, the wisdom of the Steward is turned to *expulsion*, the wisdom of *Jezabel* is turned to *death*. This is the end of the deceivers wisdom, of the Extortioners wisdom, of the Usurers wisdom, of the persecutors wisdom, of the flatterers wisdom, of the Sorcerers wisdom, of the Hypocrites wisdom, of the Machiavillians wisdom. As *Moses* Serpent devoured the Sorceren Serpent; so God's wisdom shall devour man's wisdom.

Wherefore, *By the grace of God which is given unto me*, I say unto every one of you with *Paul*, *Be wise unto sobrietie, be not ashamed to seem ignorant of some things, but remember that it is better to seem ignorant, than to be proud.* Thus you have heard what wisdom is: now let us pray unto God for it.

*FINIS.*

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# FOOD FOR NEW-BORN BABES.

1 Pet. 2. 2.

*As new-born babes desire the sincere milk of the Word, that ye may grow by it.*

THis Scripture (beloved in the Lord) conteineth an exhortation to incite and stir up the believing Jews, that as God had inlightned them with som knowledg of his truth, & sanctified them in som measure with the grace of his Spirit: so they would proceed and go on, and daily increase more and more in the faith and fear of Jesus Christ, like the glorious Sun, which still augmenteth & redoubleth his heat and light, till it be come to the midst of heaven, where is perfect day. Now the means whereby

Now the meanes whereby we receive all our growth, and increase in God, is the lively preaching of the Word of truth. And therefore the Apostle, by a figurative and borrowed kind of speech, earnestly presseth them to thirst and long for the Word of God, even the food of their soule, as little infants (which are new borne) cry for the mothers milk to nourish and sustaine them. For there are two births mentioned in the Scripture: the one fleshly and naturall, by propagation from the first *Adam*, whereby originall and our birth-sinne, as it were a Serpents poyson, passeth and transfuseth it selfe into us: the other heavenly and spirituall by renovation, from the second *Adam*, which is Iesus Christ, whereby grace and holinesse is derived and brought unto us.

In this latter and better birth, God is our father to beget us, the Church his Spouse, our mother to conceive us: the seed whereby we are bred and borne again, is the Word of God, the Nurses to feed, and to weane, and to cherish us, are the Ministers of the Gospell; and the food whereby we are nourished and held in life, is the milk of the Word, as in this place. And therefore in as much as children which are new born, cannot increase in growth and stature, but must needs die, and come to dissolution, unlesse they be continually fed and nourished with wholesome food: it behoveth all the faithful and godly, who are quickned and revived in the life of God, *As new born babes, to desire the sincere milke of the Word*, that they may grow by it. I thinke we need not many words to cleare the generall drift and scope of this Scripture, as we need not many fingers to point at the shining Sunne. Let us now therefore descend to the particular doctrines, which issue and spring from the severall branches of this Scripture.

Note.
1 *Pet.* 1. 3.
*Gal.* 4. 26.
1 *Pet.* 1. 23.
1 *Thes.* 2. 7.

Five points in this text.

First, here is noted a preparation: if we will be better and increased by the Word, we must be *as new borne babes*. Secondly, our affection and dutie when we are *new borne*, we must *desire*. Thirdly, the matter and object of our *desire*, *the milk of the Word*. Fourthly, the quality *of the milke*, it must be *sincere*. Lastly, the end and use for which we desire it, *that we may grow thereby*. For the first point, we must be *as new borne babes*: Children (we know) are principally commended for simplicity

*Matth.* 18. 4.
1 *Cor.* 14. 20.

and harmleſſe: and therefore, all thoſe which will profit in the ſchool of Chriſt, and receive light and comfort by the preaching of the Word, are here taught to become *as babes*, to lay aſide all malicioufneſſe, and to bring holy and ſanctified hearts to the hearing of it. *Suffer the little babes to come unto me* (ſaith our Saviour) *and forbid them not: for of ſuch is the kingdom of heaven*: as if we were never fit to hear and learn of Chriſt, till we be reformed, and newly changed into little *babes* again. For *the ſecret of the Lord* (as the Pſalmiſt ſpeaketh) *is with them that fear him*: to teach us, that as *David* would admit no vile perſon into his counſell: ſo God will admit no ſinful ſoule into his ſecrets. *If any man will do God's will* (ſaith our Saviour) *he ſhall know of the doctrine, whether it be of God or no*: becauſe no man can learn this doctrine, but he that doth it, as no man could learn the Virgins ſong, but they which ſang it. And *Solomon* to the ſame effect ſaith, *The fear of the Lord, is the beginning of knowledge*: as if the firſt leſſon to be wiſe, were to be holy. And therefore Chriſt is ſaid to *have expounded all things to his Diſciples apart*: to ſhew, that if we will have Chriſt to teach us, we muſt go apart from the world. So that as a man ſlippeth off all his cloathes, when he goeth into a bath to waſh him: ſo we muſt ſlip off all our ſins, when we come to the Word to feed us: for *Wiſdom will not reſt in the defiled ſoul*, nor in a body that is ſubject unto ſin. As the devill would not dwell but in a houſe that was ſwept from godlineſſe, ſo the graces of God will not come into the heart which is not cleanſed from wickedneſſe, for God will not powre *new wine* but into *new veſſells*: therefore unleſſe you have prepared new hearts, look for no new bleſſings to be powred on you. The Jewes read the Scriptures daily in their Synagogues, to find Chriſt, but all in vain, becauſe the vail is not taken away in reading them: even ſo do we preach in vain, and you heare in vain, becauſe the vail of ſin which is drawn like a curtain over your hearts, hideth and eclipſeth the glorious light of the Goſpell from you. And therefore (beloved brethren) if you will have the Lord to bleſſe your hearing, and to proſper our preaching, you muſt waſh and rince out the dregs of ſin that are frozen in you; you muſt purge the leaven of malicioufneſſe that ſowreth

*Luke.* 18. 16. *Pſal.* 25. 14. Note. *John.* 7. 17. *Rev.* 14. 3. *Prov.* 1. 17. *Luke.* 11. 25. *Matth.* 9. 17.

fouleth your souls, you must cast up your covetousnesse, and your pride, and your slothfulnesse, and your partial prejudice, like the Serpent, which spues up his poison, when he goes to drink: for this is the cause why there are so many fruitlesse and non-proficient hearers, because there are so many sinful and wicked hearers. It is said of Christ, *that hee did not many great* Matth. 13. 11
*works in his own Countrie, for their unbeliefs sake*: so it may be said, that God concealeth many great mysteries of faith from us, for our sins sake. Our wickednesse stops Christs mouth, that he would not speak, as the Jews incredulitie chain'd his hands that he would not work. Will an Embroderer teach another mans servant his trade, if he know he will hurt him? No more will God teach the divels servants his truth, because he knoweth they will offend him. The seed which fell into the thornie Matth. 13. 7
ground, sprang up very chearfully for a time, that it might seem to give a great hope of a joiful harvest; but because thorns grew up with it, at length they choked it: so that unlesse we cut up the thorny sins, which naturally sprout and spring up in us, they will overthrow all the good plants of holy doctrine that are grafted in us: and therefore the Prophet *Jeremie* willeth Jerem. 4. 4.
us to *breake up the fallow ground, and not to sow among thorns*: as if the heart must first be sanctified, and afterwards instructed: as iron must first be heated, and afterwards bee fashioned. In regard whereof, I beseech you (my beloved) in the fear and reverence of Gods blessed name, look to your feet when you enter into the house of God; presse not into this marriage-feast without a Wedding garment, tread not in the holy sanctuary to hear the Word, with an unsanctified, and defiled filthy soul.

A man will not keep the Sabbath in his working-apparel, but will put on his richest jewels, and array himself in his best attire: and yet we make no scruple at all to come unto the Sabbaths exercise, with a prophane, and a wicked, and our working day heart. When *Nadab* and *Abihu* offered strange fire Levit. 10. 3.
before the Lord, God said, *I will be sanctified of them that draw nigh unto me*: to shew, that the Lord doth then look for more holinesse at our hands, when by practice of his service, and the duties of holy religion, we approach and draw more near

unto him. Wherefore to shut up this point, as the begger (in the Gospell) cast off his cloak to come to Christ; so must we cast off the cloak of our wickednesse when we come to hear. We must *Matth. 11. 25.* be *as babes*, if wee will bee Christs pupils, because he revealeth Note. knowledg and wisdom to none but *babes*. And yet wee must not be *babes* onely, but *new born babes*, which have a new soul, a new life, new members, new affections imparted to them, Whereby we learn, that it is not enough in our regeneration, *1 Sam. 10. 9.* to redresse and reform one disordered affection in us; but we must be changed and new-fashioned in *every* part. As Saul, when the kingly spirit came upon him, was turned as it were into another man: so we, when the Word begetteth us anew, must be turned and changed into other men: and therefore they which *2 Cor. 5. 17.* are implanted into Christ, are called *new creatures*, because neither the old heart, nor the old hand, nor the old ear, nor the old eie, will serve the turne; but all must be molten and new framed again. For *What soever is born of the flesh, is flesh*: If wee *John. 3. 6.* will have it spirit (that is fit for God's worship, who *is a Spirit, John. 4. 24.* *and will be worshipped in Spirit and truth*) it must be born again of the Spirit. The sence hereof made the Prophet *David* crie out, *Psal. 51. 10.* *Create in me a clean heart, O God, and renew a right Spirit within me*: and therefore we must not patch and piece out our hearts for God, like a beggers cloak which is made of shreds, but wee *Ephes. 4. 23.* must *be renewed*, and thoroughly changed *in the Spirit of our mind*. When *Naaman* the leper had washed in Jordan, his flesh came again like the flesh of a young child: if the leprosie of the sin bee washed and purged from us, all our affections, all our desires will bee altered and changed like the flesh of a child. And therefore if wee will fit our selves to bee good hearers, wee must not entertain friendship with any sin. As the Adder slips off her skin, and the Eagle casteth her bill: so we must quite strip our selves of all our lusts, when *as new born babes* we come to hear.

*2 Cor. 6. 17.* *Touch no unclean thing*, saith the Lord: because sinne will *Luke. 11. 23.* cling to the conscience like bird-lime to a feather; therefore we *Matth. 12. 45.* must not touch it: it must not have a finger of us. When the Devill made his re-entrie, hee took unto himself seven other spirits worse than himself: Thus one divel brings more devills,

and

and one sinne pulls on more sinns, as one Crow calleth many Crowes to a carrion: and therefore as the leaven was hid in the meal, till all was sowred: so let us never rest seasoning our soule till all bee sanctified: for then wee bee fit to understand every part of Gods will, when wee bee in every part new born again.

Furthermore, this point discovereth and discrieth a grosse error in Popery concerning the works of Nature, which are wrought and effected by the single virtue and power of our own free will, without the finger and grace of God. For whereas the Papists acquit many of them, and clear them from sin (as if an unregenerate man, by the strength and abilitie of his own will, as it were mounted upon his own wings, were able to aspire to the accomplishment of holy desire;) we see that the Apostle in this place maketh no other account of the unregenerate, than of dead men, and therefore that they must be quickned and new born again, before they can practise or perform any vital-action in the life of God. Christ is resembled to a Vine, and we to the branches; for as all the juice & sap, whereby the branches spring and live, issueth and ariseth from the root of the Vine; so all the grace and goodnesse that is in us, droppeth and distilleth from the riches of the person of Jesus Christ. Before God blessed *Sara*, she was barren and childlesse: so until God blesse our hearts, they be wicked and fruitlesse. And therefore as an unclean fountain cannot send forth sweet water, nor a bad tree bring forth good fruit: no more can the corrupt and wicked heart of the unregenerate, bud and bring forth any good and virtuous actions. Thus much of our condition and preparation, whereby we have learned with how holy, and with how sanctified affections we ought to repair to the hearing of the Word. Now followeth our duty and affection when we are *new-born*,

*Ephes.* 4. 2.

*John.* 15. 5.

*Mat.* 12. 33. & 7. 18.

*As new born babes desire.* We must no be children in wavering and inconstancie; because the Apostle saith, that God hath furnished this Church with Pastors and Teachers, *That we henceforth be no more children, wavering and carried about with every winde of doctrine*, reeling from faith to faith, from religion to religion, like a drunken man from wall to wall. Nor we must not be children in understanding and knowledge; because the same

*Ephes.* 4. 14.

Apostle

1 Cor. 14. 10. Apostle saith, *Brethren, be not children in understanding, but concerning maliciousnes; bee children: but in understanding be of a* Matth. 7. 6. *ripe age.* But we must be children in an ardent and burning affection, in thirsting and longing for the Word of God. *Blessed* Luke. 1. 33. *are they which hunger and thirst after righteousnes, for they shal* Matth. 15. 12. *be filled; because God fills the hungry with good things, but the rich and the wealthy he dismisseth emptie.* The Kingdom of God *suffereth violence*, because none can enter at the narrow gate, but such as strive, and throng, and thrust to enter. And therefore as when the dam feeds her young, every bird gapeth, and struggleth, and stretcheth out the neck to receiv the food: so when we come to hear, every man must reach and stretch out his heart to receive the Word. For then indeed the Word worketh most effectually in us, when our hearts before are kindled and inflamed with desire of it, like wax which receiveth any stamp after it is heated. The Shunamites child which was raised by *Elisha*, so soon as his flesh began to wex warm, neezed, and opened his eies, and revived again: so when wee wex warm in the Spirit, and conceive a desire, and a thirst of the Word of God, it is an undoubted token that we are born again, and there is breath and a soul within us, and we are not utterly dead in the life of grace. As contrariwise, they which have not a sharp and hungry apperite to be fed and satisfied with *the milk of the* Note. *Word*, are but dead carcasses, and skins full of rotten bones: so that this City, which should bee the glory of the Kingdom, may well be termed *Golgotha*, *the place of dead mens skulls*, in regard there are so many thousand soules dead in sinne, dead in *desire*, who have no thirst and hunger for the Word of God. Note. If they have a bare-reading Minister, as children have a puppit to play with, they think themselves in a happie estate: as if *Elishaes* staffe could raise the dead childe without *Elisha*, and the Word give life without a Preacher. It may bee they can be content with *Micha*, to accept a Levite if they light upon him: but who will send to Jerusalem the school of the Prophets, as *Saul* sent to Bethlehem to fetch *David* for his comfort? I think you know my meaning: I would not wish you wait till Preachers offer themselves to instruct you, but to send to the Schools of learning, to provide godly and able men, who may minister the

Word

Word in due season. *Balack*, because he longed for *Balaam*, went to the utmost coast of the Country to meet him. The father, because he longed for his prodigall son, ran to kisse him a great way off. *David*, because he longed for the Ark, went and brought it up from Kiriath-jerim: so then indeed we desire the Word of God, when we will not stay till it come unto us, but we will prevent it, and go to the utmost borders of our Countrey to fetch it home unto us. We must *desire the milke of the Word*, and we must *desire* it *as babes*; that is, in three respects. First, they say children, so soon as they are born into the world, presently cry out for the mothers dug: so must we, so soon as we feel the grace of God to have renewed us, while we are yet hot from the womb, hunger and thirst for *the milke of the word*. If the mother should deferre to give her child suck, were it able to live a moneth, or a week, or a day? No more is our faith able to sustain and support it selfe, unlesse it be presently nourished with the food of life. Christ, so soon as he had raised up *Jairus's* daughter, commanded her meat: as if it were in vain for us to be quickned by the finger of his power, unlesse we be fed by the Word of his grace: and therefore Eden was watered so soon as it was planted, to shew, that we must be strengthned so soon as we are instructed: so that it is a great fault amongst us when God hath quickned us with his Spirit, and we perceive his graces to bud and to blossom in us, that we presently provide not moisture to nourish and to preserve them. We count it a miracle that *Elias* lived forty days without food; and yet we, after many years of famine, still poste off the feeding of our soule. We think it always too soon to begin, though we begin then when we are ready to end: as the rich man, who then went in hand to inlarge his barns, when he was even at deaths door to resigne his life. As Christ was sent for to heal the Rulers daughter, when she was ready to depart: so, many never desire the Preachers company, till they be ready to die. They say that the time is not yet come that the Lords House should be built, nor yet time to sanctifie their souls for God, nor yet time to provide for *the milk of the Word*. And thus we poste off from day to day, from year to year, till we be arrested by death, as the bad Lawyer drives off his Client from Terme to Terme,

*Marke.* 5. 46.

*Gen.* 1. 6.

*Matth.* 7. 25.

till

till the suit be lost. *Lot* was so long loitering and trifling in Sodom, that the Angel was fain to pluck him out with violence: and certainly unlesse the Lord by the good meanes of his providence should pluck us out of ignorance and darknesse, wherein we use such trifling, and plungeing, and delaying, scarce one of a thousand would be saved. Wherefore (beloved in Christ) if *Paul* have planted you in the true faith, desire also an *Apollo* to water you. If the foundation be laid by a master-builder, seek out a skilful workman, who may roof it also: if ye have received one grace, speedily desire the preaching of the *Word*, that it may increase and grow up by dressing and manuring, unto a double grace: for even the best gifts will wither and decay in you, unlesse they be presently watered with *the Word*. Again, we know that children are so greedily carried with a desire of the food, that when hunger assailes them, they neither regard leisure, nor necessity, nor willingnesse of the mothers; but all excuses and businesse set apart, so soon as they cry for it, they must be fed: even so we must not thinke it enough to desire *the Word*, but we must be earnest and fervent, and importunate in calling and crying for it. A notable parable is in *Luke*, how one called for bread in the night, the other answered, that he was in bed; which seemed a reasonable answer, and yet it would not serve: so we have long called (my brethren) and we have a great while craved the Bread of life. Though it may seem a reasonable answer, that they cannot give to us, without impoverishing themselvs and their children, who are fat and inriched with the Ministers maintenance: yet we ought not to be daunted and discouraged so; but to continue asking still, as *Peter* continued knocking till the door was opened. For as *Jehu* was known by his furious marching, so you may know a faithfull and true Christian by his zealous prosecuting of holy purposes. The mother doth not always feed her child for love; but many times, to keep it still and quiet, is constrained to leave all, and give it suck: so if our mother neither reverenced God, nor feared men, yet if we would be earnest and importunate with her, if we would continually cry and call for it, as babes do for the milke, she would feed us at last, if not of love, yet at least to be eased of us. It is an old saying

*Luke*, 11. 5.

Note.

*Acts.* 12.

Oh that this were practised.

saying, that he which asketh faintly, teacheth us to deny him: if we will teach men to grant us, we must aske it with courage and constancie. And therefore as *Jacob* wrestled with the Angel, and said, *I will not let the go untill thou blesse me*: so must our requests wrestle with the Governors of our Land, and say, I will not let you rest until you hear me. This doctrine indicteth and convinceth a great number of us, who though we have a desire to the Word, yet we are so chill, and so cold, and so loose in it, that in every crosse event we stand stone still. If it be but a straw, it is a block in our way, because as *Jeremie* speaketh, *We have no courage for the truth upon earth*: wee have some love to the truth, but we have no courage to labour and adventure for it: as a Merchant that would gladly gain, but dares not venture the seas for fear of drowning. If the people bee somewhat backward, or a Preacher cannot be procured at the first dash, while the fit is fresh upon us, we take our discharge, and cast off the care for ever after. The slothful man saies, *There is a Lion in the way*: and so we discourage our selves in seeking good things, because there is pains in the way. But if wee desire the Word, as Babes do milk, wee must never rest to desire it, untill wee have it.

The old sin of this Land.

*Jer.* 9. 3.

Lastly, we know, children are continually craving food; a little pause, and then to the brest again: and therefore we must not be gorged and glutted with once serving, but continually desire it. We must be of *Elias*'s diet, bread and flesh in the morning, and evening too: so morning and evening our souls must be fed. The Apostle exhorteth, *Let the Word of God dwell in us*; because it must not take up a nights lodging, and so be gone; but it must have a continual residence and abode in our hearts. Though the ground be good, yet it must have the former and the later rain to make it fertil: and yet many of us think to grow green with one shower, and to go unto heaven with one Sermon. It is reported of the faithful, that they continued daily in the Temple, as if a Sabbath-daies exercise would not serve the turne, unlesse we had som ordinary repast in the working daies also: and therefore as the lamp burneth continually in the Temple without quenching, so the Word must continually sound in our ears without intermission. Thus you

*Col.* 3. 16.

*Act.* 2. 6.

see

see (beloved) that if you will *desire the milk of the Word as new-born babes*, you must desire it presently, without delay; importunately without fainting; and continually, without loathing, never being satisfied with it.

Now we come to the matter and object which we must desire, namely, our food and nourishment in Christ, which is here called, *the milk of the Word*. To this our Saviour recalleth us from all our daintie, *Labour not for the meat which perisheth, but for the meat which indures to eternal life*. For *the Word* is everlasting food, and immortal seed, because it makes us immortal, and to last for ever. We desire wealth, honour, pomp, and pleasure, and every thing save the *milk of the Word*, which we should desire; like *Adam*, who had all trees, and yet liked none but the forbidden tree. There is a *desire of the Word*, but it is a tare to choke the good corn: there is a desire of money, but it is the root of all evil: there is a desire of the flesh, but it fighteth and wageth war against the Spirit: there is a desire of preeminence, but it is swelling, and ambitious: there is a desire of revenge, but it ariseth from a rash and carnal spirit: there is a desire of praise, but it is cursed and Pharisaical: the blessed and holy desire is, *to desire the milk of the Word*. When *Jonathan* saw the hony dropping, he must needs be licking: so when ye see the milk of the Gospel, ye must desire to be sucking. Of all the blessings of Canaan, this was the chiefest, that it flowed with milk and hony: and this incouraged the Israelites to travel thorow the desart to possesse it. The *Word* is a land flowing with better milk and hony, and we must not think any pains or toil too much to attain it. God hath many names in Scripture to make us conceive more honorably of him: so hath the *Word* many titles to make it more amiable. It is called a *lantern* to direct us, *a medicine* to heal us, *a guide* to conduct us, *a bit* to restrain us, *a sword* to defend us, *water* to wash us, *fire* to inflame us, *salt* to season us, *milk* to nourish us, *wine* to rejoice us, *rain* to refresh us, *a treasure* to inrich us, and the *key* to unlock heaven gates unto us. Thus the *Word* is named by all things, that we should only desire it instead of all things. And surely therefore the *Word* is in no small request among us, because we know not what blessings it bringeth with it. It is the Word of salvation,

*John* 6. 26.
1 *Pet.* 1. 23. 25.
*Matth.* 13. 22.
1 *Tim.* 6.
*Gal.* 5. 17.
*James* 4. 1.
*Luke* 9. 54.
*Job.* 5. 44. & 12. 43.
*Psal.* 19. 10.

son, because it saveth the soul from pining, as the corn which *Joseph* sent, did *Jacobs* house from famine. So that as *Elisha* said at Jordan, *Wash and be cleansed*; so may we say of the *Word*, Hear it, and be saved. It is called *the word of life*, because it reviveth the spirit, as *Elisha's* bones revived the Israelite. It is called *the Word of reconciliation*, because it is like a golden chain to linke God and us together. And in regard hereof, it is called *a Jewel of inestimable price*: as if all the treasure in Egypt were not wealth enough to buy it. And therefore as *David* longed for the Well of Bethlehem; so we must long and languish for *the milke of the Word*. The *Word* is resembled to *milke* in three respects: First, because it is the onely food of the faithful, as milk is the only and proper food of babes. Secondly, because it is not hard and intricate, but plaine and easie to be conceived, as milke is easie to be digested. Thirdly, because it is sweet and comfortable to the soul, as milk is sweet and pleasant in tast. Mat. 13. 6.

For the first point, the Lord chargeth the Israelites, *to do whatsoever he had commanded, and not to adde or diminish any thing*. And *Josiah*, *Joshua*, *Ezra*, and the rest, when they would renew the Lords covenant with the people, read nothing but the Law, to shew that it was the onely rule and square of all their duty: and therefore *Esay* re-calleth us *to the Law and to the testimony*, &c. and Christ sends us *to search the Scriptures, because by them we have eternall life*. And therefore the Popish Church, which (not content with the milk of the Gospel) hath broached many heathen traditions, and unwritten trash, doth not feed, but choak and poison her children with them, and deprive the Lords people of this food of life; and like cursed Philistines, stopping up the wells of water, which other have digged, what do they else but starve and famish so many Nations? Well may their hedge-priests like dry nurses delight and disport the children for a season; but when hunger bites, when the distressed conscience would be fed and comforted, then they are not able to afford them the very crummes from Christs Table: and therefore we must needs account the estate of those congregations to be full of dread and horrour, which have not this *milke of the Word* to feed their souls; which want a good steward to give them their meat in due season; which like the Deut. 12. 32. Isa. 8. 20. John 5. 39.

Egyptians,

Egyptians lye crawling in the dark, when other Churches enjoy most comfortable light. *Jacob* forsooke the blessed Land of Canaan when it had no bread: and can we be enamoged of those assemblies where there is no souls food? If ye did consider (my beloved) that ye cannot be nourished unto eternall life, but by *the milke of the word*, ye would rather desire your bodies might be without souls, than your Churches without preachers. I tremble to think how oft you have heard this, and yet how little you have performed it.

Note.

For the second point: That the doctrine of the Gospel is plain, appeareth when the Wiseman saith, *All the words of his mouth are plain and easie to him that will understand. The testimony of the Lord is sure, and giveth light to the simple. If our Gospel be hid,* (saith the Apostle) *it is hid unto them that perish:* for as the Sunne, which was made to lighten all things, is most light, so the Word, which was made to cleere all things, is most cleere: so that if there be no communion between light and darknesse, and *the Word of God be a lanterne unto our feet, and a light unto our paths*; then it is evident that the *Word* hath no darkness in it. If we see not all things, the fault is not in the light, but in the eye; as *Agur* could not see the water which yet was before her: and therefore our adversaries falsly charge the Scriptures of exceeding hardnesse and intricatenesse. When the Spies were returned from Canaan, they could not say but that it was a good land; but they said it was hard to come by: so the Papists must needs confesse that the Scripture is a good Word, and yet to dissuade the Lords people from a serious and diligent search of it, they bring up a slander and say; it hath many obscurities and by-paths. But as *Elisha* saw the horses and fierie chariots which his enemies could not see: so (beloved) if ye come with a faithfull and a holy heart to the *Word*, and to the Scripture, ye shall see that plainnesse and easinesse in the doctrine, which our adversaries cannot see.

Prov. 8. 9. Psal. 19. 7. 1 Cor. 4. 3. Psal. 119. 5. Numb. 13.

For the third point; that the Gospel is the only comfort and consolation of a faithfull soul, the Prophet *Jeremy* saith, *Thy words were found by me, and I did eat them, and thy word was unto me the joy and rejoycing of my heart. Thy testimonies have I taken for an heritage for ever; for they are the joy of my heart.* As a man will

Jer. 15. 16. Psal. 119. 111.

will be glad to be hired to a Nobleman: so *David* when he had eaten *the milk of the Word*, rejoiced as much as if he had been hired unto God; and therefore in all the storie of the *Acts*, we see joy and comfort to have followed *the Word*, as *Elisha* followed *Elias*, and would not leave him. So the Wise-men rejoiced exceedingly, when they saw the Star which should lead them to Christ: so ye have matter of great joy and comfort, when yee hear *the Word* preached; which shall carrie you to heaven, like the Chariots which conveyed *Jacob* into Egypt. There be many *Michols* in this Land, which have mocked King *David* for dancing before the Ark. There be many which tearm us fooles and foolish men, because we come and throng, and presse unto a Sermon: but as Christ said, *Father forgive them, they know not what they do*: so God forgive them, they know not what they say: for if they did feel the calm of conscience, the joy of heart, the consolation of spirit, and the exceeding and everlasting comforts in God, which the faithfull possesse and enjoy by hearing *the Word*, they would account us not onely fooles, but stark mad, if all the pleasures, or profits, or dangers of the world, should withdraw or withhold us from it. So much for our food: now we come to the qualitie of our food; it must be *sincere*, both in his savour, and also in effect and operation. For, as in nourishing our bodie naturally, our blood cannot be good, if our diet be unwholsom; so in feeding our souls spiritually, neither our hearts nor affections, nor our words, nor our works can be good, unlesse the milk be wholsom whereupon we feed: and therefore, as our Saviour bids us *take heed what we hear*: so the Apostle to the like effect, gives a caveat to take heed upon what we feed: for there is a *pure and fresh doctrine*, in *Jeremie* 23. 28. and there is a *sowr and leavened doctrine*, in *Mat.* 16. 6. There is a *new wine* of the Gospel, in *Mat.* 19. 9. and there is a *mixed wine* in the cup of fornication, *Rev.* 17. 4. There are *wholsom words*, 1 Tim. 1. 13. and there are *corrupt and unwholsom words*, Eph. 4. 29. There is a *doctrine of God*, Tit. 2. 10. and there is a *doctrine of the divels*, 1 Tim. 4. 1. There is *an edifying and a building Word*, and there is a *fretting and canckred word*, 2 Tim. 2. 17. As the Prophets children cried out, *death in the pot*; so

Note.

Mat. 4. 24.

some places may say, *death in our food*: and he cof it is, that we are so often forewarned in the Scripture to *beware of the leaven of the Scribes and Pharisees*; to *take heed of the Prophets which come to us in sheeps cloathing*: to *beware that no man seduce us through Philosophy*: to *try the spirits whether they be of God, or no*; as we must taste our food before we digest it; to trie our gold before we treasure it. Christ tasted the vineger, but would not drink; so when we taste false doctrine, we must reject it. There are many greedy of milk, but it is Dragons milk; they take great pains to learn, but it is to learn the language of *Ashod*, and not the language of Canaan: they run to hear, but to hear fables and untruths. *Nimrod* was as painful in building of Babel, as *Solomon* in rearing the holy Temple. *Micah* entertained a Levite, and consecrated his silver; but to an Idolatrous worship. The Israelites melted their ear-rings; but to erect a Calf. *Jezabel* fed a great rout of trencher-chaplains; but to honour *Baal*. Many desire to have milk, but they will have it from Dragons poisoned: and therefore we are here warned to *desire the sincere milk, &c.* For the Lord will not have the wine of his word to be mingled and mashed with the water of humane inventions. *He that hath my word, let him speak faithfully*: what is the chaffe to the wheat? God would not have one field sowed with two kinds of grain; to shew us that he would not have one heart filled with two kindes of doctrine. *Dagon* could not stand with the Lords Ark; no more can Christs truth hold any fellowship with the word of error; and therefore as the Ministers must beware that they make not merchandise of the Word of God, so must the people also, that they drink not any *milk* but that which is sincere. And here ye ought (my beloved) more carefully to behave your selves, as ye see the divel more subtilly to assault you: and under the cloak of zeal and reformation, to bring into the Lords Sanctuary most wicked prophanation.

Matth. 16. 6. Mat. 7. 15. Col. 2. 8. 1 John 4. 1.

Jerem. 23 28.

As a man will be more warie to try every piece of gold, when he see many counterfeit and Flemmish angels to flie abroad: so when ye see many sorts of doctrine, crawling daily like Locusts out of the bottomlesse pit, yee must be more diligent to taste and try which is sound and sincere.

It followeth; *That yee may grow by it*. Here is the end of our hearing,

hearing that we may grow in grace, and increase in the faith of righteousness: for the faithful are called, *the trees of righteousness*, because they must be alwaies springing; *living stones*, because they must grow in the building; *good servants*, which must trade and traffick the Lords talents to increase: *fruitful branches*, which must be purged and pruned by the hand of the heavenly husbandman. *Isaac* must not alwaies hang on *Sara's* breast, but must be weaned: so we must not alwaies be children, but grow up and increase, and profit more and more. As the Star never ceased till it came over Christ, so we must never rest walking till we come to God. If we have faith, we must *proceed from faith to faith*: if we have love, we must *increase and abide in love*: if we have zeal, we must *indeavour to be consumed with zeal*: if we be *liberal to the distressed Saints of God*, we must *double our liberalities*, as *Elkana* gave *Annah* a double portion. If we *read the Scriptures*, we must *go on and continue in prayer*. If we *give alms*, we must step on one foot further, and *give them with cheerfulnesse*. And thus as the Eagle continually toareth till she come to the highest; so must we still increase till we come to perfection. *Let us be led forward unto perfection*; as if a faithful man were like a ship under sail, never anchoring till he arrive at heaven. The greater is our sin, which hear, and hear, but are never the more reformed for our hearing; like *Pharaoh's* ill-favoured kine which devoured the fat kine, but remained as ill-favoured as they were before: so, many of us when we have lugged the breast almost drie, after twenty or thirty years feeding, are as scragged and lean as we were before. No man almost among us is more zealous, no man more faithful, no man more constant for the truth, no man more fervent in religion, no man more sanctified, no man more diligent in practising, nor lesse vitious now, than he was one hundred Sermons ago; as if wee were night-black Ravens, which cannot be washed with all the sope of the Gospel. Though we have long heard, and still desire to hear, yet we do not grow by our hearing, we are very dwarfs in Christ, scant able to go, little in faith, little in love, little in patience, little in obedience, little in zeal, like *Zacheus*, so little that we cannot see Christ. This is an undoubted evidence that wee have not fleshly but stony hearts: which though

*Isa.* 61. 3. 1 *Pet.* 2. 3. *Mat.* 25. 16. *John* 15. 2. *John* 1. 17. 1 *Thes.* 3. 12. *Job*, 2. 17. 1 *Tim.* 3. 13. *John* 12. 12. 1 *Cor.* 9. 7. *Heb.* 6. 1.

they be washed, yet they cannot be watered with the sweet showers of the Gospel. For, is there not in every Tavern, and in every shop, and in every house, and in every hall, as much covetousnesse, as much briberie, as much cozening, as much wantonnesse, as much maliciousnesse after this long shine of the *Word*, as there was before. Are we not now as slothful in God's service, as dissolute in the practice of Christian duties, as dishonest in our dealings between man and man, as proud in our attire, as light in our behaviour, as hypocritical abroad, as sinful at home, as we were before? And what is the reason thereof? but that we come to the fountain, rather to draw then to drink: rather to hear, than to be bettered, and sanctified, and increased by our hearing? One sort heareth not at all, like *Eutichus* which *Act.* 20. 9. was sleeping when *Paul* was preaching: another sort forgets all, as *Nebuchadnezzar* did his dream: the most part remembers all, but will make no practise of it; as a Carpenter which should square all by rule, and sticks it at his back, and works all by aim. But assuredly (my beloved) it were better you never heard, than thus in despight of God to abuse your hearing. *If I had not spoken to them* (saith Christ) *they should have had no sin, but now* *Joh.* 14 22. *have they no cloak for their sin.* What cloak can yee have when God offereth grace, and yee wilfully refuse it? As meat, the more a man receiveth, the more it distempereth, if it be not digested; so the more yee learn, and the more yee hear, the greater is your sin, if yee grow not by it. If the servant which hid his talent in a napkin was so handled, what shall be done to them which suffer their talent to perish? And therefore every man must *beware how he heareth*: every man must *take heed that he receive not the grace of God in vain, that he desire the milk of the Word* to be bettered and *increased by it*. Wherefore whosoever thou be that hearest this, and wilt hear other; search thy conscience whether thou be grown in any virtue since thou heardest the last Sermon: consider what sin thou hadst the last Sabbath, which thou hast not this Sabbath. If thou finde no change, then the *Word* hath not had his working in thee: thou art not increased by the food which thou receivedst. Will not a man be angry to set his childe to school, and finde him alwaies at his A, B, C? So God will be displeased if we be negligent and slack, and

never

not take out of his lessons, but stand at a stay. I know many of you will give me the hearing of this, as you have done many of my brethren heretofore; but as the worm struck *Jonahs gourd*, and it died in the morning: so by the next morning a greedy worm of covetousnesse, or the like in will have perished all. If it be so, know *the Judge standeth at the dore*, ready every hour to summon you to death, to make your appearance at the bar of Justice, and to give up your account for every talent, yea, for every lesson that you have learned and left unpractised. As for you, if any of you walke in dutifull obedience to the *Word*, I beseech you in the feare of God, and in the bowels and love of Jesus Christ, that ye will abound and increase yet more and more, and endeavour by all meanes to put in practise and exercise those things that you hear, that so at length when ye be ripe for the sickle, and the great day of harvest be come, ye may be gathered as good corn into the Lord's garner, and be invested in the high heavens, with that blessed kingdom, which God hath provided for them that serve and fear him. *Amen.*

*FINIS.*

# THE BANQUET OF JOB'S CHILDREN.

Job 1. verse. 5.

*And his sons went and banqueted in their houses, every one his day, and sent and called their three sister to eat and drink with them. And when the days of their banqueting were gone about, Job sent and sanctified them, and rose up early in the morning, and offered burnt offrings, according to the number of them all: for Job thought, it may be that my sons have sinned, and blessed God in their hearts: thus did Job every day.*

THis Book is a story of patient *Job*, to shew how God can deal with all, and how they should receive all things at his hand, seeing the most innocent man in the world, when God should lay him, was brought so low, that the devill had power to

lay upon him what torment he would, death only excepted, and yet he stood to it with such constancy, that he saith, *Though the Lord kill me, yet will I trust in him.* Such power was given unto his faith, and love, and patience, that they overcame the devill, which said, that if he might have leave to plague him, he would *make him blaspheme God to his face*, ver. 11. Therefore God would have this victory to be recorded of all such as are sick, or sore, or needy, or oppressed: that whatsoever pain we suffer, we may remember that *Job*'s pain was sharper than this: and yet could not make him so impatient: but when like a man he was offended with his torments; like an holy man he was more offended with himself, and angry with his anger. Therefore at last God returned to him, and removed his troubles, and made his end more honourable than his beginning, as if he should say, *Thus it shall be done to the man which is not offended with my chastisements.*

Now to our purpose, in the first ver. of this chapter, the holy Ghost sheweth what a good man *Job* was, saying, *that he was an upright and just man, one that feared God, and eschewed evill.* In the second vers. he sheweth what store of children *Job* had, saying, *he had seven sons and three daughters.* In the third verse, he sheweth what store of riches *Job* had, saying, *his substance was seven thousand Sheep, and three thousand Camels, and five hundred yoke of Oxen, and five hundred Asses, &c.* In the fourth verse, he returneth again to his children, shewing how they were occupied before the wind came, and blew the house upon their head, saying, *His sons went and banqueted in their houses every one his day, and called their three sisters to eat and drink with them.* In the fifth verse, he commeth again to *Job*, and shews a proof of his vertues, which he commended him for before, saying, *That when his sons had banqueted, he sent for them, and sanctified them, and rose up early, &c.*

So if ye ask *what* his sons did; the holy Ghost saith, that *they banqueted.* If ye ask *where*, he saith, *in their own houses.* If you ask *when*, he saith, *every one kept his day.* If ye ask *who were the guests*, he saith, that one invited another, and the other invited him again; *and they called their sisters to them, and so made merry together.* If ye ask what farther *Job* did; the story saith, that

*that after every feast, first he sent for his sons, and then hee sanctified them, and then he sacrificed for them:* the reason is added, because *Job thought, It may be that my sons have sinned, and blasphemed God in their hearts.* His zeal in this action is declared by three circumstances. First, *that he rose up early in the morning.* Secondly, *that he offered so many sacrifices, as he had sons.* Thirdly, *that he performed this offering every day while the feast lasted.* Of every circumstance a little, because some had rather hear many things than learn one.

First, here is to be noted, that amongst the blessings of *Job*, his children are reckoned first; so soon as the holy Ghost was past his spiritual blessings, which he mentioneth in the first verse of all, before all his other blessings, lands, and houses, and goods, and cattel, and friends, and servants, he speaks of his children, as the chiefest treasure which *Job* had next unto his virtues; although he was counted the greatest man for riches, and cattels, and all things else, in all the East parts, *vers.* 3. Therefore the divel, when he had taken away all his other riches, took away his children last of all: trying him as it were by degrees; as if hee should say, I have a greater plague for him yet: if the losing of his goods, and stealing of his cattel, and burning of his houses, and slaying of his servants will not move him: yet I know what will rouse him, when his children are all feasting together, I will raise a mighty winde, *and blow down the house upon their heads, and kill every son and daughter which he hath at a clap.* Indeed this news frighted him sorest, as appeareth in the twentieth verse. His patience was so great, that when they brought him word of his oxen, and cammels, and asses, and sheep, he never shrinked; we do not read that he made any answer: as though he cared not for them; but when he had heard that his dear children, seven sons, and three daughters, after he had brought them up to ripe years, were slain all at once, then the story saith, that *hee rose up from his seat, and rent his garments, and shaved his head, and fell down to the ground, and cried, Naked came I out of my mothers womb, and naked shall I return again.* So even the Divel knoweth what a man loveth, and what a blessing it is to have children. Therefore when God commanded the man and the woman, *to increase and multiply*, it is said

before *that God blessed them*, Gen. 1. 28. which was the first blessing that was given to man, which is called *a blessing, the blessing of children*. Again, when God spake the same words to Noah and his sonn, it is said before, that God *blessed Noah and his sons*, Gen. 9. 1. so children came still under the name of blessing. Thus God himself sheweth that children are his gifts, to make you thankfull for them, and carefull of them, as *Job* was. And therefore som men have more riches, and som lesse, and som none, because it is the *blessing of God* (as *Solomon* saith) *which maketh men rich*, Proverbs 10. 22. so som men have many children, and som few, and som none, because it is the *blessing of God* (as *David* saith) *which sendeth children*, Psal. 127. 3. and 128. But this is the difference between temporall blessings and spirituall blessings, that spirituall blessings are simply good, and therefore do all men good that enjoy them; as *faith* and *love* and *patience* can never hurt a man, but better him; and temporall blessings are as he which hath them; to a good man, riches are good, honors are good, health is good, liberty is good, because he doth good with them; but to an evill man they are evill, becaus they make him worse, and he doth evill with them: as *Jeroboam* had not done so much hurt, if he had not been in such honour. Therefore we pray for health, and wealth, and honour, and rest, and liberty, and life, with a caution: *If it be God's will*: As Christ prayed for the removing of his crosse: because we know not whether we be good or evill, whether they will make us better or worse, or whether we shall do good with them or hurt. Thus when *Job* had his cattell, and his houses, and his friends, and his servants, and his children about him, he was like a man of whom *David* speaks, *The righteous man shall flourish like a Palme tree*, Psalme 92. 12. Therefore the devill said, *that God had made a hedge about Job*, Job 1. vers. 10. As an hedge goeth round about a garden: so Gods blessings went round about *Job*, according to that, Psalm. 33. 10. *Him which trusteth in the Lord, mercy shall embrace on every side.*

Thus *Job* was endowed with children: but how his children were affected, we cannot define so well as of their father, because the holy Ghost saith nothing of them, but that they *banquet*

word, which doth sound as though he noted a disparagement between *Job* and his sons, as there was between *Eli* and his sons: for oftentimes a godly father hath untoward children, which make him watch, and fast, and pray, and weep, when they little think, while they themselves ruffle, and swear, and banquet, and game, till poverty fall on their purses, as the house fell upon their heads; so it seems that *Jobs* sons were secure upon their fathers holiness, as many are upon their fathers husbandry, which think, *The old man hath enough for us, we need not care to get or save*: so they might think, *Our father sacrificeth for us, we may feast and be merry*, his devotion will serve for us; he is an old man, let him pray, and God will hear him. One *Lot* is enough in an house. But if *Job* had bred up his sons so, God would not have commended him, but rebuked him, as he did *Eli*. Therefore this is not spoken against *Jobs* sons, that they banqueted, as it is spoken against the Israelites, *that they sate them down to eat, and rose up to play*. For first, it is not like, that he which was so commended of God, that he said, *No man was like him upon the earth*, vers. 8. would not teach his children in their youth, as he prayed for them after. Again, if they had been Epicures, and Libertines, and Beazlers, God would not have heard his prayer for them, no more than he would hear *Samuels* prayer for *Saul*. Again, if they had despised that God which their father worshiped, he would never have said as he saith, *It may be that my sons have blasphemed God*, as though sin might escape them by ignorance, or rashness: but he would have said, My sons are blasphemers, and therefore I must punish them. For that which the law said against blasphemers after, that *Job* understood by the law of conscience written in his heart, as *Paul* saith, *Rom.* 2. 15.

Again, if they had used their feasts for their lusts, like them which say, *Let us eat and drink, for to morrow we shall dye*, it had been vain for *Job* to speak to them of sanctification, for they would not have sanctified themselves at his bidding. But it is said, that before *Job* offered sacrifice for them, they were *sanctified*; that is, they considered the faults which they had committed, and repented for them, and reconciled themselves, and then *Job* sacrificed for them. Again, if their feasts had been surfeiting,

fetting, and diſorders, like our *Wakes* and *Revells*, *Job* ſhould have forbidden their feaſts, and not praied God to pardon their ſins which they committed in feaſting, and ſuffer them to ſin ſtill; for that were to mock God, as though he deſired not pardon for their ſins paſt, but rather leave for them to ſin ſtill.

Laſtly, we do not ſee by any circumſtance of the ſtory, that they abuſed their feaſts either in ſuſpected houſes, or prophane company, or corrupt ſpeeches, or impure geſtures, or wanton dancings, or unlawful dalliances, or vain ſuperfluities, but that our feaſts might be allowed, if they were like unto theirs. For firſt, *they did feaſt in their own houſes*, they did not run to ordinaries, or Ale-houſes, or Taverns, as they which ſeek for the ſtrongeſt wine, or hunt after newes, or worſe purpoſes; but like good neighbours they invited one another home, and kept their hoſpitality in their own houſes, as our Gentlemen ſhould do that lie about London, which are a kinde of Non-reſidents from their poor neighbours. Secondly, they did not feaſt every day, like the rich glutton in *Luke* 16. every one kept his day in the year when their feaſtings came: ſo it is not meant, that the ſons did nothing but feaſt, and the father nothing but pray, but as the feaſts of the Jewes came at certain times of the year, to celebrate ſome bleſſings of God, ſo they obſerved their feaſting times, to celebrate their good wills one to another. Laſtly, they did not join themſelves with ruffians, and ſwearers, and tiplers, as all are wont to meet together at a feaſt: neither did they invite the rich to their tables, as *James* ſaith, which are feaſts of flattery: but they were all one kin, and one heart, brethren and ſiſters, like the Diſciples which ſate down together.

All this doth ſhew, that their meetings tended to nourish amity, and that they had reſpect to the continuance of their peace, and increaſe of their love one towards another; which was the firſt cauſe that feaſts were inſtituted in the Primitive Church, and therefore called the feaſts of Charitie, onely that friends, and kinſmen, and neighbours might meet one with another to receive the bleſſings of God, and rejoice together like *Joſeph* and his brethren, leſt Chriſtian familiarity ſhould wear

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out of use, and be forgotten. For ye may see in *Eccle.* 2. 24. and 3. 12. and 5. 17. where *Solomon* speaketh of the joy, and pleasure, and delight, which we may take in Gods creatures. And again, in *Psal.* 104. 15. where *David* saith, that as *Bread was made to strengthen*, so Wine was made to comfort the heart, that God would not only have us fed, but of his exceeding goodnesse, he would have us cheered and comforted beside, as he sheweth by this abundance of his creatures, in that he hath ordeined so many things more than we need. Why did God create more things than we need; but to shew that he alloweth us needfull and comfortable things? for all good things which were not created for need, were created for delight. Therefore even the Scriptures have commended solemne feasts, in *Levit* 13. *Num* 29. *Exodus* 23. where yee may read of sundry feasts commanded by God himself, as *the feasts of gathering Fruits, the feasts of Trumpets, the feasts of Tabernacles, the feasts of new Moons, the feasts of Reconciliation, the feasts of Dedication of the Temple, &c.* Beside, it is said, that *Abraham made a great feast the same day that Isaac was weaned, Genesis* 21. 8. So it is said of *Sampson, That he made a feast when he was married, Judges* 14. 10. and at a feast in Cana, Christ shewed *the first miracle* that ever hee wrought, *turning water into wine, John* 2. If feasts had been unlawful, Christ would not have been there; therefore the wise man saith, *There is a time to laugh*, as wel as he saith, *There is a time to weep, Eccl.* 3. 4. When he saith, there is a time both to laugh and weep, he implieth, that the time to laugh is not every day: as it is said of *Dives, that he fared deliciously every day, Luke* 16. for then there were a time to laugh, but no time to weep. Therefore if ye will know the time when to laugh, and when to weep, God hath set *Uriah* for an example: when the Church was quiet and his country safe, *Uriah* could rejoice as well as other: but when the Church was troubled, & his country in danger, though the King *bade him go home, and eat, and drink, and solace with his wife*: he would not do so, but said, *The Ark of Israel and Judah dwelleth in tents, and my Lord Joab, and the servants of my Lord abide in the open field, and shall I go to my house, and eat, and drink, and be merry with my wife? By thy life, and by the life of thy soul, I will not do this thing*. See what a sin hee counted

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it to feast then, which at another time he counted no sin. Therefore if ye ask when it is time to feast, and when to fast, learn of *Uriah*: he forbad not to feast, but if he should see your feasting now, he would say, as *Elisha* said to *Gehezi*, *Is this a time to take a reward? Is this a time to make feasts?* Nay, the father and the sons both had need to arise early now, and sacrifice together: for if ever the house were falling upon our heads, as it did upon theirs, now the devill hath sent forth his winds, now the Pope hath laid his ordinance, nay our own hands which should prop it, are digging as busily as the enemies, with reproaches, and slanders, and suggestion, to undermine the Church, which is falling already, that we might dye like the Philistines, with the Temple upon our heads. Is this a time to feast *Uriah*? when the house of God is beset like the house of *Lot*? when the armie of Antichrist are preparing against Gods people? As the wise asked *Zechariah*, and *Amos*, and *Jeremy*, *what they did see*: so if you ask your Prophets what they do see, they may say, they do see the Wolfe devouring the Lambs. We see a dark ignorance running over the Land, like the blackneſſe of Egypt: we see the Romanes comming in again as they came to Jerusalem, and sacking the Temple: we see the Papist carving of Images, and the people kneeling before them: we see the professors of the Gospel shrink away, as the Disciples fled from their Master when he was taken. Is this a time to feast *Uriah*? Is this a time to flatter? Is this a time to dissemble? Is this a time to lye? Is this a time to keep silence? Is this a time to gather riches? Is this a time to revenge wrongs? Is this a time to set forth Pageants? No, saith *Hezekiah*, 2 *King.* 19. 3. *This is a time of tribulation*, in which the Prince, and Nobles, and people should humble themselves, as the Citizens of Nineveh, lest the Ark be taken from England, as the Ark was taken from Israel, which God grant that our eyes never see.

Thus much of *Jobs* children, how every one had his severall house, which sheweth how God blessed them with riches, as he did their father, and what care *Job* had, like a father to provide for them, then how they feasted together, which sheweth how sweet and pleasant a thing it is for brethren to dwell together in unity, *Psal.* 133. 1.

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Now you shall see what the old man doth, which was so commended in the first verse: the storie saith, that *he sent for his sons, and sanctified them, and sacrificed for them.* In which words the Holy Ghost sheweth the pattern of an holy man, and good father, which kept the rule that God gave unto *Abraham, to bring up his children in the fear of the Lord.* *Job* doth not as some, which when they have passed their bounds, set all at random, and say with *Cain* in Gen. 4. *My sin is greater then can be forgiven:* but he goeth to the remedy, as the Jews when they were stinged, went to the brazen Serpent; Albeit my children have not done their duties in all points, but offended in their feastings, yet am I sure that God will have mercie upon them, and upon me, if we ask him forgivenesse. Therefore he sent for his sons like a father, and then he taught them like a Preacher to sanctifie themselves, and then he offered sacrifice for them. First, we will speak of the cause which moved *Job* to sacrifice for his sons, set down in these words; *Job* thought, *It may be that my sons have blasphemed God in their hearts.* He was glad good man, to see his children agree so well together, but he would have them merry and sin not: and therefore he puts them in minde every day, while they feasted, to sanctifie themselves. He condemneth not honest mirth, and sober feasts, to maintein amitie and peace: but (being throughly acquainted with man's infirmitie) he shewed, that he had observed never any feasts so duly celebrated, but some disorder or other hath crept in, whereby God hath been dishonoured at his own table, either for superfluitie of meat, or excesse of drink, or unchaste songs, or corrupt speeches, or wanton dancings, or unseemly dalliances: The Divel hath been still at one end, and is lightly the master of the feast. Therefore *Job* thought with himself, *It may be that my sons have committed some scape like other men:* I cannot tell, they are but men; it is easie to slip when occasion is ready, though they think not to offend: hee had no apparent cause to suspect them, and therefore he speaks in the doubting phrase. *It may be that I have sinned.* It is better to be fearful than too secure: that which happeth often in the like case, hee might well doubt it, though he had warned them before; therefore his heart was not quiet, but still this ran in his minde all the while they

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they feasted: *It may be that my sons sin.* How wary was *Job* over himself, which was so jealous over his sons, lest one sin should slip from them? Nay if yee mark, he speaketh not of any open or grosse sins which he feared; but he speaketh of a sin in the thought, *It may be that my sons have blasphemed God in their hearts.*

*Blasphemy* is properly in the mouth, when a man speaks against God, as *Rabshakeh* did: but *Job* had a further respect to a blasphemy of the heart, counting every sinister affection of the heart, as it were a kind of blasphemy, or petty treason. Thus the penitent man doth aggravate his sins, and retch them as it were upon the rack, to make his small sins seem great sins, that hee might beware as well of small as great. Contrariwise the profane and carnal minded man, doth mince, and flatter, and extenuate his sins, as though they were no sins, because they should not trouble him: for this sin which *Job* calleth *blasphemy*, which is the highest name of sin, the Papists call but *A venial sin*; that is, but a sleight sin, because it is in the thought; so *Job* and they differ in judgment.

Now concerning this speech of *Job*, *It may be that my sons have sinned*; or, it may be that my self have sinned, which I may properly and rightly tearm the jealousie of a holy man, herein *Job* sheweth in what fear hee stood of his sons so long as their feast lasted, even as a Merchant doth till his ship come home. First, we may see this, that the best things may soon be corrupted by the wickednesse of men: such is our nature, ever since *Adam* chose evil before good, good hath been turned into evil, *Gen.* 3. notwithstanding, that our intent and meaning be good. As for example, when an husband loveth his wife, or a father loveth his children, these are good, and holy, and commendable things; yet there is no man can be found, that doth love his wife, or his children with that evenness (as I may call it) or just proportion, but that there is some odds in the ballance when his affection is weighed, which may crave pardon like the feasts of *Jobs* children. If this odds be in all our measures, then it is no strange case, that *Job* thought with himself, *that his children might offend God in the thing that of it self offendeth not.* Therefore it is good for man so long as he liveth in

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this world, to remember still that he is amongst temptations, and sits at a feast like *Jobs* children, where he may soon take too much. If the fish did know the hook, and the bird had seen the net, though they have but the understanding of fishes and birds, yet they would let the hook alone, and flie over the net, and let the fowler whistle to himself: so we must look upon our riches as wee look upon snares, and behold our meats as we behold baits, and handle our pleasures as we handle Bees, that is, pick out the sting before we take the hony: for in God's gifts Satan hath hid his snares, and made God's benefits his baits; that as *Adam* said, *The woman which thou hast given me, tempted me to sin*: so they may say, the riches, or the honors, or the liberty, or the wife, or the servants, or the children, or the meats, or the wit, or the beauty which thou hast given me, tempted me to sin. So many sins lie in wait for us, about our meats, and drink, and beds, and wales; that unlesse we watch, pray, and look about us at every time, *It may be*, as *Job* saith, *that we may sin in our doings*, or *in our sayings*, or at least *in our hearts*, as he thought of his sons. Therefore no doubt but as *Job* thought that his sons might offend in their feastings, so he taught them even when they were feasting, and when they sate at the table, and when they drank one to another, to think oftentimes, *We may sin, as our father told us*: which bridleth their mirth, and stopt many words at the door, even when sinn was at the tongues end. You are not *Job's* sons, but you are come to be *Jobs* schollers: therefore learn that which his children learned. If a man did but carrie this watch-word with him, whensoever he eateth, or speaketh, or bargaineth; it would cut off a thousand idle words and wicked acts in one year, for which he shall give account.

The second lesson which *Job* seemes to point us unto, is to prepare our selvs before we eat the Communion; that is, *To sanctifie our selvs and meats*, as Christ did; when they had nothing but a few fishes and bare bread, yet there was praier before they did eat. For as *Paul* saith, *All the creatures of God are sanctified unto us by praier and thanksgiving*. He which doth not pray to God for his daily bread, nor thank him for it, doth not receive the creatures of God, but steal them from him, as a man

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which taketh a thing without asking or thanking. There is a kind of men which I speak of, which hold it too sad a matter to say a short grace before they fall to meat, lest it should fore-speak their mirth, and keep them in a sober minde till they rise again.

Note. I have heard many say, that they cannot be merry unlesse they swear, and whoop, and carouse, and dally, and gibe: therefore if they can chuse, they will never be a guest where any godly man is present, lest his countenance or word should dash their sport, and if any matter of God happen to come in while they are in the vain, it is like a damp which puts out their lights and turns their mirth into heavinesse, as the hideous hand which wrote upon the wall, cast *Baltazar* into a dump. These men had need to leav their feasting, and go to praying: for they desire to die, like the Jewes, with the Quails in their mouths. *It may be* (thought *Job*) *that my my sons have a spice of this vanity.* If it be so with the godly sort, as *Job*'s children were, that they may forget themselves at such a time, and step too far, and slip a sin? what shall we say of them that drive God out of their company when they banquet, and say, that Scripture doth not become the table? as though we should forget God while we receive his benefits. Wee need not say as *Job* said; *It may be*

Note. *that they blaspheme God in their hearts*, for they blaspheme him with their mouths: we need not say, *It may be that they do sin*, for they do nothing but sin, and their feast is a feast of sins, as if the divels should banquet together. But they which feast as *Job* would have his children, sanctifie themselves before, and eat as in the presence of God, and are merry as it were with the Angels: when they take their bread, they think with themselves, what a goodnesse is this, that God giveth such virtue to bread to sustein life, which hath no life in it self? and when they see so many things before them prepared for the flesh, they consider with themselves, what care God hath of my soul, which careth so much of my body, which shall go to dust.

There is another lesson which will stand you in great stead, if ye mark it, when *Job* saith, *It may bee that my sons have sinned*; Hereby he teacheth us to suspect the worst of the flesh, and to live in a kinde of jealousie of our selves, as he saith, that his

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manner was, chap. 9. *I feared all my workes*; that is, he did mistrust himself, and wash'd his hands, and his feet, and his eyes, and his ears, and his tongue, lest they should sinne, as a Mercer mistrusts his prentice lest he should filch: so he thought not only whether his sons sinned, but he thought of his own sins too. When thou seest som selling in their shops, som tipling in the Taverns, som playing in Theaters, then think of this with thy self, It is very like that these men swallow many sins, for God is never so forgotten, as in feasting, and sporting, and bargaining; then turn to thy compassion, and pray for them, that God would keep them from sin when temptation is at hand, and that he would not impute their sins to their charge: so we should do for our brethren, as *Job* did for his children. Again, so we ought to think when we our selvs com from places of temptation which infect like a corrupt ayre; *It may be that I have sinned*: have I seen and heard all this, and not slipped my foot with them? Come I home sound and whole? have I drawn none of the infected air? Doth none of the dust stick upon my garments? Look about my soul, and if thou remembrest any sin which slipt from thee, then pray for thy self as *Job* did for his children. If thou wilt not pray for thy self, who shall pray for thee? If thou wilt not repent thy self, who shall repent for thee? Look not for *Job* to sacrifice for thee. *Job* cannot sacrifice for thee, but thou mayst sacrifice thy self, and none but thee. This should be thought of every Christian, not whether we have pleased, not whether we have revenged, but whether we have sinned: for if *Job* was so jealous of his Children, how should wee bee of our selves?

*FINIS.*

# SATANS COMPASSING THE EARTH.

Job. 1. verſ. 7. 8.

*Then the Lord ſaith unto Satan, whence comeſt thou? And Satan anſwered the Lord, ſaying; From compaſſing the earth to and fro, and from walking in it.*

*And the Lord ſaid unto Satan, Haſt thou conſidered my ſervant Job, how none is like him in the earth? An upright man, one that feareth God, and eſcheweth evill.*

I Have ſpoken of the queſtion already, now of the anſwer: *Compaſſing* here doth ſignifie tempting, and the *earth* doth ſignifie all the people of the earth: as if he ſhould ſay, I come from tempting all men. It is ſome vantage unto us to hear that the Spaniards are comming before they come; and what number they have, and how they are appointed, that we may levy our forces accordingly. But beloved, there is a greater adverſary than the Spaniard, which brings in the Spaniards, *your adverſary the devill.* It is good for us to hear whence he comes, that we may be in a readineſs againſt him, as we prepare againſt them. Therefore this Scripture, and this time accord well. In *Rev.* 12. 10. the devill is called *an accuſer*, and now I am an accuſer of the accuſer: he accuſeth us to God, and God accuſeth him to us, that when he coms like an Angel, yet we may ſay to him like Chriſt, *Avoid Satan.* Firſt give me leave to ſay unto you as Chriſt ſaid unto his Diſciples, *Take heed how you hear*; for that which I am to ſpeak unto you of the devill, the devill would not have you hear: and therefore as he is here called a *Compaſſer*, ſo he will compaſſe your eyes with ſhews, and your ears with ſounds, and your ſences with ſleep, and your thoughts with fancies, and all to hinder you from hearing, while the articles are againſt him, & after I have ſpoken, he will compaſſe you again with buſineſſe, and cares, and pleaſures, and quarrels, to make you forget that which you have heard, as he hath made you forget that which

you

you have heard before, or else to contemne, as though you might do well without it: as he hath compassed them which do walk in the streets while the voice of God soundeth in the Churches as they passe by: therefore before every Sermon, ye had need to remember Christs lesson, *Take heed how yee hear.*

Now to the matter, *Satan from whence comest thou? I come from compassing the earth.* Here the divel is called in like a Jaylor, which keeps some in perpetual prison, and some are bayled, and some return to prison again, and some are executed. They which sin fearfully, stay as it were about the prison, but are not bound: they which sin wittingly, are under lock: they which sin greedily, are under lock and bolts: they which die in their sin, are like them which are condemned: this is the bondage which we have brought our selves unto for a fair Apple. When the tempter overcame us, we were removed out of paradise, where we were seated: when we have overcome the tempter we shall be translated into heaven, where he was seated. Heaven door was wide, and the way was broad before the rebellion: but when we knockt at the cannel door, then the good door was shut: heaven is large, but the way to heaven must be narrow, therefore God hath set our enemies in the gate to fight with us before we enter, that this saying might be verified, *The Kingdom of heaven is caught by violence*: so soon as we rise in the morning, we go forth to fight with two mighty giants, the World and the Divel, and whom do we take with us but a traitor? this brittle flesh which is ready to yield up to the enemy at every assault, onely he which suffereth Satan to compasse us, doth stay him from destroying us. When God asked *Cain*, Where is thy brother? *Cain* lied, and said, I cannot tell: When God asked *Sarah* why she laughed? *Sarah* lied, and said, I laughed not: but when God asked the Divel from whence he came, he answered truly, *I come from compassing the earth*; and yet he which speaketh truth himself, taught them to lie, as he is called the father of liers, because he teacheth all other to lie. How then? Was *Cain* worse than the Divel, because he lied, and the other told truth? By this you may see, that carnal men do not know so much of God as the very divel knoweth: for he knew that God could tell where he had been, but *Cain*

doubted whether God could tell what he had done, and therefore he made a lie. Thus the divel teacheth his scholars to do worse sometimes than he will do himself, even as he would bring them (if it were possible) into a worse plight than he is himself. The divels faith cannot save us, no more than it can save him; the divels knowledg cannot convert us, no more than it doth convert him; and yet he would not have men believe that which he believeth himself, nor have us understand so much as he understandeth himself: for if *Cain* had understood so much as he, that God knew whether he lied or no, he would have answered God truly, as Sathan did: but the divel knew that there was no dissembling with God, who knows what he asks before he asks; therefore he told troth to God, though he lie to man: for to lie unto him which knoweth, is as if one should lie to himself: but *Cain* was not so well learned, he thought peradventure yet God might understand his matther, as a thief suspecteth in his heart that the Judge may know his theft; but he doubted whether God did know it, and therefore he denied it like one which is guiltie, but thinks that if he confesse, he shall be hanged, and therefore though evidence and witnesse accuse them, yet you see many will not accuse themselves.

*From compassing the earth.* He which was called Satan before, which signifieth an adversary, is here said to *compasse the earth*, which is to say, being put together, *an adversary compassing the earth*: and therefore let the earth beware like a Citie which is besieged with the adversaries. The Divel hath more names than any Prince hath titles: Some God hath given to him, and some he hath given to himself: but this is to be noted in the Divels names, that he never calleth himself a lier, nor a tempter, nor an accuser, nor a slanderer, nor a deceiver, nor a devourer, nor a murderer, nor a master, nor an adversary, nor a viper, nor a lion, nor a dragon, nor a woolf, nor a cockatrice, nor a serpent. But when Christ asked him his name, he called himself *Legion*, which imports a multitude, as if he should brag of his number, and here he calls himself in effect the *Compasser of the earth*, as if he should brag of his power. And in the 4 Chapter of Luke, and 6 verse, he calleth himself the possessor of the earth, as if he should

Note.

should brag of his possessions, and in the same he calleth himself the quire of the earth, as if he should brag of his liberty. Thus he which is evill it self, doth shun the name, because he would not be hated: and therefore no marvell if men call evill good, and would be counted honest, though they be never so lewd, for so will the devill: but as God never calleth the devill but by those names which the devill hated, so he never calleth sinners by those names which they call themselves: for if you observe the Scripture, there is no name of the devill, but in some place of Scripture or other, the wicked are called by the same name: he is called a lier, and they are called liers: he is called a tempter, and they are called tempters: he is called a murderer, and they are called murderers: he is called a slanderer, and they are called slanderers: he is called a viper, and they are called vipers: he is called a Lion, and they are called Lions; he is called a wolf, and they are called wolves; he is called a serpent, and they are called serpents. Thus God would they that shal be damned, should have the name of him which is damned to put him in mind. Now none of the devils names are in the book of life: and therefore lyers, and tempters, and slanderers, and murderers, and defamers are not: therefore these are devils names. This I note to shew you how deadly God doth hate sin, that neither the devill nor his followers could never get a good name of him: for all this compassing, he could never compass this, to shuffle any praise of himself into this book of life: for he doth not compasse heaven, but earth, though he would compasse both. The devill himself doth tell us here, that he compasseth, and he telleth us not why he compasseth: but his name Satan that went before, which he spake not of, doth tell us why he compasseth, because it signifies an adversary, it gives us to understand that he compasseth the earth like an adversary. God doth compasse the earth like a wall to defend it: the devill compasseth the earth like an enemy to besiege it. For enemy is his name, he is wary even to the name.

Three things I note, wherefore the *devill* may be said to *compasse the earth*. First, because he tempteth all men. Secondly, because he tempteth all to sin. Thirdly, because he tempteth by all meanes: So whosoever sinneth, wherein soever he

he offendeth, whereby soever he is allured, the sin, and sinner, and the bait, are compassed, and contrived by the Arch-politick, which calls himself a Compasser. Many have their names for nought, because they do nothing for them, like *Libani* Images which were called gods, though they were but blocks: but the devill deserves his names: he is not called a tempter, a lier, a slanderer, and an accuser, and a deceiver, and a murderer, and a compasser in vain, like Saint *George*, which is always on horseback, and never rides: but he would do more than by his office he is bound to. Other are called officers, because they have an office; but he is called an enemy, because he shews his envy. Other are called Justicers, because they should do justice: but he is called a tempter, because he practiseth temptations. Other are called Pastors, because they should feed, but he is called a devourer, because he doth devour: and we call him a Compasser, because that he doth compasse. Ever since he fell from heaven he hath lived like *Cain*, which cannot rest in a place, but is a runagate over the earth, from door to door, from man to man, begging for sins as the starved soul begs for bread. He should have dwelt in heaven, and not bee compassing the earth; he should have sung with the Angels, and not been quarrelling with men: but he hath changed his calling, and is become a compasser, that is to lay fetters upon men, as God hath fettered him, lest they should ascend to the place from whence he is fallen. Therefore in this the Lier spake truth, when he said, *I come from compassing the earth*: as if he should say to God, I come from the slaughter of thy servants, not to ask forgivenesse for all the souls which he hath slain already, but to get a commission that God would make him Knight Marshall over the world, to slay and kill as many as he hated; like the Bramble which set it self on fire first, and then fired all the wood. *Peter* describing the devils walk, saith, that *he goeth about*: The devill saith, that *he goeth a compassing*. *Peter* put in, *seeking whom he may devoure*: The devill leaves out devoure, and saith no more, but that he compasseth. This circular walk is peculiar to the devil, and therefore may be called the devils circuit. All other creatures go forward, but the devill goeth about, which may well be applied to the craftie devill,

it, because to go about, is commonly taken to undermine: when he compasseth he will destroy you, then we say, he will compasse you: so when the divel compasseth, then beware lest he devour. For the divel goeth about men, as the Fowler goeth about the Lark to snare her; as the thief goeth about the house to rob it; as the Ivie goeth about the Oak to kill it. The divels walk is a siege, which goeth about but to finde an issue to go in: for he goeth about but until he can get in to be a possessor. He is content to be a compasser. The first name the divel hath in Scripture, is a Serpent; he is a Serpent, and so are his wiles like a Serpent, which windeth himself like a circle. As God is said to make an hedge about men, so here the divel is said to make an hedg about men: but this is an hedg of temptations, and that is an hedge against temptations. As *David* saith, the Angels compasse us, so might he say, the divels compasse us: Satan compasseth, and man is compassed. Satan is like the circumference, and man is, as it were, the Centre: that is, temptations go round about him, and he dwelleth in the middest of them. Thus much of compassing: now what he doth compasse.

*I come from compassing the earth.* This is the divels pilgrimage, from one end of the earth to the other, and then to the other again, and then back again; like a wandring merchant, which setteth his traffick where he can speed cheapest. I have heard of some travellers which have gone about the earth, but I never heard of any that had seen all parts of the earth, but this old pilgrim Satan, which hath been in heaven, and in paradise, and in the earth, and in the sea, and in hell, and yet hath not done his walk, but like the Sun which courseth about the earth every day; so there is no one day but Satan seeth every man upon earth: as a compasse hath no end, so he makes no end of compassing: Because he is such a compasser of the world, therefore *Paul* calleth him, *The God of this world*, not a piece of the world, as England, or Ireland, or France, or Germany, or Spain, but *of the world*, that is, of all the countries, and cities, and towns, and villages, and houses. The Pope talks of his kingdom, how many provinces are under his dominion, but the divels circuit is greater than the Popes: one would think that he could serve and rule his flock, because he is vicar of so great a

Monarchy, and yet he is never Non-resident. You may see his steps every where so brim and fresh, as though they were printed in ashes. If God make you see your country naked, your Temples desolate, your Cities ruinated, your houses spoiled, you will say the Spaniards have been here: so when you see your minds corrupted, your hearts hardned, your wills perverted, your charity cooled, your Judges bribers, your rulers pettifoggers, your lawyers brablers, your merchants usurers, your landlords extortioners, your Patrons Simoniste, your Pastors loiterers, you may say the divel hath been here. Seeing then these weeds grow in every ground, you may bear the divel witnesse, that he doth compasse all the earth. If a man love his friend, he will say, I will go an hundred miles to do him good: but if the divel hate a man, he will go a thousand miles to do him hurt. The divel doth not go his progresse like a King, onely for delight; but all the way he goeth, *Peter* saith, *he seeketh whom he may devour*. The divel goeth a visiting, he will teach the sick how they shall recover their health, hee will whisper the poor how they shall come by riches, he will tell the captive how they shall redeem their liberty, but to devour is the end of his visitation. Therefore *Peter* called him a Lion; and said, that he went about: and told us that he sought as he went: at last he saith, to devour, and there he ends; shewing, that devouring is his end. Now you shall hear whom he compasseth, and to what he compasseth, and how he compasseth. When it is said, that *the divel compasseth the earth*, it is meant that he compasseth the men of the earth: out of which I gather; first, of all creatures he compasseth men: secondly, that he compasseth all men, and by consequence that he compasseth good men. The divel is like an Archer, and man is his mark, and temptations are his arrows. As *Peter* is called a fisher of men: so the divel may be called a hunter of men: for of all creatures his envie is onely to men, because man was made to serve God, and inherit the joies which he hath lost: therefore he is called no *fleaer*, but a *manslaier*. When there are no men upon earth, then the divel will compasse the earth no more.

Secondly, he assaulteth all men, like *Ismael*, which was against all. It is said of *Saul* and *David*, *Saul hath slain his thousand, and David*

*David* his ten thousand: but if you put in Satan, you may set up the number, and say, Satan hath slain his hundred thousand. As there is a legion of men, so there is a legion of divels: that as they say *Peters* angel, so they might say *Peters* divel: For Christ would not have called *Peter* Satan, if Satan had not backed him: as death killeth all, so the divel tempteth all: when he hath *Eve*, he hunteth for *Adam*: when he hath *Adam*, he hunteth for *Cain*: as the father was tempted, so was the son: as the mother was tempted, so must her daughters. Every man but Christ may say, I have been overcome: but Christ himself cannot say, I have not bin tempted. In the Spanish Inquisition the Protestants are examined but the Papists slip by: but in the Divels Inquisition, Papist, and Protestant, and Atheist, and Puritan, and all are examined. He is not a Captain of forties, nor of fifties, nor of sixties, nor of hundreds, but he is General over all which fight not under Christs banner: he possesseth the two Gergesites, which were men; he possessed *Mary* which was a woman; he possessed the man's son, which was a child. *Nimrod* is called a mighty hunter which killed beasts; but this is a mighty hunter, which killed *Nimrod* himself; God keep us out of his chase.

Thirdly, he warreth against the righteous, even because they are righteous: as God makes the barren fruitful, and the fruitful to bear more fruit: so the divel would have them serve him, which serve him not: and they which serv him, to serve him more: and therefore as the Giant encountred with *David*, so the divel encountred with *David*, and with *Davids* Lord. He which gave him leave here to tempt *Job*, was after tempted himself, although the net brake, and the bird escaped: Yet as he tempted Christ thrice together, and as he desired to sift *Peter* more than other, so they that follow Christ, and are like *Peter*, are sifted more than other: for this viper is like the viper which seazed upon *Paul*. Among many which stood by the fire, the viper chose out *Paul*, and lighted upon him before all the rest: so if one be holier than another, this viper will battel with him: and there is great reason why the godly are tempted more then the wicked; because the wicked are his servants, and do tempt others. As he tempteth all men, so he tempteth to all sins; for hell and the divel are alike: therefore as hell is never filled with

sinners,

sinners. So the divel is never filled with sins: and therefore when he had made *Peter* deny his Master once, he made him deny him twice, and when he had made him deny him twice, he made him deny him thrice. For this cause our sins are counted amongst those things which are infinite, because the divel and our flesh meet together every day to ingender new sinns. All the divels riches are in baits; he hath a pack full of oaths for every one which will swear; a pack full of lies for every one which will deceive; a pack full of excuses for every one which will dissemble. As he doth go through the streets, into every shop he casts a short measure, or a false-ballance: as he passeth by the Taverns, he sets dissention betwixt friends: as he passeth by every Inn, he casts a pair of Cards, and a pair of Dice, and a pair of Tables: As he passeth by the Courts, and findes the Lawyers at the Barr, hee casts amongst them false evidences, forged writings, and counterfeit seals. Thus in every place where he coms (like a foggie mist) he leavs an evil savour behinde him. The murmuring of *Moses*, the dissimulation of *Abraham*, the Idolatrie of *Aaron*, the Incest of *Lot*, the drunkennes of *Noah*, the adulteris of *David*, the flight of *Jonas*, the denial of *Peter*; name Satan, and thou hast named the very spawn of all sins, which with his tail plucked down the stars from heaven. How many hate their enemies, and friends too, and yet imbrace this enemie; because he kisseth when he betraieth, as though he would not betray? Avarice saith, I will make thee amiable: Tyrannie saith, I will make thee dreadful. Sloth saith, I will make thee beautiful: Vanity saith, I will make thee merrie: Prodigalitie saith, I will make thee beloved: So the poor sinner stands distract, how he may follow all sins at once, seeking grapes of thistles, and roses of thorns. As he tempteth to all sins, so he tempteth by all means: for the name of a compasser doth import a cunning tempter. There is craft in compassing: the Hunter maketh a toil about the Deer, as though he would guard them, when he meaneth to take som of them: the Fowler goeth about the bird as if he did not see her, when he comes to snare her. If men have so many sleights to compasse their matters, how can the compasser himself hold his fingers? If the Serpents feed be so subtil, what do you think of the old

Serpent,

Serpent, who hath been learning his trade ever since the creation? Mens trades may be called crafts, the devils trade may be called craft. *Herod* is called a fox, but this fox taught him his subtilty: this is he that prepared flatterers for *Rehoboam*, which prepared liers for *Ahab*, which prepared Concubins for *Solomon*, which prepared sorcerers for *Pharaoh*, which prepared witches for *Saul*, which prepared wine for *Benhadab*, which prepared gold for *Achan*, which prepared a ship for *Jonas*, which prepared a rope for *Haman*, he goeth not about for nothing. But this is the first trick of his compassing, he marks how every man is inclined, what he loves, what he hateth, what he fears, and what he wants: and when he hath the measure of his foot, then he fits him. Ask what you will, here is he which offered the whole world. What? shall *Jonah* stay for want of a ship? nay here is a ship, go and flie from the Lord: shall *Esau* stay for want of broth? nay here is a messe of broth, go and sell thy birth-right: shall *Judas* stay for want of thirty pence? nay here is thirty pence, go and betray thy master: shall *Pilate* stay for want of an halter? nay here is a halter, go and hang thy self. The tyrant shall not want a flatterer, the wanton shall not want a mate, the usurer shall not want a broker, the theef shall not want a receiver, he is a factor between the Merchant and the Mercer, and the Gentelman and the tenant: he is a make-bate between the man and his wife: he is tale-bearer between neighbour and neighbour. Thus if you ask me what is the devills trade or occupation, all the day long he is making nets, and gins, and snares to catch thee and me, which gape for the worm.

If then the Devill be such a busie-body, which medleth in every mans matter, let us remember what the wiseman saith, *A busie body is hated*: the devill is to be hated because he is a busie-body: the Jews could not abide the Publicans because they were like Sumners, and Takers, which carried tole out of their country into another: how then can we abide this great Publican, which taketh tole over all the world? nay not tole of men, but men themselvs? he which compasseth the earth, compasseth us, even us, that stand here. Therefore what shall I say, but as Christ said: When the theef compasseth the house, shal not the owner guard the house? If the City be compassed

and

and not defended, how shall it stand? as the Devill runneth round about, so the armour must go round about us, and then though he compasse us, yet he shall not overcome us; but as the Israelites were safe though the water compassed about them, as the Children were safe though the flames compassed about them, as *Daniel* was safe though the Lions compassed about him: so they which have Christs armour are safe, although the devils compasse about them: *I will not fear* (saith *David*) *what man can do unto mee*: nay, I will not fear what the devill can do unto me: for he which is with me is greater than he which is against me. Thus much of the devill and his compassing.

As the Serpent compasseth, so doth his seed: and therefore *Solomon* calls the ways of the wicked, crooked ways. This is the great compasser: there be little compassers beside: like the Pharisees, of whom it is said, that they compassed Sea and Land to make one like themselves. In stead of these compassers we have Seminarie Priests, which compasse from Rome to Tyborne, to draw one from Christ to Antichrist. I will not name all compassers beside, lest I be compassed my self; but this I speak within compass, that there is a craft of compassing, and Satan is the crafts-master, and the rest are his prentises, or factors under him. When he compasseth some men, he sets them to compasse other men, and so he hath his compassers and spies in every countrey, like continuall Leagers to follow his businesse for him, which will do it as faithfully as himself. If he appoint them to lye, they will lie as fast he: if he appoint them to deceive, they will deceive as cunningly as he: if he appoint them to slander, they will slander as falsely as he: if he appoint them to flatter, they will flatter as smoothly as he: if he appoint them to mock, they will mock as scornfully as he: if he appoint them to revenge, they will revenge as spitefully as he: if he appoint them to persecute, they will persecute as fully as he. So if he do but say, let there be an oath, straight there is an oath: let there be a lie, straight there is a lie: let there be a flout, streight there is a flout: let there be a bribe, straight there is a bribe: let there be a quarrell, straight there is a quarrell: therefore in this the lier told the truth, for he hath compassed the earth indeed.

Thus,

Thus you see what the divel answered, when God asked him from whence he came. Now if God should ask you, as he asked the divel, from whence you came before you came hither to him, or rather whither you will go when ye depart from him, I do verily think that some here did come from as bad exercises as the divel himself: and that when they do depart from this place, they will return to as bad exercises again, as the devil did: some unto the Tavern, and some unto the Alehouses, and some unto stages, and som unto brothels, and some unto dicing, and some unto quarrelling, and some unto cozening. I would fain know this, If the divel came from tempting, and you from sinning, who was better occupied; he in commanding you, or you in obeying him: they which come to the Church and return to their sins, come to the Lord as the divel came, not to be reformed of his evil, but to have a pasport to do more evil: if any such be here, he hath learned nothing, but goeth empty away: for they which come like Satan, go like Satan: a little water is sprinkled upon them, which falls off again to the ground so soon as they are out of the Church door; all which they learned is forgotten, like a perfume which savoureth no longer then they abide in the house where it burneth. Therefore as I warned you at first, *Take heed how ye hear*, so I warn you now, take heed lest this Compasser come and steal that which you have heard: for when *Judas* had received the Sacrament, the divel entring into him, after that, could never be driven out again: so if the divel enter into you, after you have received this warning, he will possess you like *Judas*, stronger than he did before, and every word shall condemne you. As he which eateth the Sacrament unworthily, *eateth his own damnation*: so he which heareth the Word unfruitfully, heareth his own damnation, for, *the Word which I have spoken*, saith Christ, *shall judg you in the last day.*

*FINIS.*

# A CAVEAT FOR CARISTIANS.

*Let him that thinketh he ſtands, take heed leſt he fall.*



When you have examined your ſelves by the touch-ſtone which I gave you, *Whether you be in the faith or no*: if you find that you ſtand in the faith, *Let him which thinketh he ſtandeth, take heed leſt he fall.* Three ſentences wee borrowed of *Paul*: In the firſt, he exhorted us to be Chriſtians: in the ſecond, he taught us to know whether we be Chriſtians or no: in the laſt, he warneth us if we be, to perſevere and take heed leſt we fall. Saint *Paul* doth not teach us theſe phraſes to doubt of our ſalvation, or of the mercie of God, as the Papiſts ſay; but of our conſtancie in his ſervice: not leſt we fall from our election, but leſt we fall from our righteouſneſſe. This is a godly fear, and *bleſſed is he* (ſaith *Solomon*) not which ſtandeth in fear of Gods mercie, but he *which ſtandeth in fear* of his own frailtie, Prov. 18. 14. as *Job* did, *which feared all his works*, Job 9. 28. We muſt have confidence towards God, but diffidence towards our ſelves: for God will be true to us, if we be true to him. This fear is not contrary to faith, but cannot ſtand without it: therefore *take heed leſt ye fall*, is, take heed leſt yee ſin, as the Iſraelites ſinned; an admonition gathered from the fall of the Jews, to them which ſtand, or to them which think they ſtand, to take heed leſt they fall. As a Chronicler in a ſtory gives a watch-word by the way, to admoniſh the reader of ſome ſpecial things to be marked; ſo the Apoſtle, teaching us to make uſe of all that we hear or read, after he had ſhewed how the Iſraelites ſtood ſometime, and how they fell after again, which were the elect people of God, the beacon of the world, and glory of Nations, until they crucified him who would have ſaved them; ends with a ſigh, as if he ſhould ſay, it grievs me to record their folly, and to diſcover the nakedneſſe of my country-men; what ſhould I rehearſe any more? If they fell thus, take them for a warning, and *Let him that thinketh*

*hee*

*he standeth, take heed lest he fall.* Here we are set to the *sinners schoole*, to see what we can learn of the wicked, as the Bee doth gather hony of weeds: for *all which is written, is written for our instruction*, Rom. 15. 4. *These things* (saith *Paul*) *are written to admonish us, upon whom the end of the world is come*: as if he should say, we have need to take more heed than they under the law; because *we live in the last and worst days, when the Dragon is let loose, and hath great wrath, because his time is short*, Rev. 12. verse 12. Now if you would know how the Israelites fell, read but from the sixth verse, and you shall see how they fleeted from sin, to sin; like a flie which shifteth from sore to sore. They *tempted* the Lord (saith *Paul*) they *murmured*, they *lusted*, they *committed idolatrie*, they *served the flesh*, they *sate down to eat, and rose up to play*: Take heed (saith *Paul*) O ye Corinthians lest ye live so too; you shall not do evill because others do so, but these thing are written for your learning: therefore first you shall learn, that as they fell away, so you may, and then by their fall you may learn to stand.

Thus the Apostle warneth us, that we are all in a house ready to fall, and all in a ship ready to sink, all in a body ready to sin; who can say what he will do when he is tried? Therefore *Paul* saith not, let him that standeth take heed lest he fall, but *Let him that thinketh he standeth take heed lest he fall*: warning us before that we take heed of falling, and to examine how we stand; whether we stand or no. For when he makes his speech of them which *think they stand*, not of them which stand; he intends that few stand in comparison of them which *think they stand*: many think themselvs wise that are fools like other, as many think themselvs pure, which are prophane like other, *Solomon* noteth Prov. 30. 31. *There is a generation which are pure in their own conceit, and yet are not washed from their filthiness*: as though there were a generation or sect of such men.

And again, Prov. 20. 6. *Many men will boast of their goodness, but who can find a faithfull man?* So, many seem to stand which stand not: many think they believe, which know not what faith meaneth: many look to be saved, which cannot tell who shall save them, no more than *Nicodemus* knew what it was to be born again. The reason is, many are afraid to

sound

found too deep, and examine their conscience, lest it should upbraid them with the noysomnesse of their sins.

Therefore like a favourable Judge, which would save the malefactor, he will ask him so cunningly that he will answer for himself too: and then he will say, I find no fault in this man, let him pay his fees and be gon: so I find no fault in this faith, me thinks it is a sound faith, me thinks it is a good faith, me thinks it is religion enough, when I come to the Church, and love my neighbour, and obey my Prince, and give every man his own, and pay my tithes, and fast twice a week, as the Pharisee did, me thinks this is well, what would you have more? have I not kept *all the Commandements*? Luke 18.18. No (saith Christ there is one thing behind, examine thy self, and still thou shalt find something behind like a cob-web in the top of an house when the flore is swept. Therefore well doth *Paul* say, he which *thinketh* that he stands, not he which stands: for he which stands in Christ falleth not, but he which thinketh he stands falleth suddenly, and may finally, unlesse he stand upon his watch: take heed is a good staffe to stay upon, and so often a mans sins as he casts it from him: all go astray.

But this is the difference between the sins of them which have faith, and them which have no faith; they which have no faith, fall like an Elephant, which when he is down riseth not again; they which have faith, do but trip and stumble, fall and rise again: their falls do teach them to stand, their weaknesse doth teach them strength, their sins do teach them repentance, their frailnesse teacheth them constancy, as *Peter* was better after his deniall than he was before. *Judas* did never stand, but seemed to stand; the Disciples knew not that he was a theef, and intended treason: for they asked, *It is I? It is* I? Christ knew, as it appeareth, when he gave him the sop, and said, That which thou dost, do quickly: if ever he had stood, he could not have bin termed the son of perdition. Many did seem to the world to go out of the Church, but *John* saith they were never of the Church: meaning, that if they had been of the Church, they could not have gone out of it: for the true vine could not leave her grapes, nor the olive her fatnesse, nor the fig-tree her sweetnesse, so they which stand in the faith, do not fall away, but seeme to fall, as

hypocrites

ſpeeches ſeem to ſtand. The beſt men have had their ſlips, but alwayes they roſe again, as though they had ſinned to teach us repentance: therefore their ſinnes are written, which elſe ſhould have been concealed for their honour; for they were not regiſtred in ſpight to diſgrace them, but to admoniſh us that when we ſee ſuch a field of bloud, like carcaſſes, which the dragon hath ſlain, we may feare to ſet upon him unarmed, leſt we be ſlain like other: as *Salomon* beheld the field of the ſluggard full which was full of thiſtles and weeds, *Prov.* 24. 30. ſo we muſt behold the ſins of others, to learne by them. *I paſſed by* (ſaith *Salomon*) *and conſidered it well, I looked upon it and received inſtruction.* This note is in the margin of your Bibles, that I might learne by another mans faults: ſo *Salomon* ſheweth how we ſhould look upon other mens faults. If we behold & conſider them, and looke upon them to receive inſtruction as *Salomon* did, then do we behold and conſider, and look upon them well: or elſe as *Abraham* might ſee the ſmoke of Sodom, but he might not ſee it, ſo they which can make uſe of ſinne, may heare and ſee, & ſpeak of errors of men, yet it is not lawfull for others, becauſe they are as a Spider which gathereth nothing but poiſon. Did not many pervert the ſinnes of the Patriarches, & apply them to themſelves, as they ſhould apply their doctrines? But *theſe things* (ſaith *Paul*) are not written for our imitation, but *for our admonition*, that is, for a caveat, leſt we doe the like: for they repented that which they did, and ſhall we do that which they repented? Chriſt ſaith follow me without limits: but *Paul* ſaith, be ye followers of me as I follow Chriſt? So we muſt follow the Patriarchs, and Prophets, and Apoſtles, as they followed Chriſt, leſt following that which they repented, we ſuſtaine or ſuffer that which they eſcaped. This is the leſſon for all but Chriſt. *Let him which thinketh he ſtand, take heed leſt he fall.* When *Paul* had diſtilled the capitall ſins of the Iſraelits, this is the quinteſſence, that is, all the profit which he could wring out of them, *Let them that think they ſtand, take heed leſt they fall.*

Who would have ſaid that Jeruſalem would have become an harlot? that the choſen people ſhould become the curſe leſt upon the earth? yet ſo it is ſaith *Paul*, thus and thus they have

done, & thus hath God forsaken them, that all the world may take heed how they stir up the Lion of Judah, which devours the wicked like bread. Who would have thought when *Lot* was grieved with the sins of *Sodom*, that he would have committed a worse sin himself, first to drink till he was drunken, then to lie with his own daughters? yet he did so. Who would have thought that *Noah*, when he builded the Ark, because he believed in God, and gave examples to all the world, how they should save themselves, when the flood was past, would have given the first example of sin to his own sonnes? who would have thought that *David*, when he was persecuted for his godlinesse in the desart, would have slain the husband for the lust of the wife, when the blessings of God did call him to thankfulnes? Who would have thought that *Solomon*, when he prayd in the temple, and was learned by God the wisest man in the world, would have taken moe Concubines unto him than any heathen in the world? How are the mighty overthrown, saith *David*? 2 Sam. 1. Like *Peter* which said, he would never forsake Christ, and forsook him first. The strong men are fallen, even *Solomon* himself, and *David*, and *Noah*, and *Lot*, and *Sampson*, and *Peter*, the lights of the world fell like stars of heaven: these tall Cedars, strong Oakes, faire pillars, lie in the dust, whose tops glittered in the ayre, that *they which think they stand, may take heed lest they fall.*

Can I look upon these ruines without compassion? or remember them without fear? unlesse I be a reprobate, and my heart of flint? Who am I that I should stand like a shrub, when these Cedars are blown down to the ground, & shewed themselves but men? The best man is but a man, the worst are worse than beasts; no man is untainted but Christ; they which had greater gifts than we, they which had deeper roots than we, they which had stronger hearts than we, they which had more props than we, are falne like a bird, which is weary of her flight, and turned back like the wind in the twinkling of an eye, 2 *Kin.* 8. 13. Who would have *mocked* him that should have said sometime as *Elisha* said to *Hazael*, what wickednes he should do in time to come that he should slay and trample men women and children? *Hazael* blusht to hear thus of him, and said,

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*Am I a dog that I should do this?* as if he would never do it while he were a man, but count him a dog when he comes to that: so they which are changed like *Hazael*, blush to hear thus of him, and would have scorned sometime at him which should once have said, when they were zealous and studious Preachers, and persecuted for their preaching, that the time would come when they should be loiterers, time-servers, lovers of the world, and greedy wolves, devourers of their flocks, and persecutors; they would have said, Am I a dog? Am I a beast? Am I a reprobate that I should do this? they would never believe this till it came to passe, and being fallen, they say they sinned like *Hazael*, which blusht before he sinned, and was impudent after. Therefore let no man say what he will be, before he have examined what he is, but run his course with a trembling fear, alwaies looking down to the rubs which lie before him, and the worthies which are slain already: and remember when any spectacle of frailty is in thine eye, this is my warning: for no man hath more priviledge than another. This is the profit we should make of other mens faults, like a pearle which is taken out of the Serpent: when we see our brothers sinfulness, it should move us to compassion of him, and a fear of our selves: for when we rejoyce at others fall, like *Cham*, as the leprosie went from *Naaman* to *Gehezi*, so God turneth his wrath from them, & it lighteth upon us, *Pro.* 24. 18. & such as have despised others without remorse, have fallen in the like or more shamefully themselves, & never rose again. What shall we do then when we hear of other mens faults? not talk as we do, but beware by them, and think, am I better than he? am I stronger than *Sampson*? am I wiser than *Solomon*? am I chaster than *David*? am I soberer than *Noah*? am I firmer than *Peter*, if God should leave me to my self, if he should withdraw his hand which holds me? Into how many gulfs have I been falling, when God hath prevented me of occasion, or delayed the temptation, or wonderfully kept me from it, I know not how? for he delivereth me from evil, as he delivered *David* from the blood of *Nabal*, by *Abigail*, which came unlooked for: So he hath prevented many wonderfully, when they were assaulted

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so harily, that they had thought to have yeelded to the enemy. Sometimes I may say there wanted a tempter, sometime I may say there wanted time, sometime I may say there wanted place: sometime the tempter was present, and there wanted neither time nor place, but God held me back that I should not consent: so neare we have glided by sin, like a ship which rides upon a rock, & slips away, or a bird which scapes from the Fowler when the net is upon her. There is no salt but may lose his saltnesse, no wine but may lose his strength, no flower but may lose his scent, no light but may be eclipsed, no beauty but may be stained, no fruit but may be blasted, nor soule but may be corrupted, we stand all in a slippery place, where it is easie to slide, and hard to get up, like little children which overthrow themselves with their cloaths, now up, now downe at a straw, so soone we fall from God, and slide from his word, and forget our resolutions, as though we had never resolved. Man goeth forth in the morning, weak, naked and unarmed, to fight with powers & principalities, the devil, the world, and all their adherents, and whom doth he take with him but his flesh, a traitour, ready to yield him up at every assault unto the enemy? Thus man is set upon the side of a hill, alwayes declining, and slipping: the flesh muffleth him to make him stumble, the world catcheth at him to make him fall, the devil undermineth him to make him sink, and cryeth still cast thy selfe down, and when he falleth, he goeth apace, as *Peter*, who denieth thrice together: and when he is fallen, is like a stumbling stone in the way for others, that they may fall too. Therefore *Let him that thinketh he standeth, take heed lest he fall.*

So earnestly must we call upon our soules, that we be not weary of well doing. For happier are the children that never began, than *Judas*, whose end was worse than his beginning. Wisdome and righteousnesse are angry with him that leaveth his goodnesse to become worse: if thy spouse had committed fornication, thou mightest have divorced her, but he which leaveth his righteousnes to live in wickednesse, forsake his spouse to commit fornication, and is divorced from Christ himselfe. If thou wert like the vine, or the olive, or the fig-tree

they

they would not leave their grapes, or their fatnesse, or their sweetnesse, to get a Kingdome, but the bramble did. If thou be like the Bramble, what wilt thou doe when the fire comes? As this is a *Memorandum* to all, so especially let him that ruleth, and him that teacheth, take heed lest he fall: for if the pillars fall, the Temple shakes: as when a great Tree is hewne downe, which is a shadow to the beasts and a nest to the birds, many leaves and boughes, and twigges fall with it: so many fall, and fall with them, whose lamps give light to others, even as *Jeroboams* sinne made Israel to sinne. Therefore *Paul*, hath given you a watch-word, which every one should write upon his table, upon his bed, and upon his nailes, lest he forget in one houre: for he which stands now, may fall before night. Shame is not long in coming, nor quickly gone, unlesse God save us, as he met *Balaam* in his way, and stay us, as he stayed the womans sonne, when he was a bearing to his grave. We runne over reason, and tread upon Conscience, and fling by Counsell, and go by the Word, and post to death, as though we ranne for a Kingdom, like a lark that falls to the ground sooner than she mounted up: at first she retires, as it were by steps, but when she comes neerer the ground, she falls down with a jump: so we decline at first, & waver lower and lower till we be almost at the worst, and then we run headlong, as though we were sent post to hell, from hot to luke-warm, from luke-warm to key-cold, from key-cold to stark-dead: so the languishing soul bleeds to death, and seeth not his bloud go, till he be at the very last gaspe. Woe be unto him that is guilty of this murther: if the blood of *Abel* cryed for vengeance against his brother *Cain*, which slew his body, shall not God be revenged for the death of his soul? Where is thy brother (saith God?) Nay, Where is thy soul? hast thou slain it, which was my Spouse, my Temple, mine own Image? If the Servant which hid his Talent, was cast into darknesse, what shall be done unto thee which hast lost thy Talent? For he which hides from his righteousnesse, doth not hide this Talent, but more, he doth loose it.

Thus, if you never knew what good to make of evill, this you may learn in the *sinners schoole*: *Let them which think they*

ſtand, take heed leſt they fall, and let them which are down care to riſe, and the Lord ſo direct our ſteps, that we may riſe again.

*FINIS.*

# THE POORE MANS TEARES.

Matthew 10. 42.

*He that ſhall give to one of the leaſt of theſe a cup of cold water in my name, he ſhall not loſe his reward.*

THe argument I have to intreat of, is onely of giving alms to the poor; and when, and in what ſort we ought to relieve the poor. Herein for your better inſtruction, I will ſhew what alms is: how, and to whom alms muſt be given, and wherefore we are to give alms. I know in theſe dayes and in this iron age, it is as hard a thing to perſwade men to part with money, as to pull out their eyes, and caſt them away, or to cut off their hands, and give them away, or to cut off their legs and throw them away. Nevertheleſſe, I cannot but wonder that men are ſo ſlow in giving of alms, and ſo hard-hearted towards the relief of the poor, when the promiſes of God warrant them not to loſe their reward. Saint *Iohn* ſaith, *He that hath the ſubſtance of this world, and ſeeth his brother want, how*
1 *Ioh.* 3. 17 *can the love of God be in him?* This is a queſtion which can hardly be anſwered of a great number; no, it will not be conſidered of a number, nor regarded of a number. And yet the Evangeliſt hereby laieth open unto all perſons; that he which hath wealth, ſeeing his brother in want, and will not relieve him, he loſeth the love of God; which love is ſo great as is the love of a natural mother unto her own childe: nay, more than that, it is a love ſo firmly ſettled, that it is unpoſſible to be removed.

There are many rich perſons, that think ſcorn to relieve the poor, of whoſe hard dealing we have a preſident in Luke 16.

16. The rich man in his life-time would not relieve *Lazarus*, but despised him; yea, he forgot God, and thought there was no God (but his gold) that could in justice punish him, for despising the poore. *Lazarus* died for want, and so did *Dives* for all his wealth; who soon after (being in hell) beheld *Lazarus* in heaven, triumphing in *Abrahams* bosome, while he was tormented in hell fire. This fire burneth, scalds, scorcheth, and tormenteth; of which when the rich man felt the smart (though all too late) he sorrowed and repented, and would fain have sent word thereof unto his friends: but he could have no messenger for all his Lordly livings, nor no releasement of his torments for all his bags of gold. Now to whom would he have sent word? Forsooth, to a number of his friends, that indeed think there is no God nor Devill; no Heaven, no Hell, nor torments in hell-fire after this life. This example of *Dives* may admonish such hard-hearted persons to be mollified with the teares of the poore: that they may (when *Dives* hath dined) let *Lazarus* have the crums.

We read in *Matthew*, that when Christ cometh to judgement, he will say to them on the left hand, *Go from me yee cursed into hell-fire*, which was prepared from the beginning: by which appeareth, that hell-fire is not onely hot, but it is everlastingly hot, and never hath end. Let therefore hell-fire, and the eternal torments thereof, admonish you to be mercifull to the poor. To this also may be added, what he will say to the righteous, *Go ye into everlasting joyes*, which never shall have end: *When I came among you as a stranger, you received me: when I was naked, you clothed me: and when I was hungry, you fed and refreshed me:* which proveth that the Kingdome of heaven belongs unto him that harboreth strangers, cloatheth the naked, feedeth the hungry, comforts the sick, and doth perform such charitable acts of compassion: yet not as the Papist doth account it meritorious, but as a faithfull Christian, to do it in faith and true zeale of a Christian life, for *every tree that bringeth not forth good fruit, is hewen down, and cast into the fire.* It is not enough for us onely to beare faire leaves, but we must also bring forth good fruit: otherwise

let us be sure our Saviour Christ will forsake us.

The Prophet *Esay* saith, *If thou break thy bread unto the poor,*
*Esay.* 58.7. *and pour forth thy heart unto them, thy light shall rise in darknesse:*
10. *thy darknesse shall be as the noone tide, and God shall still guide thee.*
Whereby appeareth, that those deeds of charity are commonly performed by the righteous, that still seek to enjoy the pleasures of heaven, which are so far beyond the common imagination of men, that no heart can think, no eare can hear, no tongue can speake, no Pen can write the unspeakable pleasures thereof.

Christ saith, it is a deed *more blessed to give then to take* from them: for the excellency of Christians consisteth in leading a godly life, and giving of alms: as the excellency of all things is shewed in their giving. The Sun giveth his light, the Moon her light, the Stars their light, the clouds their water, the trees their fruit, the earth her herbs, the hearbs their flowers, the flowers their seeds, and the seeds their encrease: yea, beasts and birds, fouls and fishes, give naturally in their kind, and are more carefull and loving one to another than we, which made *Job* say, go to the beasts of the field, and they will teach thee: for man is most unnaturall to man, and so far digressing from nature in his kind, that let some ungodly rich cormorants see a poor person beg, this is their present sentence of him: Whip the rogues, to Bridewell with these rogues, it is pitty these rogues be suffered to live: then if they fall sick, let them languish, starve, and dye, all is one to them, for of them they shall receive no comfort.

*Augustus Cæsar*, a heathenish Emperor, thought that day to be lost, wherein he did not benefit some poor person, and with mony relieve him from penury. And I doubt not but some godly men there be, that take delight in relieving the poor with their continuall alms, not superstitiously to be seen of men, but secretly to be seen of God. The Lord encrease the number of them, and make their example redound to the relief of thousands.

Alms is a charitable relief given by the godly, to the sick, to the lame, the blind, the impotent, the needy, the hungry, & poorest persons, even such as are daily vexed with continuall

want:

want: to whom even of duty & not of compulsion we ought to impart some part of that which God hath mercifully bestowed upon us: for as we daily seek for benefits at Gods hand, which he doth continually give us: so ought we therewith to relieve the poor, sith God hath so commanded us: The performance whereof we ought not to drive off from time to time, but to do it when they desire to have it done. For the true obedience of God doth forbid us to prolong or drive off the doing of good things: as appeareth in *Noah*, who when he was commanded, did enter the Ark: *Abraham*, when he was commanded, did forthwith offer up his son *Isaac*, & did circumcise his house upon the same day he was appointed. A learned writer (called *Nazianzen*) saith of himself, that when in his youth he had once lost the tenor of good life, gray hairs were got about his head, ere he recovered it again. Whereby I gather, that when we are young, if we harden our hearts against the poor, if we do not willingly impart our bread to them, but drive their hungry stomacks stubbornly from our doors, that doubtless gray hairs will come upon our heads, before we can find the right way to pitty and compasion. O let us take heed that our hearts be not hardned against the poor: nor that we give our alms to get glory of the world: but so let us give our alms that the one hand may not know what the other doth: yea, we ought to give with such equality that our poor neighbours may be relieved, to whom indeed we ought to become contributors, as *Job* did. All people have not one belly, for as one chimney may be hot, so another may be cold; one pot moist with liquor, when another may be dry: one pur & empty, when anothers is full; and one poor mans belly full, and anothers is empty. That is a good Common-wealth that looketh to every member in the Common-wealth; and those men are worthy of riches, that look daily to the feeding of their poor neighbours. Let therefore the tears of the poor admonish you to charity, that when *Dives* hath dined, *Lazarus* may have the crums.

Now let us proceed and consider what we must give, & to whom we must give. In the text we are willed to give though it be but a cup of cold water, or a piece of bread. This containeth

neth matter both for the taker & the giver. Bread will ſerve beggers, and they muſt be no chuſers: yet bread will not ſerve ſome beggers, that boldly upon Gads hill, Shooters hill, & ſuch like places, take mens horſes by the heads, and bid them deliver their purſes: for theſe fellowes are of the opinion of the Anabaptiſts, that every mans goods muſt be common to them, or elſe they will force them to part it: but theſe are ſawcy begers, which ought to be ſuppreſſed by godly policy. As for the other ſort of beggers, and other poore perſons, they muſt be content to take up their croſſe, endevour themſelves patiently to ſuffer their ordinary grievances; and remember that mans nature may be ſatisfied with a little.

As touching how much we ſhould give, we are taught, that if we have much, we ſhould give accordingly: If we have but little, give what we can ſpare. Saint *Luke* counſelleth us, if we have two coats, we muſt give one to him that hath not: and of meat likewiſe. But as touching this queſtion, little need to be ſpoken, when our owne covetous hearts are ready enough to frame excuſes.

Some will make a queſtion of their almes, and ſay they know not what the party is that demandeth relief, or beggeth almes of them: O, ſay ſome, I ſuſpect he is an idle perſon, diſhoneſt, or perhaps an unthrift, and therefore refuſeth to give any relief at all. To this I anſwer, they are needleſſe doubts; for we ought to relieve them, if we know them not for ſuch perſons: and let their bad deeds fall on their owne necks; for if they periſh for want, we are in danger of Gods wrath for them: but to give unto ſuch as we know of lewd behaviour, thereby to continue them in their wickednes, were very offenſive. We are not ſtill tied to one place for givingour charity, but it ſtretcheth farre: for we are commanded not onely to relieve our owne countrymen, but alſo ſtrangers, and ſuch as dwell in forraine Nations. Note.

Again, here the giver may learne to give freely; for the thing he giveth, is but bread or water. Bread is the fruit of the earth, & for that the earth gives it us, we may the better give it again. But bread in the place ſignifieth all things neceſſary: for the fare and cheer in old time was contained under

der the title of bread, and all manner of drink under the title of water. But in this as in all other things, the simplicity of the old world is quite gone out, and new and corrupt things are lately crept in. In the old time *Jacob* desired he might have bread in his journey: but now the case is altered; for we must have sundry dishes of contrary devices, framed for the taste of the mouth, & pleasantnes of the stomack, which is used with great superfluity, & far more cost than needeth; better now to fill the belly than the eye, although to content the common multitude, the eye is the only thing which must be pleased. Yet when you are in the midst of all your jollity & costly fare, let the tears of the poor admonish you to relieve them, that when *Dives* hath din'd, *Lazarus* may have the crums.

The teares of men, women, & children, are grievous & pitifull: and tears give cause of great compassion, especially the tears of such as therewith are constrained to beg for their relief. But if the teares of the rich for the loss of their goods, or the teares of parents for the death of their children, or the tears of kind natured persons for the losse of friends, or other wrongs sustained, ought generally to be regarded and pitied: then much more should the teares of those breed great compassion in the hearts of Christians, whom beggery, want, and extremes of miserable hunger constraineth to shed teares in most grievous and lamentable sort. O what shall a man say unto those pitifull faces, which are made moist through the extremity of hunger, wherein are most bitter and sharpe effects, a thing above all extremes?

To a hungry bodie every bitter thing is sweet, and every foule thing seems cleane: hunger made the Apostles glad to eat the eares of corne; *David* glad to eat the shew-bread; *Lazarus* desirous to eat crums; and *Elias* content with meal. In the destruction of Jerusalem, it made the mother eat her own child: and in the wailings of *Jeremy*, people to eat their own ordure: It made people cry to *Pharaoh* for bread: it made an Asses head, and the dung of Pigeons to be eaten in Samaria, and others to swoun & lie dead in the streets. The affliction of hunger causes *bitter tears*, & brought all these things to pass: *David* saith, that *God numbred all his teares in a bottle: Davids*

teares

tears were worthy to be preserved: but if ever teares were worthy to be numbered, the teares that are shed for famine, howsoever men neglect to regard them, they are undoubtedly gathered together into Gods bottel; and thence they raine as waters out of vials, in way of revengement of those that take no compassion of such a wofull spectacle.

Teares are the last thing, that man, woman, or child can move by, and where teares move not, nothing will move. I therefore exhort you by the lamentable teares, which the poore doe daily shed through hunger and extreme misery, to be good unto them, to be charitable and mercifull unto them, and to relieve those whom you see with misery distressed.

The Scripture saith, Give to every one that asketh: God gave hearbs & other food unto every living thing: every Common-wealth that letteth any member in it to perish for hunger, is unnaturall, and an uncharitable Common wealth. But men are now a dayes so full of doubts, through a covetous desire to themselves, that they cannot abide to part with any thing to the poor, notwithstanding that God hath promised he will not forget the work and love, which you have shewed in his name to the poore and distressed.

Some will say for their excuse, that they are overcharged by giving to a number of persons: and therefore they cannot give to so many beggers: for by so doing he might soon be-
*Psal.37.25* come a begger himself. *David* answered this objection very well, and saith thus: *I never saw the just man forsaken, nor his seed beg his bread*: whereby he meant, that in all the time that he had lived, or that any man living the years of *David*, shall scarcely see, that upon an upright heart in giving, a man should be brought to beggery.

There are a number that will deny a poor body a penny, and plead poverty to them, though they seem to stand in never so great extreams, when in a far worser sort they will not stick immediatly to spend ten or twenty shillings. The rich worldling makes no conscience to have ten or twenty dishes of meat at his table, when in truth the one half might sufficiently satisfie nature, the rest run to the relief of the poor, and yet in the end he might depart better refreshed with one dish

than

dun commonly he is with twenty. Some will not stick to have twenty coats, twenty houses, twenty farmes, yea twenty Lordships, and yet go by a poore person, whom they see in great distresse, and never relieve them with one penny, but say God helpe you, I have not for you. There are Lawyers will not stick to undo twenty poor men? and Merchants that make it no conscience to eat out twenty other that have their hundreds out at usury: their chests crambed full of crowns, and their coffers full of golden gods, or glistring angels, that will go by twenty poor, miserable, hungry, impotent, and distressed persons, and yet not bestow one penny on them: and though they do most shamefully ask it, yet can they most shamefully deny it, and refuse to performe it.

The people of this world can very easily find a staff to beat a dog, they are never without excuses, but ready to find delaies, and very pregnant to devise new shifts to keep in their alms. Now will I shew you reasons why we should give. *God* saith, *who so giveth to the poor, lendeth to the Lord, and shall be sure to find it again*, and receive for the same an hundred fold. And again, *Blessed is he that considereth of the poor and needy the Lord shall deliver him in the day of trouble.* Hereby appeareth that we shall receive our almes again, except we doubt whether Gods word be true or no. For confirmation whereof the Prophet *David* saith, *the testimonies of God are true and sincere.* And God speaks by the mouth of the Prophet *Esay*, *so my word is gone out of my mouth, and it shall not return.* The promise which God made to *Sara* was found true: his promise made to the children of *Israel*, was found true: his promise to *Josua* in the overthrowing of his enemies was found true. God promiseth *David* his Kingdome, to *Salomon* he promised wisdome, to *Pharaoh* he threatned destruction by water, to *Saul* the losse of his kingdome, and to *Salomon* the dividing of his Kingdom: all which & far more proved true. Then let us not doubt in Gods promises, but fear his judgements, for from time to time they have been found true and just. Let us consider that we must die and leave our goods, we know not to whom: then while we are here, let us distribute thereof unto the poor, that we may receive our reward in the

*Prov.* 19. 17.

*Psal.* 41. 1.

*Psal* 33. 1.

king-

the kingdome of heaven. God saith by S. *Luke*, *O fool, this night will I fetch away thy soule, & then that which thou hast got who shall possesse it?* Here is a question worth the noting, and meet for rich men to consider: especially such as hoard up wealth, and have no regard to the releefe of the poore. Do they think that the wealth, which they have gathered together will come to good after their decease? No, it will melt & consume away like butter in the Sun. The reason is, because they would not do as God hath commanded them, in distributing part of that to the poore which was lent them by the Lord.

*Apoc.6.10.* The children of God in the sixt of the Apocalyps cry out: *How long, O Lord, thou that art holy and true, doest thou not judge and revenge our bloud upon those that dwel on the earth?* Whereby appeareth that God exerciseth good men, and those whom he loveth, in the troubles of this world, which we account long; yet is their time but short, although their trouble makes it seem long. But these I say ought to be content, and all those that do trust in God must be content to relieve one another for a time, since after a short time, we shall doubtlesse find the fruits of our almes again. Short is mans life while we are in this world, *David* compareth it to a *vapour*, to a *bubble*, to *wind* to *grasse*, to a *shadow*, to *smoak*, & every fading thing that consumeth in a moment. *Esay* compareth it to the removing of a Tabernacle; and *Job* to an Eagles wing, or a weavers shittle, so that our life is but short; & after a few days, though you think them many, whatsoever you mercifully bestow upon the poor here on earth, you shall certainly find the same again both in heaven and on earth. *Salomon* in the 12 of the Proverbs saith, *He that stoppeth his ear at the cry of the poor, shall cry himself and not be heard.* The bread of the poore is the eyes of the rich, he that keepeth it from them, is a man of bloud. S. *Paul* saith, No man giveth but he that hath received. And an ancient Father of the Church, doth charge the rich with waste, for which they shall surely answer. Art thou not (saith he) a robber in keeping another mans substance, & to reckon it as thine own? It is the bread of the hungry which thou dost detain: the coat due to the naked, thou lockest in thy house: the shooes that appertaine to the barefoot, lye drying in thy house: and the

*Prov.12.* *Eccles.24.*

*1 Cor.3.* *Eccles.7.*

the gold which ſhould relieve the poore, lies cankering in thy coffers. Which ſaying, as it teacheth the liberality due unto the poore: ſo it blameth the careleſs rich that account all to be their own; and will part with nothing, keeping to themſelves more than is ſufficient. But to ſuch Saint *James* ſaith, that at the latter day, the mite in the crums, the moaths in the garments, and the ruſt in the gold, ſhall fret them like cankers. *Jam.* ſaith, It is no leſſe ſin to take from him that rightly poſſeſſeth, than being able not to give him that wanteth. *Jam.* 4. 2. 3.

The right rich man that duly deſerveth that name, is not known by his poſſeſſion, by his coſtly fare, and coſtly building, by his ſumptuous palace, by his plate, jewels, and ſubſtance, but by conſidering the poor and needy. Whereof *Auſtine* ſaith thus: The rich are proved by the poverty of others: ſo that all the ſcriptures and Fathers preſcribe not an indifferency, but a neceſſity; not pleaſure, but upon duty, that the poore and needy ſhall be conſidered and relieved.

Where is the large liberality become, that in times paſt was rooted in our forefathers? They were content to be liberall, though they applied it to evil purpoſes. The ſucceſſors of thoſe which in times paſt gave liberally to maintain Abbots, Friers, Monks, Nuns, Maſſes, Dirges, Trentals and all Idolatry, ſeeing the abuſes thereof, may now beſtow it to a better uſe: namely to ſoſter and feed the poore members of Chriſt.

The world is as great as it hath been, the people now are more rich than they have been, and more covetous than they have been: yea, they have more knowledge than ever they had, yet they want the deſire they have had to become liberal, and ſeem therein moſt wilfully ignorant.

The extortioner can ſpare nought unto the poore, for joyning houſe to houſe, and land to land, though he have the poor mans curſe for it: The Prophet *Eſay* ſaith, the extortioner doth no good to the poor, but daily ſeeketh to root them forth of doors: the pride of apparel maketh us forget the patches of the poore: our coſtly fare, their extream hunger: and our ſoft lodging, their miſerable lying.

Oh how liberal were people in times paſt, to maintain ſuperſtition! and now, how hard-hearted are they grown not to

keep

keep the poor from famishing? Will ye make a scorn of the poor and needy? the poor now perisheth by the rich men, and no man considereth it. This is not the right duty of faithfull Christians: this ought not to be the fruits of our profession, neither is this the mercy which we learn by the Word.

Therefore towards the relief of the poor, I say, give, and give gladly: for the bread that is given with a stony heart, is called stony bread, though necessary to be taken by the poor, to slake hunger: yea, it is but sowre bread. Such a giver in my opinion, is next kinsman unto Satan: for he gave Christ stones instead of bread: but this man giveth Christians stony bread. The wise man saith, lay up thy alms in the hands of the poor, and know that in the end, what thou keepest thou shall lose, but that thou giveft to the poor shall be as a purse about thy neck. For as this life waxeth old, and our dales passe away, so shal this vain pelf pass away from us, neither shall riches help in the day of vengeance, but the corruption abideth, which fretteth like a canker. Then what shall it profit to get all the world? and when the world forsaketh us, that shall be most against us, that best we loved while we were in the world. Let every man therefore perswade himself, that his soul is better than those subtill riches: the possession whereof is variable and uncertain, for they pass from us much more swiftly than they came unto us. And albeit we have the use of them, even till the last day, yet at length we must leave them to others. Then ere you dye, lay them forth for the profit of your poor brethren: learn to forsake the coveteous world, before it forsake you; and learn counsel of our Saviour Christ, who adviseth you to *make friends of the wicked Mammon.*

*Luke. 16. 9.* We see daily that every one is good to the poor (as we commonly say) but they will give them nought but words: then I say, great boast and small roast makes unsavoury mouthes: yet if words will do any good, the poor shall not want them: for it doth cost nothing to say, alas good soul, God help thee, God comfort thee, I would I were able to help thee, and such commonly will say so, that have store of wealth lying by them. Such still wish well unto themselves, in wishing themselves able: but of such wishing, & such wishers, I say

as

a beggar said to a Bishop, who made the like answer; that if such wishes were worth but one half-penny to the poore, I doubt they would not be so liberall: I wish you (good brethren) leave wishing, and fall to some doing: you lock up, and will not lose; your gather together even the devil & all: and why? because you would fain have the Cockatrice egge; you nurse up a canker for your selves; ye keep the pack that shall trouble your voyage unto God, as Christ saith, *O how hard shal it be for a rich man to be saved? it shall be easier for a Camell to go through a needles eye!* This he saith not, because no rich man shal be preserved, but because the mercilesse rich man shall be damned. We are admonished to liberality by sundry natural examples: the clouds if they be full, do yeeld forth their rain; much rain is a burthen to clouds, and much riches are burthens to men. It is said of *Abraham* in *Gen.* 13. that he was burthened with gold; yet *Abraham* was a good man, but it burthened his head to be busied with the cares of gold. Again, to eat much, to drink much, and rest much, is a burthen to the body, though it be pleasant to the body. And in *Luke* 12. it appeareth, that abundance of riches maketh one to eat much, drink much, and rest much: then were it not for the covetous minds of those that have much, they might impart to the poor one part of that which they daily spend in superfluity. If this be not amended, I let you to understand, that the poor must cry, and their voice shall be heard, their distresse considered, and your vengeance shall be wrought: I tell you troth, even in Jesus Christ, that the poor have cryed unto the Lord, and he hath heard them. With speed therefore open your ears; if not to man, yet to Christ, who continually commandeth us to give and bestow upon the poor and needy. *Give, and it shall be given you*, saith he by Saint *Luke*, and setteth before our eys the example of the poor widows mite, as also the example of a covetous rich man, who demanding how he might obtain eternall life, was answered thus by him, *Go sell all thou hast and give to the poore*: not that it is necessary for every man so to do, or that a man cannot be saved without he do so: but thereby teaching him particularly to loath the world, and generally seek means for the daily cherishing and the refre-

*Mat.* 19. 23

*Luk.* 6 38.

*King.* 18. 18.

ing of the poor. Doe not continually feed your eyes, for that is offensive; but when you may spare to spend and banquet your selves, then call the poor and impotent, and refresh your poor distressed neighbours and brethren. And when *Dives* hath dined, let *Lazarus* have the crums, and still remember the saying of Saint *Matthew*; *Blessed are the mercifull, for they shall obtain mercy.* Matth. 5. 7.

To conclude (beloved in the Lord) let me intreat you rich men, to consider it is your duty to remember the poor, and their continuall want: you that eat till you blow, and feed till your eyes swell with fatnesse; that fast first your course meats, and then fall to finer fare; that have your severall drinks for your stomacks, and your sorts of wine for your appetite, impart some of your superfluity unto the poorer, who being comforted by you, will doubtlesse pray for you, that God would blesse you & yours, & increase your store a thousand fold: which if they shall forget, yet the promises of God remaine inviolable towards you for the same.

If the proud would leave their superfluity in apparel, their excesse in imbrodery, their vanity in cuts gards, and pounces, their excesse in spangling, their fantasticall feather, and needlesse bravery, the greater part would suffice towards the relief of the poor, and yet have sufficient to suffice nature.

Let the glutton seek onely to suffice nature, and leave his daily surfetting in belly cheere; then might the poore be fed with that which he oftentimes either loathsomly vomits forth, or worketh as an Instrument to shorten his own life.

Let the whore monger leave off his dalliance, and his inordinate expences for maintaining of his wickednesse, and it shall be good for his body, and better for his soule, yea, his purse shall be the heavier, and he thereby better able to relieve the poor.

Let every Artificer and Tradesman live orderly, avoiding superfluous expenses, not spending his money vainly at dice, tables, cards, bowling, betting, and such like: but live as becometh civill Christians in the feare of God: they may have sufficient for the maintenance of themselves and their family, and yet the poore may be by them sufficiently relieved.

Let

Let us consider that we, who have our beginning from God, ought generally to bend our actions towards the pleasing of God: and doing as he commandeth us, we please him: for if we help the poor, we help him, and doing all charitable actions to the poor, he accounteth it as done unto himself.

Let us generally learn, not to contemn or despise the poor, but according to our abilities help them, and consider of their estreams, and at any hand not to disdain and upbraide them with the titles of base rogues, or such like; but in all godly Christian means to cherish and comfort them with such charitable relief, as we may in reason afford unto them, yea, and to consider of their cases, as if it were our own.

Let us take example of good *Cornelius* the Captain, of whom mention is made in the *Acts* of the Apostles, to whom the Angel of God appearing in a vision, said thus: *Cornelius, thy prayer and thine alms are come up before God.* Loe here the reward, and also of whom thou shalt be rewarded. *Act. 10.*

Let us consider of their misery, that with hungry chaps and lank bellies, would willingly feed on that which you wastfully consume; the poor, I say, would find good comfort of that, which commonly you fling to your dogs and on your dunghille and let us have regard to their coldnesse, their nakednes, their misery and grievous necessity: think of this and comfort them. And let us be mindfull that poverty and want compelleth many an honest person to take in hand the performance of such vile & slavish busines: and that therefore they deserve to be succoured with mercy & pitty, rather than to be despised for their poor estate: O think some hard-hearted persons were in their miserable estate, how gladly would they be refreshed, that now scarcely yield one penny to their relief!

Lastly, let us call to mind the example of the widow of Sarepta, who though her provision & store was little, when the Prophet of the Lord came to her to ask her bread, answered, I *have nothing but a little flower in a barrel, & a little oyle in a cruse:* which notwithstanding she willingly bestowed upon him; for which, a thing worthy memory followed: for her barrell was again filled with flower, and her pot with oyle. This was the Lords doing for fostering the poor Prophet of the *3. King. 4.*

Lord. Sure the plenty that cometh by the poor is much: for the field of the poor is fruitfull, & surrendreth again the fruit to them that give out, yea if it be but a cup of cold water, as saith our Saviour Christ. To whom be all honour, power and dominion, now and for ever. Amen.

Mark. 10.

*FINIS.*

# An Alarum from Heaven; summoning all men unto the hearing of the Truth.

Matth. 28. 19.

*Goe teach all Nations, baptizing them in the name &c.*

THE Apostle Paul writing to *Timotheus* telleth him, that *God would have men come to the knowledge of the Truth, and be saved.* In which words the Apostle giveth him to understand, that there is none other way either for priest or people to come unto God, but by that ordinary meanes, which is the hearing of the word, the which the Apostle calleth his truth, because it is not onely true of it selfe, but also doth witnesse of his truth, who is truth it self. By the very same name doth our Savior Christ call Gods word, when making his prayer to his heavenly Father (for the elect) he saith, *Father sanctifie them in thy Truth:* and immediately addeth, *Thy word is thy truth.*

1 Tim. 2. 4.

Joh. 17. 17.

The next thing that the Apostle advertiseth *Timothy* of, is, that this truth being rightly known, bringeth salvation to them that so know it: and this the Apostle confirmeth by an argument taken from his own faith, when he saith: *I am not ashamed of the Gospell of Christ, for it is the power of God, able to save every believer.* And last of all, the Apostle hath set down the generality of his truth, both in saying to *Timothy*, that God would have all men to be acquainted with it: and to the Saints at Rome, that it is able to save every believer. Hereof it cometh, that he writing to the *Colossians*, exhorteth them

Rom. 1. 16.

not

are so much to the hearing of this truth taught them, as to an
forward entertainment of the same, when he saith, *Let the word of* Coloss. 3. 16
*Christ dwell in you plentifully, in all wisdom, teaching & admonishing*
*one another.* *Teaching* themselves because many of the Colos-
sians seemed to be ignorant of that which they should know;
and *admonish* themselves, because a number of them did know
much, but practised little. So that such is the entertainment
that Gods Word ought to find amongst us, as *David* promised
thereunto, when he said, *O Lord, teach me the way of thy Statutes,* Psal. 119.
*and I shall keep it even unto the end.* And we are taught to en- 33.
tertain Gods Word, by the example of *John*, who receiving the
little book at the hand of the Angell, was commanded to eat
that book, partly to teach us, that Gods Word must abide Apoc. 10. 10.
within us and partly to signifie that our bodily bread serveth Matth. 4.
not our soules necessity. *Esay* said, that he had carefully carried
Gods message: for *I was found* (saith he) *of those that sought me* Esay. 65. 1.
*not, and have been made manifest to them that have not asked of*
*me.* How beit he was not so carefull in speaking, but the
people were as careless in hearing: for the which cause he ut-
tereth this complaint: *Lord, who hath believed our report? or to*
*whom is the arme of the Lord revealed?* When *Jeremy* had faith-
fully delivered the message of the Lord his God, in rebuking Esay. 53. 1.
those Jewes which burned incense to the Idols of Ægypt; he
saith, that all the men that knew that their wives had burned
incense to strange gods, & a great many women which stood
by, gave him this answer: *The word which thou hast spoken unto us* Jer. 44. 14.
*in the name of the Lord, we will not hearken it of thee, but what we* 15.
*think good, that will we do.* Such was the wickednesse of the
people so many years past, as appears in many places of Gods
Word: among the which, that of the Babylonians was not the
least, which moved *Jeremy* to send *Seraiah* unto them with the
book, and with a straight charge, & when he had read it un-
to them, he should bind a stone unto it, and cast it into the ri-
ver Euphrates, to teach the Babylonians and all men, that as Jer. 51. 63.
the hard stone caused the good book to sink in the water; so
hardnes of our stony hearts is not only the depriving of us of
many good blessings, but also a violent sinking of our souls in
sin.

The juſt conſideration whereof, moved the Apoſtle *Paul* to expoſtulate the matter with every hard-hearted ſinner in
*Rom.2.4,5.* thisſort: *Doeſt thou not know that the bountifulneſſe of God leadeth thee to repentance? But thou, after thy hard heart that cannot repent, doſt heap up to thy ſelfe wrath againſt the day of wrath, and of the declaration of the juſt judgement of God:* and yet to ſee what ſmall preparation there is unto repentance! Every
*Jer.9.1.* godly man wiſheth like zealous *Jeremy: Oh that mine head were a fountain, and that mine eyes were rivers of teares, that I might weep day & night for the ſlain of my people!* So, grievous is the way of the ungodly unto the child of God, that he cannot account it any better thing, than a race wherein they run, ſtriving who ſhal come firſt to the devil; when they lead a life as void of repentance, as if ſin were ſeene and allowed, & hell-fire but an old wives fable. What made *Jeremy* ſo weary of his people, but that he ſaw them weary of well doing? for ſighing and ſorrowing, thus he ſaith: *O that I had a cottage in the wildernes of wayfaring men, that*
*Jer.9.2.* *I might leave my people & go from them! for they are all adulterers & an aſſembly of rebels.*

So long as *Steven* the Martyr talked to the Jewes of their pedegree, they hearkened unto him diligently: but when he rebuked their ſins, ſaying *that they were ſtiff-necked people, & of a hard heart, reſiſting the holy Ghoſt,* in perſecuting the Prophets,
*Act.7.& 6.* & putting to death the Lord of life; then they ſtopt their ears, & gnaſhing their teeth, ran upon him, & ſtoned him to death. So fareth it at this day amongſt men; that many are as well contented to heare pleaſant things, as the Jews were to hearken to *Steven*, repeating their parentage: But if a man ſhall hit all ſorts of ill manners, as well as ſpeak to all ſorts of men, they hold it as a principle, that he forgetteth his text, who remembereth their ſins: notwithſtanding they know, that it is the miniſters duty *to tell the houſe of Jacob their ſins, and to let Iſrael heare of their tranſgreſſions;* & the peoples part,
*Eſa.5.8.* not onely to be content, but alſo deſirous to know their duties, & to ſhew their deſire in the forwardnes of their coming before him that ought to teach. Otherwiſe we might imagine that God ſpake in ſport, when he ſaid by his Prophet,
*Mal.2.7.* *The Prieſts lips ſhal preſerve knowledge, and the people ſhal ſeek it at*

his

his mouth. For so thought the evill disposed people in *Ezechiels* time, who used to heare him preach with the like affections, that many bring now a dayes. Concerning whose fruitlesse hearing, God informeth *Ezechiel*, by saying unto him, *Son of man, the children of my people talke of thee by the walls & in the doors of houses, and speak one to another, every one to his brother saying, Come, I pray you, and heare what is the word that cometh from the Lord. They come unto thee as the people used to come, and my people sit before thee, and heare thy word; but they will not doe them: for with their mouthes they make jests, and their hearts goe after their covetousnesse, and lo, thou art unto them as a jesting song of one that hath a pleasant voice, and can sing well: for they heare thy word, but they doe them not.* *Ezech.* 33. 30, 31, 32.

These people, and the people which were in the time of *Hoseas* the Prophet, may meetely be matched with the men of our age, who were as ready to raile on the priest, as he was prest to reprove their sins; For saith *Hoseah*, *These people are as those that rebuke the priest.* *Hosea.* 4. 4.

It is most true, that the want of salvation proceedeth both of the lack of teaching, or of the want of faith to beleive rightly that which is taught. The first of these is approved by the words which the holy Ghost spak by the mouth of this Prophet last named, thus, *my people are destroyed for lack of knowledge, &c.* The other by the testimony of our Saviour Christ himselfe, who sending his Eleven to preach & baptize, saith, *He that beleiveth, and is baptized, shall be saved; he that beleiveth not, shall be damned.* Why went the rich man to hell: but either for one of these causes aforenamed, or for them both? (that is to say) because he never frequented the word of God whereby faith is begotten in the hearts of the hearers; or if he heard the same word, yet it was heard so carelessely, that it took no root at all: And indeed that answer which *Abraham* made to his request, seemeth to avere the truth of that which I say: for when request was made by that hel-hound, that a messenger might go from the dead to his five bretheren, which were yet at his fathershouse, &c. *Abraham* replied thus, *They have Moses and the Prophets, let them hear them:* for as *Abraham* saith, If that which *Moses* hath set down in Gods justice, cannot batter our brazen faces, and hearts of Adamant, *Hosea.* 4. 6. *Mark.* 16. 16.

ner the unvaluable and most assured promises made by Christ to his elect, & recorded by his Prophets cannot draw us from sin, and draw us to him self, then there is no more hope of us by hearing the word of God, than was of *Simon* & *Judas*, though they heard the Word, & received the Sacraments: for our life is no other way reformed by a careless kind of hearing, than

Act 8. 13. Act. 1. 18.

1 King. 12. *Jeroboam* redressed the religion in Israel, when he set up two golden calves, the one in Dan, and the other in Bethel, that the Israelites might worship them: or *Nebuchadnezzar* in his kingdome, when he destroyed Idols, that he might be worshipped as God. It is a matter so true, that no man can so much as imagine, much lesse speak the contrary, without great offence, that God hath done so much for his Vine, as by any means might be; insomuch that *David* the King of Israel never had greater cause than the Prince and people of *England* have, to say of the goodnesse of God, *He hath not dealt so lovingly with any nation* as with us, in giving to us so long use of his laws and yet, he that compareth the Pastors painfull preaching with the peoples little profiting, in most places of this land, shall find just occasion to think that the Son of God hath pronounced that same curse upon this English Vine, which he uttered against that fruitles figtree mentioned by *Mark* in these words, *never fruit grow on thee hencefoth.* God grant that there be not some men who measure the matter by the manlike those proud citizens which said, *we will not have this man reign over us*

Judith, 3. 8. Esay. 5. 4. Psal. 147. 20. Note. Marke 11. 14.

Luke 16. 14. Jer. 44. 14. 15. 1 Thes. 5. 12.

forth the message, because they like not the messenger, like those scornful Jews, that bad *Jeremy* to his face, *the word which thou speakest to us in the name of the Lord we will not hear it of thee: but whatsoever we think good, that will we do:* but that they may *know those men which labour among them*, and have the oversight of them in the land, and not barely know them, but also *love them for their good works sake.* Thus having finished the former circumstances as compendiously as I promised, I proceed to the next words, the which contain in them the second part of a Christian Ministers duty, which is, to minister the sacraments rightly, whereof one is set down in his due order, by the institutor Christ himself, when he saith, *Baptizing them in the name of the Father, and the Son, and the holy Ghost.* Now because

wise the word *Baptisme* hath divers significations in the Scripture, I will here set down as many of them as my memory can serve me. First, the word *Baptisme*, according to the true meaning of the Greeke text, *Basti ma*, doth not signifie only a dipping, but such a dipping in the water, as doth cleanse the party dipped: & for that the Primitive Church did use to put the partie baptized quite under the water: Therefore *Paul* writing both to the Romans and Colossians useth these words, *We are buried then with him in baptisme into his death: that like as Christ was raised up from the dead, by the glory of the Father; so we also should walke in newnesse of life.* In the which words, the Apostle sheweth what resemblance their baptisme hath with Christ his death & resurrection. Secondly, *Baptisme* is used for a bare washing, in which sense our Saviour spake when he said to the Pharisies, *You lay apart the commandements of God, and observe the traditions of men, as the washing of pots & cups, & many such things ye do.* And in the same sense we read in the Epistle to the Hebrew when the Author saith, that *the old Tabernacle consisted of many washings & ceremoniall rites, untill the day of reformation came.* Thirdly, by *Baptisme* we may understand *affliction*, as our Saviour Christ did, in saying to *James* & *John*, the sons of *Zebedeus*; *can you be baptized with that baptisme wherewith I must be baptized?* And to his disciples, *I must be baptized with a baptisme: & how am I pained, untill it be ended?* Fourthly, *Baptism* is a liberall distribution of the graces of God, as appeareth in these words: *John baptized with water, but you shall be baptized with the holy ghost within these few days.* Fifthly the word *Baptisme* is taken for doctrin only, as in that place wherein the holy Ghost having occasion to speak of *Apollo*, a Jew of *Alexandria*, saith, that *he was mighty in the Scriptures, and did know but the baptisme of John only.* And last of all, *Baptisme* is taken for a reverent order of ministring that sacrament in the Church & the whole sanctification of the parties baptized, as in the words of this present part of Scripture, *baptizing &c.*

Rom. 6. 1. Coloss. 2. 12.

Marke 7. 8.

Heb. 9. 10.

Marke 9. 38

Luk. 12 50.

Act. 1. 5.

Act. 18. 24. 25.

But to speak of the Sacrament it self. It hath been usuall with Almighty God from time to time to confirme his covenants with Seales set to the same: for example, we see that there is a Rainbow in the cloudes: the reason whereof is, that God having

Sacraments used of God for Seales of his covenants.

having in his justice destroyed the old world for sin (onely *Noah* & his family being excepted) the same God in his mercy made a covenant with *Noah*, that he would never destroy it so again: for confirmation thereof, he set the Rainbow in the clouds as a seal to that covenant betwixt himself & *Noah*. So was Circumcision given to *Abraham* as a seal of confirmation in that promise: *that in his seed all nations of the earth should be blessed*: so that as many as were circumcised, were within compasse of that covenant, instead whereof we have Baptism; the which whosoever shall refuse, we account him as cut off from Gods Church. Christ Jesus gave invisible grace, by visible laying his hands upon children & other sick people. So he gave the gift of his holy spirit unto his disciples: when *having breathed upon them, he said, Receive you the holy Ghost*. The Sacraments were ordained in the Church of God for three uses: first, that we should acknowledge all those to be our fellow-servants whom we see to have put on the same livery with our selves: and in this sence said the Apostle *Paul, All those that are baptized into Christ, have put on Christ*. Secondly, the Sacraments do put a manifest difference betwixt the true Church and the false, as *Peter* hath taught us in saying, *Repent and be baptized every one of you in the name of Jesus Christ; for to you is the promise made, and unto your children, and all that are yet far off, even so many as God shall call*; and our Saviour saith, *To such belongs the kingdome of God*: that is, to such as lead an innocent life. The third use of the Sacraments, is, to seal up in the hearts of the Elect all those promises which God hath made unto them in Jesus Christ his Son, and their Saviour: in the which sense *Paul* spake, when he said, that *Abraham received the signe of Circumcision, as a seal of that righteousnesse which he had by faith*: and in the very same sense our Saviour saith, *He that believeth, and is baptized shall be saved*. But it is to be considered, that the Institutor setteth down the form of administring the Sacraments, when he saith, *Baptizing them in the name of the Father, and of the Son, and of the holy Ghost*. He commandeth to baptize in the name of the Father, & of the Sonne because the holy Ghost proceedeth from the Father and the Sonne; and in the name of the holy Ghost; for except a man be born of water

Gen. 9. 13. 14.
Gen. 17. 10. 11.
Marke 10. John. 20. 22
Three uses of Sacraments.
Gal. 3. 27.
Act. 2. 39.
Mark 10. 14.
Rom. 4. 11.
Mark. 16. 16.

water & the Spirit, he cannot see the Kingdome of God. When *Iohn* 3. 5
our Saviour offered to wash *Peters* feet, he imagined it to be a needlesse work, for *thou shalt never wash my feet*, saith he, but when Christ answered, that *such as are not washed by him, have* *Iohn* 13. 8.
*to part with him*: that is, neither part of his Spirit, nor of his Kingdome: *Peter* bethinking himself better, would not have *his feet only, but also his hands and his head washed*. Howbeit it is not necessary to wash any more than is unclean: as *Peters* feet defiled with dirt and mire, so our souls spotted with sins must be cleansed by Christ his blood only. And after this manner it is necessary, that every one of us should be washed: whereof the outward putting of water upon the party baptized, is a lively figure. *John Baptist* was sanctified in his mothers womb, as the Angel had foreshewed: But when our Saviour Christ came to him to be baptized, *John put him back, and said*, I *have* *Luke* 1. 15.
*need to be baptized of thee, and comest thou to me?* That kingly *Matth.* 3.
Prophet *David*, was *a man after Gods own heart*: yet he saith of 13.
himself, I *was born in iniquity, and in sin hath my mother conceived* *Psa.* 51. 5,
*me*. *Iob* was called by God himself *a just and upright man, fear-* *Isa.* 1. 8 &c.
*ing God, and eschewing evill*; whose peere was not found upon the face of the earth: notwithstanding all this, he saith of himself, *Who can bring a clean thing out of filthinesse?* The which question is all one with *Pauls* affirmation, who saith, *Such as* *Iob.* 14. 4.
*the root is, such are the branches*: as if he had said, If *Adam*, the *Rom.* 11.
father of us all, was undefiled, then are we his sons clean also: 16
but if he were once dead in sinne, being our roote, then how could we his imps have life of our selves? And this was spoken of originall sinne: as for actuall sins; namely, those sins which we continually commit, they are as palpable as the darknes of Egypt, the which (as *Moses* saith) was so grosse, that it might be felt: in so much that *David* saith, When God looked down *Exod.* 10.
from heaven upon the children of men (that is, when he con- 21, 22.
sidered mans conversation,) they were all so far gone out of *Psal* 14. 3
the way, that there was none that did good, in so much that the Prophet repeateth it with an Emphasis, & saith, *No not one*. And the man of God, *Moses* saith, When God beheld the bold- *Gen.* 6. 5. 6.
nesse of the old world in sinning it repented him that he made man: that is, he was sorry, that man, whom he had made

to

Gen. 19. 24. to live well, should live so ill. The continuall sinne of Sodom brought fire and brimstone from heaven to consume them in
Psal. 38. 4 the same. *David* feeling the burthen of his sins, began to sink under them: for (saith he) My sins are gon over mine head, & are like a sore burthen, too heavy for me to bear. *Paul* having
Rom. 7. 7. by the vertue of the law, learned his sins, (for he had not known sin, except the law had said. Thou shalt not sin) fell to lamenting of them thus: *O wretched man that I am, who shall de-*
1 Cor. 15. 35 *liver me from this body of death?* where it is to be noted, that he calleth his body a body of death in respect of sin, which giveth power to death over our bodies. And to conclude, of such force is sin in us, that if the goodnesse of God had not so preordained that the unbelieving husband is sanctified by the be-
1 Cor. 7. 14. lieving wife, and the unbelieving wife by the believing husband, our children should be very unclean.

Godly names for children. Again, being washed or *baptised in the name of the Father, Son and holy Ghost*, we are advertised, that we must give godly Christian, and holy names unto our children, in token of their sacred profession, for holy is he that hath called us. And that we may be the more forward so to doe, it will be worth our labour to consider of a few examples tending to the same
Luke 1. 62, 63. purpose: as of *Zachary* the father of *John Baptist*, who being dumb when that his son was borne, his friends made signes unto him *how he would have him called*, and asking for a
Luke 1. 13. paire of writing tables, wrote, saying: *His name is John*: which word *John* is as much as to say, *Grace*: and thus was *Zachary* commanded by the Angel to name him. The Scripture affordeth plentifull examples of those that have given names to their children, according to such occasions as have been offered in the time of their travell: as when *Rachel* went with
Gen. 35. 18. her husband *Jacob* toward Bethel, to build an Altar unto God, she travailed in childbirth & in travailing died: but before she departed, *she called his name Benoni*, that is, *the son of her sorrow*: but his father *Jacob* called him *Benjamin* that is, *the son of his right hand*. So *Leah* having borne to *Jacob* foure sons, she said, *Now will I praise God, &c.* And that she might the better bear in mind her promise, she named her last son, *Judah*. When the
Gen. 29. 35 man of *Benjamin* came from the Israelits with his cloaths rent,

and

and dust upon his head in token of heavinesse, and certified fa- 1 Sam. 4. 21
ther Eli, that Gods Arke was taken by the Philistines, and
that his two sons were slain: The old father *fell backward*
*out of his seat, and brake his neck*, and his daughter in law, Phinies
wife, being farre with child, *fell in travell and died in childbed*,
ere before her death she called her son *Ichabod*, that is, *the*
*glory of God*, meaning thereby, that she accounted the glory
of God to be taken from Israel, when Gods Arke (which was
a figure of his Church, wherein we glorifie his name) was
taken away by the enemy. And secondly, to admonish all
Parents to so nurture up their Children, that they may seek to 1 Sam. 3. 11
maintain the glory of God better than Eli did: for the wick- 12, 13, &c.
edness of whose Children, as also for the fathers default in Psal. 127.
not correcting them, God had threatened before, that if he
once began with him, he would make an end with him: so
that as the Prophet saith, *Children being the fruit of the womb*,
as they are come from God, are a good blessing, & *an heritage*
*that cometh of the Lord*, because he it is, from whom every good Gen. 28. 3.
& perfect gift doth proceed: yet in respect of men, so may the
matter be handled, that they shall find no such crosse or cour se
as graceless or unruled children: such as Esau, and his two
wives, who were a grief of mind, and a heartbreaking unto
Isaac their father, and Rebecca their mother.

It is true, that the very godliest men & women have rather
desired sons than daughters at the hands of God, but they did
it for good and godly purposes, as when *Abraham* desired a Gen. 15. 2.
son, to the end that *Eliezer the steward of his house, being a stran-*
*ger*, namely, a man of Damascus *should not be the heire of*
*his goods*. So did *Anna* pray to God for a son, when she said, *O* 1 Sam. 11.
*Lord of hosts, if thou wilt look on the trouble of thine handmaid, and* &c.
*remember me*, &c. *and give unto thy hand-maid a man-child: then*
*will I give him unto the Lord all the dayes of his life*, &c. And as 1 Sam. 4. 12.
the very name of a son is in price, and pre erred at this day,
so hath it been heretofore: as when Phinies Wife being neer
her death in travell, the mid-wife with the rest t inking to
comfort her, said, *Feare not, for thou hast borne a sonne*. Wh en
the Angell said to *Abraham*, This time twelve moneths, *Sara* Gen. 18. 10.
*thy wife shall beare a son*: Sara laughed, as partly doubting, 12
and

and partly joying that so sage a woman as she should conceive a son by so aged a man as *Abraham* was. The same Angel that certified *Zacharie*, that *Elizabeth* his wife should bear *John* the Baptist, said, not onely that it should be a son, but such a son, as should bring joy unto him, and many moe. And that Angel *Gabriel* that was sent of God to *Mary*, the mother of our Saviour, according to his humanity, saith, that instead of fear *she had found favour with God*: and his reason is this, *for thou shalt bear a Son, and shalt call his name Jesus*. As if he had said, It is a great blessing of God to bear a child, and a greater to bear a man-child: but to be so far in Gods favour as to bear such a Son, as shall be the Saviour of the world, it is the greatest grace which hath been heard of: in the which God make his Church joyfull, and for the which in special and for all the rest of his blessings in generall, God make us thankfull. *Amen.*

Luk. 1. 13. 14.

Luk. 1. 26. 30.

FINIS.

# A Memento for *Magistrates.*

Psal. 45 v. 7.

*The Scepter of thy Kingdome is a right Scepter, thou lovest righteousnesse, and hatest iniquity. Therefore the Lord hath anointed thee with the oyle of gladnesse above thy fellows.*

THe Author of this 45. *Psalm*, speaking of the government of *Solomon*, avoucheth, that he cannot rule rightly, that loveth not to judge justly, and that he usurpeth authority, that dealeth partially: for we must remember, that he measureth *Solomons* worthinesse to raign, by his well swaying of the Scepter: the which *Solomon* could not have handled so commendably as he did, if he had not been carried away with an earnest desire to deal indifferently amongst men in causes of controversie. But most plainly appeareth his great desire of godly govern-

ment,

ance in that hearty prayer which he uttered unto almighty God, when he saith, *Give unto thy servant, O Lord, an understanding and a wise heart, to judge thy people, that I may discerne* 3 *King.* 3 *betwixt good and evill.* In this prayer it is plain, that although he was a King, yet he calleth himselfe the servant of God, for *promotion cometh neither from the East, nor from the West, nor* *Psal.* 75. 7. *yet from the South, but from God, who plucketh downe one, and* *setteth up another.* And *Salomon* having prayed for wisdome and understanding, he sheweth whereunto he would apply those good gifts of God, even unto the glory of him that gave them. *To judge thy people, that I may discerne betwixt good and evill* (saith he) for *by him Kings reigne, and by him Princes* *Prov.* 8. 15. *decree justice.* When *Jethro* the father in law of *Moses*, came out of the land of Midian to see *Moses*, being at the mount of God, *Exod.* 18. which was mount Sinai, and beheld how the people flocked unto *Moses* their magistrate for judgement and justice, by due consideration thereof, *Jethro* found these three inconveniences: First, that *Moses* wearied himselfe with sitting in judgement from the morning untill night. Secondly, that he was too tedious unto the people which attended upon him in all that time. And thirdly, that notwithstanding his carefulnes in judgement, and their earnest expectation of justice, he was not able to dispatch so many matters as were brought before him, but with a light hearing, & a little regarding of many mens causes. Wherefore *Jethro* being a man very desirous that justice might proceed, that no mans matters should slightly be slipt over, counselleth *Moses* to make more Magistrates in *Israel*, & to the end that this might be performed the better, *Jethro* doth point at the disposition of *Exod.* 18. 21. such men, which should bear rule; for (saith he) *Thou shalt* *chuse out amongst all the people, men of courage, dealing truly, fearing God, & hating covetousnes, & them shalt thou make governours over the people.*

By this you may perceive, how *Jethro* in counselling, and *Moses* in practising, did both aim at justice, and true judgement. For it is not a meane matter, or light labour, for men of years to sit from morning to night in judgement: no their years, antiquity, and consequently their bodies imbecillity cannot easily indure it; besides, the care of common causes

lieth

heard at home, and that which is the biggest burthen of all the continuall good of the Common-wealth, which they meditate carefully, when we sleep securely, is not to be forgotten. But herein are many Magistrates greatly to be blamed, in that they cause the people to attend upon them, from morning untill night, with expences great and continuall, whilest they find no end of poor mens matters, because they will no end of spending money.

*Are their minds set upon righteousnes*, which deal thus? No, no: they are the same that the Prophet spake of, when he said, *The ungodly seek occasions against the righteous, and gnasheth upon him with his teeth*: for the crafty Counseller taketh occasion to hinder his clients just cause, that he might still feed upon the poor mans purse. The Lawyer, who careth not to deal unfaithfully, is like the Chrystal glasse, which flatteringly sheweth unto every man a fair face, how evill favoured soever he be. So can he perswade the simple swain, that his cause will bear a strong action be it never so weak.

Psal. 51. 1.

Psal. 37. 12.

Deut. 12. Oh remember what God said unto Israel, *You shall not do what seemeth good in your own eys, but what I command you.* Then know, that you do not that which he hath commanded: because you deal not with mercy and truth: for if ever the time required, and occasion was offered to move that question to Magistrates, which *David* did in his days: namely, *How long will they proceed to give unjust judgment, and to accept the person of the ungodly?* Now it is the time and occasion present: for I doe not doubt but it is too true that the Prophet hath spoken, who saith, that *the ungodly are more set by then the righteous:* and this is the cause that wrong judgement doth proceed: How can justice sit when there is no seat appointed for her? you may be sure *she will not have to do with the stoole of wickednesse, where mischief standeth in stead of justice.* It was a worthy commendation that *David* uttered in the praise of Jerusalem, when he said, *There is the seat for judgment*; the which appointing of that seat for judgement, was an argument that they loved justice: and first the place wherein it was set, assureth us hereof, for it was set in the gate, where through men might have passage to and from the judgment seat. Secondly, the manner of framing

Psal. 82. 2.

Abac. 1.

Psal. 94.

Psal. 12.

framing the seat in the gate: namely, that the Judges of force must sit with their faces towards the rising of the Sun, in token that their judgment should be as pure from corruption, as the Sun was clear in his chiefest brightnesse. Oh happy house of *David*, whose seat was set so conveniently, whose cares were heard so carefully, and matters judged so justly! The Israelites thought themselves well apaid, when they had the government of *Debora*, that vertuous woman, for all was but shed, untill she came up *a mother in Israel*: and as she was a good governess in her time, so she loved those that were like unto her self: for (saith she) *my heart is set upon the governors of Israel.* *Judg.* 5. 8.

*David* was a good King while he lived, as it did appear by the testimony of God himself, who said of him, *I have found David my servant, with my holy oyle have I anointed him.* *Psalme* 89. 20.

Secondly by his appealing to God for judgment in this case, when he saith, *Be thou my Judge, O Lord, for I have walked innocently, &c.* *Psal.* 26. 1.

And last of all, by that good counsell which he gave upon his death-bed unto *Solomon* his sonne, who was to succeed him in that kingdome: *For* (saith he) *thou shalt prosper and come to great honour, if thou keepest the commandments which God commanded Moses.* 3 *King.* 2. 3

When *Philip* the King of Macedonia, did cast off the earnest suit of a poor widow, with this slender answer; *Go thy way, for I have no leisure to heare thee now.* She replied thus: *And why hast thou leisure to be a King?* As if she should have said, God hath given thee time to raign, and power to govern, that thou mightest apply them both unto the end, wherefore they are given thee: for *mercy and truth preserveth a King, and with mercifulnesse his seat is upholden.* *Prov.* 20. When *Solomon* prayed to God for *an understanding heart*, that he might do justice among Gods people: it is said, that his prayer pleased God passing well, *because* Solomon *asked wisdome rather than wealth*, and knowledge rather than honour: for thereby he gave evidence that his heart was set upon righteousnes: for out of the abundance of the heart the mouth speaketh. It is a most excellent prayer which the prophet maketh, when he saith, *Give thy judgment unto the King, O Lord, and thy righteousnes unto the Kings sonne, &c. then shall he judge the people according unto right, and* 3 *King.* 3. *Psal.* 72. 1.

*defend the poor*: wherein the Prophet prayed for himself, while he governed the kingdom of Israel, and for his successors in the same, having relation unto that promise spoken of in the
Psal.132.9. 132. Psalm, *The Lord hath made a faithful oath unto David, and he will not shrink from it, saying: Of the fruit of thy body shall I set upon thy seat: if thy children keep my testimonies which I shall learn them.* And the Prophet proceedeth to say, *then shalt he judge the people according unto right, and defend the poor.* By this word (*then*) he insinuateth that when God giveth grace to the Magistrate, then he cannot chuse but do right, and defend those which do sustain wrong. But when the Prophet saith, *And defend the poor*, some man would think that he had said enough before, and therefore might have cut off this speech. But it is to be remembred, that a sick man needeth not the Physician, or the wayfaring man his weapon at one time onely: but as often as the patient is sick, so often he must have the Physicians counsel, and as often as the traveller is assaulted, so often he useth his weapon: In like sort the poor man oppressed often, doth as often need the defence of the
Note. Magistrate: and therefore hath the Magistrate the sword alwayes carried before him, and this sword is alwayes carried before rather than behinde the Magistrate, that he might rather remember justice, than cast the care thereof behind his back. The last, but not the least thing to be marked of the Magistrate, is, that justice is set forth with a pair of ballances in the one hand, which admonisheth him to weigh those maters justly which are brought before him: and within the other
Psalm.94. 15. hand a two edged sword, to the intent that *justice might return to judgement*, that is, that things justly judged, might be rightly rewarded on both sides: whereof King *Solomon* hath
1 King.3. given a good president. First, in finding out the true mother of the smothered child, which is a point of judgement. Secondly, in restoring the living child to his own mother, which was a point of justice. And these parts of a Christian Magistrates duty are so necessary linked together, that so often as one of them is wanting, the law receiveth a maim at
John.19. Act.24. the hand of the Magistrate. As when *Pilate* judged Christ guiltlesse, but yet put him to death: & which *Paul's* cause was

heard

heard & approved, yet he was left in prison: therefore it is good counsel, & worthy to be hearkned unto, which *David* gave unto all Kings & Magistrates, that they be *learned & wise*: for if the Magistrate be not wise, words may carry the matter away. As when *Daniel*, when he was accused of despising the decree of *Nebuchadnezzar* the King of Babylon: *Jeremy* to be an enemy to the Commonwealth of Israel: *Elias* to be a troubler of the state: *Paul* to be a factious & seditious fellow: *Naboth* to have blaspheмed God & King *Ahab*: & as at the importunate cry of the Jews, Christ was put to death, & *Barabas* the murderer set at liberty. The special wisdome of God, matched *Moses* the *Magistrate*, with *Aaron* the *Minister*, thereby giving us to understand, that when the *Word* and the *Sword* go together, there can be none other but good Government. As for example, so long as the good Priest *Jehoiada* & the godly King *Joas* lived together, God was worshipped & his people guided according to his word: for the man of God counselled vertuously, & the K. practiced carefully: whereto the saying of *Solon* doth very well agree, who being asked when the Commonwealth did best flourish? he answered, *When the people obey the Magistrate, and the Magistrate obeyeth the lawe*: for laws are better unmade than unkept. No doubt there want not such as will say with those head strong people in Davids daies: *Let us break their bands in sunder, and cast away their cords from us*. And our laws have been a long time like to Spiders webs, so that the great buzzing Bees break through, and the little feeble flies hang fast in them.

But admit that you reply and say, they are made stronger than in the daies of our forefathers: yet are they like to walled cities in the time of war, at the wch time, be your walls never so strong, they are beaten down, if they want men and munition: so if your laws wisely made, do want Patrons to defend them, they will soon be little worth: therefore it was not the worst warning *Jethro* gave to *Moses*, that he should make such Magistrates as were men of courage. It is good therefore, not only for those men that have the election of Magistrates, to make such choice of officers as *Jethro* enjoyneth *Moses*: & as God himself commanded Israel, when he said,

Psal. 81.6. *You shall make him King, whom the Lord your God shall chuse,* but also very meet for those Magistrates being so elected, to have a care, that as they are in place above other men, so in good life they go before the people. For this was it that the Israelites desired God to grant unto *Josuah*, being newly made their governours: namely a faithfull heart to go in & out before them. For (said they) *even as we obeyed Moses in all things, so will we obey thee only the Lord thy God be with thee, as he was with Moses.* And it was a necessary prayer: for how foul a fault were it, that the man which is appointed to punish adultery, should be more worthy of correction for the same kind of sin, than the party punished; like unto the whore-hunting Judges of Samaria, mentioned by the Prophet *Jeremy* chap. 5. or that he which is appointed to judge according to law, should doe any thing contrary to the law: as angry *Annias* commanded that *Paul* should be *smitten contrary to law.* In this point doth the Lord schoole the king of Juda by this prophet *Jeremy*, who saith, *Heare the word of the Lord thou king of Juda, that sittest in the kingly seat of David: thou and thy servants, & thy people that go in & out at this gate, thus the Lord commandeth: keep equity & righteousnes, deliver the oppressed from the power of the violent, do not grieve nor oppresse the stranger, the fatherless, nor the widow, and shed no innocent bloud in this place: and if you keep these things faithfully, then shall there come in at this doore of this house Kings to sit upon Davids seat &c. But if you will not be obedient unto these commandements, I sweare by my owne selfe (saith the Lord) this house shall be waste.* For example, the same Prophet speaking there of the wicked Government of *Shallum*, the son of King *Josias*, who governed Juda, saith: *Did not thy Father eat and drink, and prosper well so long as he dealt with righteousnesse? from whence came this, but because he had me before his eyes, saith the Lord?* Now when *Jeremy* saith that *Josias* had God before his eyes; his meaning is all one with *Davids* intent, when he saith, *God standeth in the Parliament of Princes, he is a judge among Gods:* to give all magistrates a *Memento*, that God is present in all their assemblies, & judgeth them that judge under him, where of they had need to be put in mind: for oftentimes *Micheas* proveth too true a Prophet in saying, that the great

man

will speak what his heart desires, & the hearers must allow it well, of the best sort of men, the very best is but a thicket, wherein a man can hardly touch unpricked; & the most just Note.
like a bramble, whereto the silly sheep seeking to be throwled from sharp showres, is often forced to leave his fleece behind, whose unworthy coming to their places, *Southam* hath well described in the person of *Abimelech*, when he said (Judg. 9. 8. *The trees of the wood went to anoint a King over them, & said unto the Olive tree, Raigne thou over us: but the Olive tree answered, Shall I leave my fatnesse, which both God and men praise in me, and go to be promoted over the trees? Then they came to the Figtree, and said, Come thou and reigne over us, the Fig-tree answered, Shall I leave my sweetnesse and good fruit, and go to be promoted over the trees? They said unto the Vine, Reigne thou over us: but the Vine answered, Should I leave my wine wherewith I cheer God and men, to be promoted over the trees? Then they said unto the Bramble, Will thou reign over us? Then said the Bramble unto the trees, If it be true indeed that you will submit your selves to my authority, then put your trust under my shadow, or let fire proceed from the Bramble and consume you.* By this parable we are taught generally, that every man is to be content with that estate wherein God hath placed him, and that for the most part the very best worthy do refuse proffered promotion, and on their part well deserved: whereas on the contrary, the most unfitly qualified with justice and true judgement, & the least deserving in a Common-wealth, are of all other most ambitious: Such an one was *Absolom*, who stole away the hearts of Israel with that flattering speech; (2 Sam. 15.) *Oh that I were made Judge in the land, that every man which hath any plea or matter in law, might come to me, that I might do him justice!* But this is the just reward of such, as before convenient time, & apt occasion be offered, do ambitiously seek the seat of judgement, over untimely and unnaturall death: for *Absolom* was hanged by the hair of his head, and a woman with a piece of milstone dasht out *Abimeleches* braines. Though *Absolom* be absent, & *Abimelech* brained long since, yet it is to be suspected that many men per preferment by their practices, coming in such like kinds, as are faire words and flattering speeches: but Note. 2 Sam. 18. Judg 9.

God grant that they prove not like unto those Judges, whom
*Chap. 3. 2, 3* Zephanias feared not to liken unto *Lions & Wolves*, who finding their prey in the evening, chop up all, not leaving so much as the bones untill the morning. *Salomon* saith well, that many would be accounted good doers: but *where shall we find a*
*Prov. 20. 6.* *faithfull man?* Some men have said well with *Absolom*, before they came to preferment: but they can now be content to see
Note. many men to sue seven years for their right, & yet suffer them to sustain wrong, because necessity hath no law forsooth. Go to, go to, some body will answer for that one day. A man would think, that necessity should have the most law, because she hath least money & fewest freinds, *Are your minds set upon*
*Psal. 58. 1.* *righteousnes, O ye congregation? & do you judge the thing that it right, O ye sons of men?* Saith the Prophet, in all his troubles desiring God to stand on his side against his oppressors; who thought it as convenient to crave of God the consideration of his cause, as to ask his aid against his adversaries, & therfore prayeth thus; *Ponder my words, O Lord, consider my medita-*
*Psal. 5. 1.* *tions &c.* So Magistrats have not only authority to make & establish good laws, but also to determine betwixt men, according to the same, unto whose censure the subject must submit himselfe, as the Apostle proveth to the Romans, when he saith: *Let*
*Rom. 13. 1.* *every soul submit it self unto the authority of the higher powers, for all power is of God: wherefore whosoever resisteth that power, resisteth the ordinance of God, & purchaseth unto himself damnation. For Magistrates are not to be feared of them that do well, but of them that do evill. Will thou not feare do well then, so shalt thou have praise, for he is the minister of God for thy weal: but if thou dost evill, then feare, for he beareth not the sword for nought, but is the minister of God to take vengance upon them that do evil.* Where it is to be remembred, that the civill Magistrates, who beareth the sword, is called the minister of God, as well as the
Note. spirituall Magistrate that preacheth the word: and that no doubt, to the intent he might take care as well to maintain true Religion, as to minister deserved discipline. For it standeth with all divine & humane reason, that if all masters & fathers ought to have a more than ordinary care to instruct & help forward their families in Christian religion, so much as

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in them lieth: much more ought the magistrate to meditate by all meanes possible to performe his duty therein, who is a father over all families. I cannot set this forth in any plainer speech, than *David* hath done in this short saying, *Kisse the Son lest he be angry, and so you perish in the right way.* By which speech the Prophet teacheth, that God cannot be honoured by any other means, than by that which Christ his Son hath taught; who saith himself in the fifth of *John, He that honoureth the Son, honoureth the Father; he that dishonoureth the Son, dishonoureth the Father:* so that he meaneth in this place, that if you worship not the Son as he hath commanded, then you dishonour him; if you dishonour him, then you anger him; if you anger him, he casteth you off; if he casteth you off, then you erre from the right way; and if you erre from the right way then you perish. For the avoiding whereof, all godly Magistrates have had a speciall care to meditate in the Law of the Lord: such were *Moses, Joshua, David, Solomon, Asa, Josaphat, Ezechias, &c.* Of whose good example, God grant all godly Magistrates, to make good use, Amen.

Psal. 2. 12.

John 5. 23. 17.

FINIS.

# Iacobs Ladder, or the way to HEAVEN.

1 Corinth. 9. 24.

*So run that ye may obtain.*

BEcause I have but one hour to teach you all that you must learn of me, I have chosen a Text which is like *Jacobs* Ladder, that shews you the way to heaven. This is all that you would know: and it may please God to open your eyes, that you may know it before ye depart. Heare to practise, hinder not the Spirit, but let it work without resistance: record when you are gone, and you shall see the great power of God, what he is able to doe for you by one sentence of this Booke, if ye digest it well. *So run that ye may obtain.* Then we must see first how we should run. Secondly, what we shall obtain.

Three things in this text.

Thirdly, what will hinder us: that is we muſt ſee the way, the lets, and the end. Four things mark in the way: firſt, betime: ſecondly, make haſt: thirdly, keep the way: fourthly, continue to the end, and thou ſhalt obtain heaven, whither Chriſt by theſe ſteps is gon before thee. When I have ſet you in the way, I will point at all the lets, ſtops, rubs, and blocks which are before you, behind you, beſide you, the tentations of proſperity, the tentations of adverſity, the tentations of hereſie which ſtand in the ſtreets, like the fiery ſword to ſtop the way to Paradiſe. Then I will lead you to the Mount, as God did *Moſes*, and ſhew you afar off the bleſſed Land, the countrey above, that you may ſee where heaven is, what is the way to it, and what glory and happines is there, when I have ſhewed you the way, the lets, and the end, I will commit you to the race, and end as I began: *So run that ye may obtain.*

So often as I have read or conſidered theſe words which you heare, they ſeem (me thinks) to put us in mind that we are out of the way, & that there is another way, (if we ſeek it) neerer yet to the Kingdome of heaven, than that which we take: therefore the holy Apoſtle doth warne every man to ponder his ſteps, that (runing) we may obtain that which we run for, which is the worthieſt prize that ever was ghemand never was given, but to him which kept this way that I will ſhew you. The Apoſtle ſaith, that you muſt *run*. It is not an eaſie, nor a ſhort journey, which a drone, a dreamer, a ſnail or any careleſſe man may performe, and take his eaſe, ſet forth when he will, ſtay at his pleaſure, go again at his leiſure, but he muſt alwaies run, from the firſt day he ſetteth forth, till he come to his journeys end: for the glorious heaven is farr from the dark earth, and much ado to aſpire the top of Mount Sion, but much more ado to aſpire the top of Mount Heaven. The violence take it from the ſlothfull, and the wicked run to hell; much more are the paines which they take to do evill than the righteous need to take for heaven. The Apoſtle putteth the word, *ſo* before, *run*, to teach us to look to our way before we run too far: *So run &c.* as if he ſhould ſay, Mo run than come home, as mo ſhoot than hit the warke. The heathen Philoſophers, *Plato*, *Socrates*, *Ariſtides* *Phocion*,

Perisler, John, in their way did run faster than we: constancy temperance, patience, justice, humility, simplicity, charity, contempt of death, contempt of the world seem to be buried with them, & laid in the grave, before this iron age was born: yet because they ran without Christ, they did not attain, but lost their labour: like a man which making haste out of his way, takes more pains than if he kept the way, & in the end comes whither he would. The blind Generations which know not God, in their way run faster than we. Ask the Merchants what we have seen their life and our lives, or look in histories, & they will tell you that our religion is not like their superstition: our knowledge not like their ignorance, our faith not like their fear: our worship not like their service, our Christianity not like their Idolatry: yet because they run to the creature for the creator, & follow uncertain dreams before the word, which came from heaven, they run in vain: for their religion, devotion, & service, is to them that cannot receive it, as any of our adversaries papists, anabaptists, donatists the most heretical heretics in their way, run faster than we. They fast, they pray, they fast, & distribute more than we, yet because they run to traditions, to Angells, to Saints, to crosses, to images, to relicks, instead of Christ, & challenge merits of all that they do, & would be canonized beside, that all posterity might honour them as they do Gods, therefore as the Pharisies had their reward when men praised them, so have they which one doth worship another. If many run and do not obtain, how sad is it to run in vain? and how happy is he which obtaineth that, that all men wish, when so many miss it for nothing but for this, because they run out of the way? you have heard, read & done much, and more would do, to obtain eternal life with the Angels in heaven, for this you pray & fast, and watch, and obey the laws of God, and come together every Sabbath to hear, to pray, to praise and serve him, which doth how many prayers, how many fasts, how many watches, how many works, how many hours in reading the word, in hearing the Word, in receiving the Sacrament, in examining your heart, in chastising your flesh, were spent and lost, if you should run in vain? as *Esau* hunted for a blessing, and

went

went without it. Therefore the holy Ghost doth say not [illegible] but it is like a mark in our way, to shew us when we are [illegible] & when we are out: for God would not have us lose our [illegible] bor like *Laban*, who could find in his heart, after *Jacob* had served him 20 years, to send him away empty: but he would have you to *seek & find*, to *ask & receive*, to *run & obtain*: therefore he saith; *So run that ye may obtain*. As there is a heaven, so there is a way to heaven: one way *Adam* came from Paradise, & by another he must return to Paradise: the passage is not so stopt, but there is a way; though a *strait way*, and a door, though it be a *narrow door*, and therefore few do find it: onely they which are like *Jacob*, do see a ladder before them, as *Jacob* did. He had many dreams before, and did not see: at last he dreamed, and *behold a Ladder which reached from earth to heaven, and all the Angels descended and ascended by it*: shew that no man ascended to heaven, but by that ladder: this Ladder is Christ, which saith, *I am the way*; and therefore he bids us to *follow him*. If we must follow Christ his steps, let us see how he went to heaven: he began betimes, for at twelve years of age he said, *I must go about my Fathers business*: he made speed, for *John* saith, That *He spake and did more good things* in three and thirty years *than could be written*. He kept the right way, for when he said, *who can accuse me of sinne?* None could accuse him of any, though they watched him for that purpose. He continued well, for he dyed like a Lamb, and prayed to his Father, and forgave his enemies.

*Joh.* 21. 25.

Begin betime; the first step.

Therefore we will call the steps of this Ladder, *Mane, vere, recte, constanter*: that is, *Begin betime, make haste, keep the way, and hold to the end*, and thou shalt go after thy Master. Touching the first, Begin betime; God requiring the first born for his offering, and the first fruits for his service, requireth the first labours of his servants, and (as I may say) the maiden-head of every man, because the best season to seek God is to seek him early. And therefore Wisedome saith, *They which seek me early, shall find me*: but to them which defer, she saith, *Ye shall seek me, but ye shall not find me*. We have long purposed to serve God, and every man thinks that he should be served, but we cannot accord of the time when to begin.

UMI

One saies, when I am rich another saies, when I am free: another saith, when I am settled: another saith, when I am ... I shall be fit to fast & pray. Thus because we are given the best last that we may have a longer time of our sins ... like the Jews in 1. *Aggæ* which said alway, *The time is not yet come, when they should build the Temple*; there the holy Ghost cryeth so often, *This is the acceptable time, this the day of salvation, to day hear his voice*, like *Rebeccah*, taught her son the neareſt way to get the bleſſing. So when man was created, a law was given him, to ſhew he ſhould live under obedience from the day that he is ... So ſoon as he is born, he is baptized in the name of ... to ſhew that when we cannot run to Chriſt, we ſhould ... to him & ſerve him as we can in youth and age: ſo, when he beginneth to pray, he ſaith, *Thy name be hallowed, thy kingdom come, thy will be done*, before he ask his daily bread; to ſhew that we ſhould ſeek the will of God before the food ... live by, much more before the ſins & pleaſures wch we ... So ſoon as the Lord diſtributed the talents, he in- *Matth.* 25. 15.
ſtructed ſervants to uſe them: who is ſo young that has not *Luk.* 19. 13.
ſome talent or other? therfore youth cannot excuſe ... becauſe the talent requires to be uſed of every one that ... So ſoon as God created the man and the woman, be- *Gen.* 1. 28.
leſſed them to *increaſe & multiply*: ſhal we increaſe and ... in the fleſh, before we increaſe and multiply in the ... The firſt thing that God did after he created heaven & ... *did ſeparate light from darkneſſe*, ſhewing us how we *Gen.* 1. 14.
muſt ſeparate our good from evil, before our good become ... The firſt leſſon that *John* taught, was, *Repent for the King-* ... *dom of heaven is at hand.* The firſt leſſon that the Diſciples *Matth* 3. 2.
taught was *Repent* too, *for the Kingdome of heaven is at hand.* *Matth.* 10. 7.
The firſt leſſon that Chriſt taught, was, *Repent, for the* ... *kingdom of heaven is at hand.* To teach what we ſhould do firſt: *Mat.* 4. 17.
this was the firſt leſſon to young and old. Therefore *David* ... *Teach me, O Lord, to number my daies*: not my years, *Pſal.* 90. 12.
nor months, nor my weeks, but *my daies*; ſhewing that we muſt number for daies aſwell as for years, for to day aſwell as to morrow, and for our youth, as ſtraitly, as for our age, ... every

2 King. 2. 23. even as the little children were devoured with Bears for mocking the Prophet: wch made *David* to cry, *remember not* Psal. 25. 7. *the sins of my youth*: which he would not have spoken, if God Deut. 6. 7. did not mark the sins of youth aswell as age. Therefore the Fathers were charged to teach their children the same law which they had themselves. Therefore Christ rebuked the Matth. 19. 14. disciples wch forbad the little children to be brought to him. For, should children honor their father, & not honor God? It was a sweet consort when the children went before Christ to the Temple, & sang their *Hosanna*, to make their fathers ashamed which did not know the Messias when he came, when their little children knew him. It is written, when Christ heard a young man answer that *he had kept the com-* Mark 10. *mandments from his youth, Christ began to love him*: wch shews 21. how Christ loves these timely beginnings, when we make him our nurse, & draw our first milk from his breast. There is not one confession for old men, & another for young men. In the Creed the old man saith not, I did believe in God, & the young man saith not, I will believe in God: but both say, Psal. 3. I do believe in God: for he which is called *I am*, loveth I am, & careth not for I was, nor I will be. When Christ ask Peter, John 21. 15 *lovest thou me?* he look't that he should answer him, *Yea Lord*, Act. 24. 25 *I love thee*, & not drive off as *Felix* did *Paul*, *I will hear thee*, I will love thee when I have time convenient: nay, when thou hast not convenient time; for if this be he convenient time, after this the convenient time is past. Manna was gathered in the morning; because when the Sun arose, it did melt away: so vertue must be gathered betime; for if we stay til busines & pleasures come upon us, they will melt it faster than we can gather it: therefore in 4. *Prov.* Wisdome is called *the beginning*, to teach us to seek the wisdome in the beginning as a man taketh the best first. If *Elijah* would be served before the widow, when she had not enough to serve her self, will God be served after thee? nay, after the flesh, and after the devil? what canst thou owe him to morrow, which thou art not indebted to day? Yea, doth not God require morning sacrifice aswell as evening sacrifice? It is an old saying, *Repentance is never too late*: but it is a true saying,

*Repentance is never too soone*: for so sooneas we sin, we had need to aske forgiveneſſe: Beſides, repentance is a gift, and therefore it muſt be taken when it is offered: for if *Iudas* could have repented when he liſted, he would never have hanged himſelfe. The time paſt is gone, & thou canſt not call that to repent in: the time to come is uncertaine, and thou canſt not ſhare that to repent in: the preſent time is onely thine, and thou muſt repent in that, but anon that will be gone too. Therefore when Chriſt wept over Jeruſalem, he ſaid, *O if thou hadſt known in this thy day*: calling none *their day*, but *this*: for none can be called thy day but this day: then this is thy day of repentance, or elſe thou haſt none at all. Therefore reſembleth the mercy of God to the pool in Jurie, where the ſick & leprous lay: for at one time of the day *an Angel* [John 5.2.
*came & ſtirred the water, & then he which ſtept in firſt was healed of his diſeaſe*: he which ſtepe in firſt was healed, none but he which ſtepe in firſt: ſo he which taketh time is ſure, but he which ſlowneth times oftener falleth than ſpeedeth: for when golden opportunity is paſt, no time will ſit for it. Yet, when Chriſt were about to caſt out divels, they ſaid that he [Mat. 8.29.
*tormented them before the time*: ſo whenſoever thou goeſt about to caſt thy ſins & pleaſures, though thou ſay ti ſthou be ſick to death, & ready to dye, yet they will ſay ſtill that thou diſmiſſeſt them before the time: but then is the time when the devill ſaith the time is not yet, for the devill is a lyer, & knows what licour our veſſels be ſeaſoned with at the firſt, they will taſt of the ſame ever after. Therefore linger not with God: if the Angell had not ſnatched him away, he had periſhed with Sodom for his delay. They were not wiſe Virgins but foolish Virgins, which ſought not for oyle before the bridegroome came: *Samuel* began to ſerve God in his minori- [1 Sam. 2.
ty: *Timothy* read the Scripture in his child-hood, *Iohn* grew in [2 Tim. 3.15
ſpirit as he ripened in yeares: ſo whether thou be old or young, thy repentance cannot be too ſoon, becauſe thy ſin is too before. If thou lackeſt a ſpurre to make thee run, ſee how every day runneth away with thy life: youth cometh upon childe-hood, age cometh upon youth, death cometh upon age with ſuch a ſwift ſaile, that if our minutes were

ſpent

spent in mortifying our selves: yet our glasse would be run out, before we had purged halfe our corruptions. Thus much of the first step.

Keep the way. the second step

The second step in your journey, is to keep the way. As God taught the Israelites a way to Canaan, sending a fiery pillar before them, which they did follow whersoever it went; so when he ordained a heaven for men, he appointed a way to come unto it, which way he that misseth shall never come to the end: as *Herod* sought Christ over all Jurie, but none found him, but those which followd the star: so there is

Matth. 2. something still that leadeth men to Christ, which we must follow, or else we cannot come where he is. There be many wrong ways, as there be many errours; there is but one right way, as there is but one truth. And therefore *Jacob* did not see many, but one Ladder, which reacht to heaven: & *John Baptist* is said, not to prepare the wayes of the Lord, but the way, shewing that there is but one right way in this life, which *Solomon* understandeth for the meane, & therefore he said, *turne not to the right hand, nor to the left*, implying, that we may erre as well of the right hand as of the left: as if he should say, some are too hot, as others are too cold; some are too superstitious, as others are too careless; some are too fearfull, as others are too confident: there is a zeal without knowledge, a love without singlenes, a prayer without faith, and a faith without fruits. Therefore the Apostle doth warne us to ex-

1 Cor. 13. 5. *amine whether we be in the faith*, not whether we have a kinde of faith, but *whether we be in the faith*; i. the true faith. Therefore *Paul* saith, *Run so*: it is not enough to run, but we must know how we run: it is not enough to hear, but we must care how to hear: it is not enough to believe, but we must care how we believe: it is not enough to pray, but we must care how we pray: it is not enough to worke, but we must care how we work: for wee cannot do good, unlesse we doe it well, as we may see in this example. *Cain* offered, and God abhorred; because he cared not for the manner, God cared not for his offering: *Simon Magus* believed, *Herod* listened, *Felix* feared, *Saul* obeyed, *Jezabel* fasted, the Pharises prayed: but because they did not believe so, hear so, fear so, obey so, fast so, and pray so, as he which saith,

Learn

learn of me; when they say that they have fasted, and prayed, & obeyed Christ, he will answer them as he doth in Matthew, *I know you not.* Therefore if ye ask like the Scribe, how ye shall come to heaven, the right way to heaven is the word, which came from heaven. But here some will say, the word indeed doth contain the right way, but many cannot find that way without a guide. Therefore I have picked out of the word that way which God calleth the right way. The way by which the word doth set thee into heaven, is to do to other as thou wouldst have other do to thee, to exercise good works, and yet believe that Christs works shal save thee: to pray without doubting, and yet be content that thy prayer be not granted: to keep within thy calling, and do nothing by contention: to bring thy will unto Gods will, & suffer for Christ, because he hath suffered for thee: to repent not only for thine open and gross faults, but for to count every sin great, to aply all things to the glory of God, and of every thing to make some use. Thus the word goeth before us like the fiery pillar, and leadeth us when we are in and when we are out, or else the blind way would seem the best way, and therefore all which take not the word, go like blind men to hell for heaven. Such are to the Papists, which have the word in an unknown tongue, some clamber to heaven by merits, some by Angels, some by penance, and some by pardons, and every man hath a way by himself, and all out of the way. As *Naaman* answered *Elisha*, when he was commanded to wash himself in Jordan: *are not Abanah and Pharpar rivers of Damascus better than all?* *May I not wash there, and be healed?* So they say, are not pardons as good as works? are not pilgrimages as good prayers? is not sacrifice as good as obedience? is not reading as good as preaching? may I not go to heaven this way and that way, as well as by the word? No, as no water but *Jordan* could cleanse *Naamans* leprosie, so no way, but the word can bring to heaven. For which cause *the laws of God* are called *the ways of God*, and the *word of God*, is called *the word of life*, to shew that there is no way to life, but the word which is called the way and the life. Therefore now ye see the way, I conclude with *Esay*, *This is the way, walk in it.* Thus much.

Matth. 7.

Matth. 11.

much of your second step to heaven, which is *keep the way*. Now when you are in the way, its good to make speed, therefore the next step in your journey is, *Make haste*. For this cause *Paul* saith, *Run*, which is the swiftest pace of man, as though he should go faster to heaven than to any place else in the world. His meaning is this, that as a man doth watch, and run, and labor to be rich quickly, so he should hear and pray, and study, and use all means to be wise quickly. This the Apostle understandeth when he biddeth us to *edde*: as if he should say, when thou art in the way, & knowest good from evill, every day kill some vice, and every week sow some vertue, and make thy two talents five talents, thy five talents, ten talents, and ever be doing; and at last it shall be opened, because thou hast knocked. Christ saith, *The kingdom of heaven is got by violence*: therefore a man must be earnest & zealous in the religion that he professes, or else it makes no matter of what religion he is for if he be but luke-warm, God threatneth to spue him out of his mouth: every man hath a kind of religion, and the religion of most is to be like one another, as mercifull as other, as humble as other, as devout as other: but God saith, *Be holy as I am*, not as other are: for Christ saith, *Except your righteousnesse exceed the righteousnes of the Pharisees, although they were holier than other, ye shall not enter into heaven*. This is except ye be more than statute Protestants, which go to the Church, & hear an homily, and receive once a year, but will not offend any person, nor leave any custom, nor bear any charge, nor suffer any trouble for the glory of God, ye shall come to heaven, when the Pharises come out of hell. As love delighteth men, so zeal pleaseth God; for zeal is the love of God. Therefore every sacrifice was offered with fire, to shew with what zeal they should burn, which come to offer prayer or praise, or thanks unto the Lord. Therefore the holy Ghost descends in fire, to shew the fervency of them upon whom the holy Ghost resteth. Therefore the Cherubins were portrayed with wings before the people, to shew that they should be as earnest and quick about the Lords busines, as the Cherubins. Therefore God would not take a lame nor halting sacrifice, to shew how he abhorreth slacknes in all our duties. Therfore Saint

Make haste the third step.

*Mat.* 11. 12

Note.

*Rev.* 3. 15, 16.

Be zealous of Religion

St. *James* saith, *Be swift to hear*: we must be swift to pray, swift to obey, swift to do good, for he is not cursed onely which doth not the Lords business, but he *which doth it negligently*: i. e. he which doth any thing before it, like him that would *bid his friends farewel, and follow Christ after*. The hound which runs but for the Hare, runs as fast as possibly he can: the Hawke, which flyeth but for the Partridge, flyeth as fast as possibly she can: and shall he which runs for heaven, creep more slowly than the diall? Who hath so much faith as the Apostles? yet how oft doth Christ say, *O ye of little faith?* complaining that their faith was too little, and therefore when *Peter* answered him that *he loved him*; as though he loved him not enough, Christ asked him again, whether he loved him; & as though he loved him not enough yet, he asked him again, *Lovest thou me?* For he would have us love him as he loved us, when his heart blood was shed for us: therfore when he demanded his love, he measured it by the heart, saying, *Thou shalt love God with all thy heart with all thy strength, with all thy mind.* Thrice he repeated all, lest we should keep any thing from him. Our Saviour saith not, that *his Father is glorified*, in that we bring forth fruit, but in that *we bring forth much fruit*. Is it not better to be vessels of gold, than vessels of brass? Do ye not see how Christ rejected him which said, he kept many Cōmandements, because he would not do one Commandement? For one work which he would not do, our Saviour made no reckoning of all that he did. It was good for the Apostles that they left all and followed Christ presently: but this should not be written, but to teach us with what speed we should follow Christ, watching the star so soon as it riseth, and the pillar so soon as it removeth. In this strive and go one before another, as *Peter* and *John* strove who should come first to the sepulchre. For if *Agrippa* could be saved when he was almost a Christian, *Paul* would not have laboured to make him altogether a Christian. Therefore though *purity* be counted *heresy*, yet remember that Christ saith, *None can see God but the pure in heart*: and know, that there is no dealing with those mockers, but to answer them as *David* answered *Michal*: when she scorned him for his humbleness, he said, I *will be more*

Jer. 48. 10. Matth. 2. 21.

Note.

John 15.

Note.

Mat. 5.

*humble yet*: ſo when they mock thee for thy zeal, ſpight them with more zeal; for evil is not overcom but with good. Thus we have paſſed the third ſtep to heaven.

Hold on to the end, the fourth ſtep.

The fourth ſtep in this happy journy is, *Perſevere to the end*. For if you begin betimes, and go aright, and make haſt, and continue not to the end, your reward is with them of whom *Paul* ſaith, *Their end is worſe than their beginning*. There is no-

Note.

thing in our life which ſuffers ſo many eclipſes & changes as our devotion; hot and cold, in & out, off and on, not in one mood ſo long as the ſparrow ſits on the ground, but looking like the Chamelion to the colour of it which we ſee: if we ſee good, it puts us in a good thought; if we ſee or hear evil, it turns us from good to evil again: thus man is roll'd upon a wheel that never ſtands ſtill, but turns continually about, as though he were giddy and treading the maze. He is upon the ſide of a hill, where its eaſie to ſlide, & hard to get up the fleſh; therefore the Apoſtle moved with pity, ſeeing man ſtand on ſuch a ſlippery ground, as it were in a ſhip ready to ſink, or a houſe bending to fal, he cries to them that ſtand ſureſt, *Take heed leſt you fall*, i.e. when thou haſt put on thy *armour of light*, and art in the ſpirituall field to fight the Lords battels againſt the world, the fleſh, and the devil, turn not back like *Dema*, but remember the comfort of *Eliſha*, that there be *more with thee, than againſt thee*, & that the Tempter can overcom none but them which yield: Other ſervants change their maſters for better maſters: but all that ſerve God, are like the ſervant which received a print in his ear after the manner of the Jews, in token that he would ſerve his maſter for ever; like the veſſures which bare their own mark. Therefore the holy Ghoſt cries ſo often, *Be faithful even unto the death: Be not weary of well doing, take heed leſt you fall:* for when thou art weary of thy godlineſs, God doth not count thee good, but weary of goodneſs: & when thou declineſt from righteouſneſs, God doth not count thee righteous, but revolted from righteouſneſs: therefore *Paul* ſaith, *Pray continually*; as though prayer were nothing without continuance. *Jacob* did not overcom God ſo ſoon as he began to wreſtle with him, but when he had wreſtled with him all night. And its ſaid that Chriſt took

took pitty of them that ſtaied with him. I will not leave thee, ſaith *Eliſha* to *Eliah*: ſo we ſhould not leave God. Some came into the vineyard in the morning, and ſome at noon, but none received any reward but they which ſtaied till night. As Gods mercy endureth for ever, ſo our righteouſneſſe ſhould endure for ever. Every thought, and word, & deed, of a faithful man is a ſtep towards heaven: in every place he meeteth Chriſt, every thing puts him in mind of God; he ſeeks him to find him, and when he hath found him, he ſeeks him ſtill, he is not ſatisfied, becauſe at every touch there comes ſome vertue from him. *Jacob* ſerved ſeven years for *Rachell*, and after them he ſerved ſeven more, and yet he was content to ſerve ſeven more, & when he had ſerved ſo many years, *They ſeemed unto him as nothing, becauſe he loved her*: he which ſerved ſo long for *Rachel*, ſerved all his life for heaven: & if he had lived till this day, he would have ſerved God ſtill, and thought it nothing, becauſe he loved him. To have the Ark but a while, doth more hurt to the Philiſtines than benefit them: ſo to ſerve God but a while, doth more damage us than help us: for happier is the child, wch never began, than *Judas* whoſe end was worſe than his beginning. What a lamentable thing tis to hear this plaint of him; wch was once the ſtrongeſt in the world, *Sampſon* hath loſt his ſtrength for *Dalilah*, for the love of *Dalilah*, that doth not love him? To ſhew what a ſhame it is to end worſe than we begin: Chriſt ſhews what a reproach it was to him, which began to build & could not ſet up the roof, the paſſengers pointed with their fingers and ſaid, This man began a foundation, but he could not cover it: ſo they will ſay, This man thought to be holy, but he could not keep promiſe. What ſhall I ſay (ſaith *Joſua*) when Iſrael turns the back? When Iſrael turns the back, this aſtoniſhed him: and this makes the whole Temple ſhake, when the pillars tremble. What an offence is it to the Church to ſee *Peter* to deny Chriſt, which ſaid even now, that he would never forſake him? To ſee *Lot* commit inceſt with his daughters in the Mount, which ſtrived ſo to preſerve them chaſte in Sodom? To ſee *Solomon* worſhip Idols, which erected the Temple for the worſhip of God? To ſee *Noah* mockt of his Son for drunkenneſs, for whoſe righteouſneſs his ſon eſcaped,

as if the ſtars ſhould fal from heaven, & light go from the Sun. Wiſdome is angry with him wch leaveth his righteouſneſs to become worſe; the Vine would not forſake her grapes, the Olive would not forſake her fatneſs, the Fig-tree would not leave his ſweetneſs, but the bramble did: he is not the Vine, nor the Olive, nor the Fig tree, but he is a bramble made for the fire, which leaveth the joyes. Let the dog turn to the vomit, and the ſwine to the wallow: but thou, like *Abraham*, hold on thy ſacrifice unto the evening, even the evening of thy life, and a full meaſure ſhalbe meaſured unto thee. This is a long ſtep, and man is like a horſe which loveth ſhort journies, therefore how can he hold out ſo far? When one told *Socrates*, that he would very fain go to Olympus, but he feared that he ſhould not be able to endure the pains: *Socrates* anſwerd him; I know that thou uſeſt to walk every day between thy meals, which walk continue forward in thy way to Olympus, & within 5. or 6. daies thou ſhalt come thither. How eaſy was this? & yet he ſaw it not. So is the way to heaven: if men did bend themſelves aſmuch to do good, as they beat their brains to do evil, they might go to heaven wth leſs trouble than they go to hell. Our idle hours are enough to get wiſdome, and knowledge, and faith, till we are like Saints among men: if thou look only to the ſtops, and tell all the thorns which lie in the way thou ſhalt go fearfully, wearily and unwillingly, every thing ſhall turn thee aſide, and every ſnail ſhall ſtep before thee, and take thy crown from thee: but then lift up thine eyes from the earth, and look to Chriſt calling, the Spirit aſſiſting, the Father bleſſing, the Angels comforting, the Word directing, the Crown inviting, and thy fetters ſhall fall from thee and thou ſhalt riſe like the Sun, and marvell how the thing could ſeem ſo hard, and be ſo eaſy: when ye do well remember that ye change not for the worſe; and do, as ye do then, and ye ſhall continue to the end.

*Judg. 3. 9.*

Now I have encouraged you like ſouldiers, and taken away your fear, I will bring you to the ſight of your enemies, & will ſet them before your face: not to weaken you, for that were want of charity, but to make you wary, which is true love indeed. To number them ſurely I cannot, they are ſo many: and exactly

...to describe them, it is beyond my skill, they are so subtle: howbeit to give you a little taste, I may say as Elisha said to his servant, (and you shall see it, if you have your eyes open) *Feare not, for they that be with us, are more than they that be with them.* He that is on our side is stronger than all. But if you will heare what the holy Apostle saith touching them: I can tell you. He affirmeth, & that by the very Spirit of God, *We wrestle not against flesh and blood onely, but against principalities, powers, worldly gouernours, the Princes of the darkenes of this world, and spirituall wickednesse in the high places.* And S. *John* saith, *they are the lusts of the flesh, the lust of the eyes, and the pride of life.* Let her man think of them what they list: they that hear them thus described, and have felt the force of them in their owne soules, could not chuse but confesse, that they have been many in number, mighty in power, subtil in practice, and what not. Who knoweth not this, that the more enemies we have, the more need we have, both of force outwardly, and of care inwardly as again, the more powerfull they are, and the more wise we are, the more we should seek for helpe elsewhere. In outwardly and bodily foes and forces, we confesse the truth of this, and do all that we can, to shew our selves wise, circumspect, and courageous: how much more had we need here, to confesse all these things, where the conflict is more hard, & the conquest obtained be more glorious? and where as our foes and their forces be more mighty and many, & their overthrow once performed, gives them the foole fall? But whom shall we look to herein? Other men are as weak as our selves, if not worse; for all men, lay them upon a ballance, *they are altogether lighter than vanity it self.* And if we fear and distrust our selves, how dare we, or how can we put confidence in others? specially sith God saith, *Cursed is every one that maketh flesh and blood his arme.* To look up to the holy and elect Angels, will do us little good: because they go not but being sent, and always wait for a word and warrant from the Lords own mouth for all their actions: besides that, their ayd and force is little enough for their own supportation. To God therefore that is the God of our strength, we must needs come, yea, and to him alone, or else we are utterly over-

overthrown & cast away. And if we cannot say & do too as *David* did, *Lord, whom have I in heaven but thee? and I have desired none in earth with thee*; we are in a wofull taking, & vterly lost. For fear without, & fire within, Satans malice allo, mens mischief, & our corruption will carry & hurry us, as in were a violent tempest or whirl-wind. Amongst the heathen they had many odd conceits to chase away bodily & spiritu all enemies; as those that have written their histories & affli ons have plainly set forth: somtimes fire, somtimes water, somtimes blood, & somtimes one thing, & somtimes another; as mans braine is a bountifull shop to forge such devices in. The Papists differ not much from them who think that whip- pings & scourgings will tame & subdue the corrupt affections of the heart, & that the casting of a little holy water (as they call it) or the making of a cross in the face, forehead, breft, or any other place, will chase away Satan and all his hellish powers. Of all which actions & ceremonies, either heathenish or popish, were they better than they be (but indeed they are stark nought as they use them) we may say as the Apostle saith, *Bodily exercise profiteth little, but godliness is profitable to all things.* And had Satans malice & mans presumption staid here & gone no further in grosse imagination, concerning this & other matters, it had bin the less evil; but in our light & liberty of the Gospell, some suppose, that the very saying of *Lord, have mercy upon us*, & that without faith or feeling many times is all in all: & the pronouncing of this petition, *Lead us not into tem- tation* & that without sense or understanding of it, is sufficient to sunder Satan & our own corruption as far from us as the East is from the West. Upon them their spiritual enemies pre vailed by grosse ignorance, & superstitious conceits; upon us by careless presumption, and presumptuous carelessess; nei- ther the one of us, nor the other understanding rightly, as we should, either our foes, forces, or our own weaknesse. And that is the cause why they & we, in former times & of late, joyn'd with them & sundered from them, have received very fearfull falls & overthrows: for all is one with Satan, so he catch & snatch men, & have them in possession, he cares not by what means. But wilt thou not escape danger only, but over-

Note.

come

also? I will shew thee, O man, what thou shalt do; at any
go out of thy self and other creatures whatsoever: For if
stick to them, though never so little, thou dost disadvan-
thy self at the least, if not overthrow thy self. The wicked
are as strong to effect evil, as the elect are to do good: &
much the more powerfull that way, by how much they at-
it with commission from God, & find fit matter in men
work upon. And what then? fix the eye of thy faith fast
God in Christ, & thou shalt never miscarry. For he that *Heb.13.*
hath said it, *I will not fail thee, nor forsake thee for ever:*
the New Testament Christ hath told us, which is also a *Matth. 16.*
word of as sure a promise, *The gates of hell shall not prevail against* *18.*
it. Nay, I will say more, in the strength & power of this
ation, thou shalt be made *more than a conquerer, through*
*him that loved thee*, & washed thee in his own heart blood.
know & confesse there are many lets & hinderances to the
swasion & practice of this truth: but hear & believe only,
I will shew you yet a more perfect and assured way, by
ch you shall be made to walk safe, either in the day of death,
in the time of tentation, or in any other course or crosse,
may betide you in this life. See that you have not only *Heb.9.14.*
the two side postes, and the upper door-postes of your houses
sprinkled over with the blood of the Lamb, but *your hearts pur-*
*ged through faith in his blood, from the power of dead works*; & then
the destroyer that overthroweth others, shall pass over thee,
bring thee in good time to the fullfruition of the heaven-
Canaan. But thou wilt say as the slothfull person doth in
Proverbs, *There is a Lyon, yea, many Lyons in the way*: I an-
swer, reckon them up & bring them forth, they shall all by
Gods grace be easily removed. All sorts of afflictions are bitter
confesse it, and so are many things in meat, drink & physick;
yet we refuse them not, but use them rather, because of the
good we know or hope, they will effect in us. And why say *Heb.12.11.*
we not, as the Apostle by the spirit doth; *No chastisement for*
*the present seemeth to be joyous, but grievous: howbeit, afterward it*
*bringeth forth the quiet fruit of righteousnesse, unto them which are*
*thereby exercised*? Death also is dreadfull, what then? but to
whom, I pray thee? even to the man that hath his trust in his

riches, or hath no hope of a better life, but to him that believeth in Christ, it is become, through the power of the death & obedience of Christ, a speedy passage to eternal life. We indure many dreadfull & dangerous things, & run thorow fire and water, and all for a corruptible crown; and why should we not with patience and prayer passe thorow this, which is the very high-way to heaven? besides, hell is horrible. Neither will I deny that: but still I demand to whom it is so? surely to the devill & his angels, & all manner of wicked ones, for whom it hath been prepared of old: but as for the godly and elect, it cannot come nigh him. For Christ, *the way, truth and life it self*, hath told us, & therefore we ought to credit it, *He that heareth my words, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.* Lastly, is not sinne a shrewd and sore enemy to incounter with? I confesse it: but to whom, tell me, I beseech you? even to them in whose mortal bodies it raigneth, to fulfill the concupiscences thereof. To one, in whom the root of it is dead, it is not so, whether we respect this life, or that which is to come: for here the reliques of sin are but as pricks in our sides, to provoke us to better things, and to stir us up to *hunger and thirst after righteousnesse*: and for the life to come, *we shall be utterly freed from the same, and have all teares wiped from our eyes.* To bring all into a summ: I say let all objected be as true, as any thing may be: yet all these, & a thousand more such like, are nothing to him *that is in Christ*, For the Apostle saith, *There is no condemnation to them that are in Christ Jesus*: and it is he alone that hath destroyed death, and became sinne for us, *that we in him might be made the righteousnesse of God.* And surely such a one may in some good measure of comfort, joyfully say to the distance, even of death it self, and all other ghostly enemies whatsoever: *O death, where is thy sting? O grave, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law: but thanks be unto God, which hath given us victory, through our Lord Jesus Christ.* Yea, he may say, as the Saints and Martyrs have said in the middest of fiery flames, *I am perswaded, that neither death, nor life, nor angells, nor principalities, nor pow-*

Joh. 14.6.

Rom. 8.1.

1 Cor. 15.

Rom. 8.38, 39.

*things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate me from the love of God, which is in Christ Jesus our Lord.* Oh, but death is terrible still. Answer it forth with a cloud of witnesses and evidence of truth, may it not to some sort and sence say, *O faithless generation, how long shall I be with you? how long now shall I suffer you?* Is it fearfull to any but to a natural man, & to him that hath his felicity here, and in the things of this life? Surely it is nothing terible to him that is made a comfortable partaker of the fruits of the death of Christ, *who died and rose again, to the end he might destroy death, and him that hath the power of death, even the devil himself.* But all is hoorible to him, but yet to them for whom it is prepared: for thou art in Christ exempted from it. For why did he himself suffer hellish torments both in body and soule to leave thee therein? & make it terrible or horrible to thee? no but to free thee, and all his, from the fear of hell, and the feeling of everlasting condemnation. Oh, for what shall I say touching any sinne that is great and grievous, & the peculiar wages of it, being death eternall? That is true in the nature of sin, & the justice of God: *but with the Lord there is mercy, that he may be feared.* Stand still a while, & you shall behold the great works of God, & be not faithless, but faithfull, and believe the truth of the Word. What is more clear than this? *Where sin hath abounded, there grace hath abounded much more.* And though it be in a Prophet, yet where have we a more plain, plentifull, or evangelicall promise than this? *Though your sins were as crimson, they shall be made white as snow: though they were red as skarlet, they shall be as woolle.* If we have the hand or writing of an honest man, we think our selves bound to give credit thereto: how much more should we believe the most true & unchangeable Word of the eternal? To which, not for any want in himself, but by reason of the weakness of our faith, he hath been willing, *the more abundantly to shew unto the heirs of promise, the immutability of his counsell, to adjoyn (and bind himself with an oath, saying) As I live, I will not the death of a sinner, yea I will be merciful to their unrighteousnesses, & I will remember their sins and iniquities no more:* that so *by two immutable things*, that is, his inviolable oath & assured promise, (*wherein it is impossible that God should lye*)

Psal. 130. 4.

Rom. 5. 20.

Esay 1.

Heb. 6. 17.

Ezek. 18.

Heb. 6. 18.

*Eye*) *we might have strong consolation.* And as for these objections, or any the like, what are they else, but in truth & substance, the very evill reports y^t the spies brought upon the promised Land And yet there was a very true testimony given by *Iosua* & *Caleb*: yea, the palpable proofs they had by the cluster of grapes & other things which they brought from thence, were irrefragate witnesse. Will you believe them because they are many? that is flat Popery: & besides, God forbiddeth us *to cleave to a multitude to do evill.* Will you feare them because they are mighty? That is to distrust God, who is greater than all: and to make them omnipotent, w^ch is blasphemy. Will you doubt because they double their assaults? That is no end of tentation, but this rather, to adde an edge unto our prayers; that so through them we may hear in our hearts that comfortable speech, *My grace is sufficient for thee, and my strength shall be perfected through weaknesse.* And when we shall have all our sences satisfied in the contrary truth, yea, so far forth, as that our eyes may see, our eares may hear, our hands may handle the good things of God, (over and besides the faith we have in him concerning them) it is not grosse onely, but impious, not to believe. But here in this life are many pleasures, and certain delights lawfull: as houses, friends, wives, children, goods, honour, & almost infinite such like. That is very true: but with this hony God intermingleth some gall, lest the soules of his servants might run riot to sin. And who is he that can be ignorant of the uncertain estate of all and every one of them? Our friends fall away, as a fruit that is ripe before his time, or as the morning dew. Our houses are overthrown, & are like the ruines of a defaced hold, not one stone of them left upon another. Our wives may be lewd in their lips, loose in their lives, and wicked as was *Jobs*, and wish us to curse God and dye. Our children not riotous onely and disobedient, but unnaturall also, & rising up against us, as *Absolon*. The goods we possess, are not unfitly by *Salomon* resembled to the Eagle, that taketh her to her wings, & flieth aloft into the aire. as for our honour, which we make as it were some Deity upon earth, it is turned into shame in the twinkling of an eye, or else forgotten as it had never been: and we, that in our own imagination,

Exod. 13.

2 Cor. 12.

are

are Lords of all, as the dust or chaffe of the earth, are carried from all. And what reason is there then, that these or any such like, should hinder us in our race towards Heaven? He that hath an inheritance or land in the world, will not be hindered from taking the possession or enjoying of it, when it falleth unto him, by the teares of his wife, the intreaty of his children, the heap of his riches, or any such like things: and why should we suffer these simple conceits to steal away our hearts from the hope and having of Heaven? Besides, who knoweth not, that as in respect of the life to come, all these heaped up in the greatest measure that possibly can be in this world, are not so much as a shadow of the good things that shall be revealed? Hath the Spirit said in vain, *That which the eye hath not seen, neither the eare heard, neither ever yet entred into mans heart, hath God prepared for them that love him?* Or shall we think it a lye? Or that God meant to dissemble and dally with us? Oh be it farre from us to think or speak so! Is that glorious description of that holy and heavenly Jerusalem, mentioned in the Revelation, but a fiction or forgery? It were blasphemy for any mans heart to imagine so: we are rather to think, that God, by that which is known, and can be comprehended, expresseth that which yet is hidden from us, and shall in good measure be comprehended of us also, *we knowing then, even as we are known now.* Wherefore, let us not fear all or any of our adversaries, or pull-backs, for *true love expelleth feare*: neither let us be faint-hearted in our selves, but labour rather to *lift up our hands which hang down, and to strengthen our weak knees: for faithfull is he that hath promised: who will also perform it. Be faithfull unto death, and I will give thee the Crown of life.* He that so runneth, shall be sure to obtain, and have his portion with the Saints in the heavenly inheritance, of a Crown that never fadeth nor falleth away. But he that careth not for this course, must have his portion with hypocrites in the lake of fire and brimstone, that burneth for evermore, and be shut out of the Kingdome with the fearfull, unbelieving, abominable, murderers, whore-mongers, sorcerers, idolaters, and such like. Wherefore as you love life, and loath death, run well,

Simile.

1 Cor. 2. 9.

Revel. 21. 5.

1 Cor. 13. 8.

1 Joh. 4. 18. Heb. 12. 12, 13.

Revel. 2. 10.

Revel. 21. 8.

well; I beseech you, yea, even as our Text was at the beginning so say I at the ending; *So run that ye may obtain*, which I doe not onely propound unto you by exhortation, but commend and commit by supplication to God for my selfe, and you, that every one of us, and I my selfe especially, may in feeling and faith say, *I am now ready to be offered, and the time of my departing is at hand, I have fought a good fight, and have finished my course, I have kept the faith: from hence is laid up for me the Crowne of righteousnesse, which the Lord the righteous Judge, shall give me at that day; and not to me onely, but unto all them that love his appearing.* 2 Tim. 4.6, 7, 8.

FINIS.

# The Lawyers Question.

Luke. 10. 25.

*And behold, a certain Lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternall life?*

IT is a weighty question, and hath been long discoursed, by what meanes a man may come to heaven: and who is not desirous to be resolved in it? Here the question is propounded by a Lawyer, and answered by the Law-giver, whose judgement in this case is worth the hearing. He propounds the question as one desirous to learn, when indeed he meaneth nothing lesse. But as *Ahab*, when he asked *Micha* in the first book of Kings, & second chapter, if he should go up *to fight against Ramoth, in Gilead*, meant not to follow the prophets direction, but onely desired to hear his opinion: so the Lawyer propounds this question now with a mind to learn of Christ, but with a mind to tempt Christ, & to try his learning: as the devil came to tempt Christ in the wildernes, so the Lawyer comes to tempt Christ in the City: & therefore whereas the Evangelist saith; *Behold a certain Lawyer stood up*, he might have said, Behold, a certain devil

devil stood up, because for the time he took upon him the devils office, to be a Tempter. When the devil tempted Christ, *Mat.* 4. he bad him *avoid Satan*. And when *Peter* tempted Christ *Mat.* 16. he said unto him, *depart Satan*: so when this Lawyer tempted Christ, he might have said, *avant Satan*, because in his action he was the instrument of Satan. But though the Lawyer was worthy to be repulsed, because he was so importunate, yet was this question worth the answering, because it was of such importance. We see then with what mind the Lawyer came to Christ: now let us see how he saluteth Christ. Though he came with a bad mind, yet doth he use good words, that he might deceive with less suspition, he salutes him by the name of *Master*, as if he did profess himself to be his Disciple. So did *Judas* salute him when he meant to betray him, *Mat.* 26. 49. And so did the Pharises salute him, when they meant to bring him within the compass of treason, *Mat.* 22. 15. And this hath been always the guise of the wicked, to use the smoothest speech when they intend most mischief, & under colour of friendship to practise their treachery. When *Absolon* meant to be revenged of his brother *Ammon*, for defiling his sister *Thamar*, he made a great feast, and caused him to be murdered in the midst of the banquet, 2 *Sam.* 13. When *Joab* meant to murder *Amasa*, he saluted him curteously, saying; *Art thou in health my brother?* 2 *Sam.* 20. and with his right hand took him by the beard to kisse him, and with his left hand sheathed a sword into his belly.

These are such as the Psalmist speaks of, *Psal.* 28 2. which have glosing tongues, and bloudy minds: *which speak friendly to their neighbours, and imagine mischief, in their hearts.* As the Scorpion hath an amiable face, and a poisoned tail: so these men have fair looks, and murdering hands: *Their words are as soft as butter, and as smooth as oyl*; but their deeds are cruell as the deeds of war and deadly as the dint of swords. The Prophet *David* was sore troubled with such dissemblers, as he complaineth every where in his Book of Psalmes, *Psalm* 41. That *even his own familiar friend whom he trusted, and which did eat at his table, had laid great wait for him.* And *Psalm.* 55. that *it was not an open enemy which had done him dishonour, for then he* *Psal.* 55. 11.

could

*could have born it: nor it was not his adverſary which had lift up himſelf againſt him, for then peradventure he would have hid himſelf from him: but it was even his companion, his guide, and his own familiar friend, which took ſweet counſell with him, and walked in the houſe of God as friends.* At this day the world is full of ſuch fained friends, which will flatter thee to thy face, & bite thee behind thy back They wil give out hard ſpeeches of ſome man that is abſent, in thy hearing, to ſee if thou wilt ſpeak as hardly of him; which if thou doeſt, thy words ſhall preſently be told unto him. *Woe unto him* (ſaith the Wiſe man *Eccleſ.* 2.13.) *that hath a double heart, wicked lips, and miſchievous hands, and to the ſinner that goeth two manner of waies.* The Lord hath given but *one heart*, and *one tongue*, and *one face* to one man: therefore we ſhould not carry a double heart in our breaſt, nor two tongues in our head, nor two faces under a hood. It was not lawfull for the Iſraelites to wear any garments made of *linnen and woollen*, Deut. 22. to ſignifie, that it ſhould not be lawfull for Chriſtians to be diſſemblers, to carry fire in one hand, and water in the other; to carry hony in their mouth, and gall in their heart; or (as *David* ſpeaks, *Pſalm.* 12.) *To flatter with their lips, and to diſſemble with their double heart.*

Of all kinde of cattell theſe are the worſt, becauſe they do moſt hurt, where they are leaſt miſtruſted. Therefore they are compared to the wily Fox, for their crafty fetches, *Eccleſ.* 13. And *Herod* is termed a Fox for his diſſembling, *Luke* 13. For as the Fox faineth himſelf dead, that he may catch the birds to devoure them: ſo the flatterer faineth himſelf to be harmleſs, and honeſt, and conſcionable, and religious, and holy, that he may deceive the hearts of the ſimple, *Rom.* 16.18. He is like your ſhadow, which doth imitate the action and geſture of your body, which ſtands when you ſtand; and walks when you walk; and ſits when you ſit; and riſeth when you riſe: So the flatterer doth praiſe, when you praiſe; and findes fault, when you find fault; and ſmiles, when you ſmile, and frowns, when you frown; and applauds you in your doings; and ſooths you in your ſayings; and in all things ſeeks to pleaſe your humour, till he hath ſounded the depth of your devices,

that

that he may betray you to your greateſt enemies. As the Syrens ſing moſt ſweetly when they intend your deſtruction: ſo flatterers ſpeak moſt fair, when they practice more treachery. Therefore every fair look is not to be liked; every ſmooth tale is not to be believed, and every gloſing tongue is not to be truſted: but as we muſt *try the ſpirits whether they be of God or no*, 1 Joh. 4. 1. So we muſt try the words, whether they come from the heart or no; and we muſt try the deeds whether they be anſwerable to the words or no.

Now we are come to the queſtion: which is by what means a man may inherit eternal life. A weighty queſtion worthy to be known, not onely of Lawyers and learned men, but alſo of all both men and women, which be perſwaded in their hearts, as with their mouth they do confeſs, that after death their bodies ſhall riſe again. Therefore though this Lawyer were to be blamed, becauſe he came with ſo bad a mind; yet is he to be commended, becauſe he moved ſo good a queſtion. Many nowadaies are very curious in idle and unprofitable queſtions, As what God did before he made the world; How long *Adam* ſtood in the ſtate of innocency: Whether *Salomon* were ſaved or no: With many ſuch vain and unneceſſary queſtions: But few there are which will ask (as this Lawyer did) what they muſt do to inherit eternall life. You ſhall ſee many very careful & inquiſitive how they may get riches; where they may purchaſe Lands and Lordſhips; how they may come to advancement and honor; & by what means they may procure the Princes favour: But we ſhall ſee few or none inquiſitive concerning the means of their ſalvation, you ſhall ſeldome hear any ask their Paſtour what they muſt do to be ſaved, or which way they may come to heaven. It is not now as it was in *John Baptiſts* time, when the Publicans, the ſouldiers, and all ſorts of people came unto him, with *Maſter, what ſhall we do?* Luke chap. 3. verſe 10. &c. Nor it is not now as it was in the time of Chriſt, when the people came and aſked him, *What ſhall we do that we may work the works of God?* John chap. 6. verſe 28. Nor is it now as it was in *Peters* time, when upon the hearing of *Peters* Sermon, the people came to *Peter* and to the other Apoſtles, crying and ſaying,

*Men*

*Men and Brethren what shall we doe?* Acts 2. 37. But now many mans mind is of his worldly profit, or pleasure, or preferment. This is the drift of all their devices, the end of all their practises, how they may live here in delight & ease, and leave behind them a rich posterity. As for that heavenly Country whereunto they were born, that new Jerusalem wherein they should dwell, it is the furthest end of their thoughts, & the least part of their care, how to inherit it, how to inhabit it. The question is, *how he may inherit eternal life*: wherein he seems to confess that there is an eternal life, for thereof he makes no doubt; onely the question is how he may attain to it. Here therfore it appeared, that this Lawyer was not a Sadducee which denied the resurrection of the dead: Nor was he an Epicure, which is of this opinion, that after death there is nor joy to be looked for, nor paine to be feared, and therefore are wont to say, *Ede, bibe, lude, &c.* or as it is said, *Let us eat and drink, for to morrow we shall die*: But this man was a Pharisee, such a one as *Paul* was before his conversion, one that expounded the Law of God to the people, and lived after *the straitest law of their religion*: In a word, he was such a one, as both for his life & learning, was admired & honoured of the Jews. Though this Lawyer were learned, yet it was boldly done of him to tempt the Lord. But what is it that learning dare not attempt, if it be not tempered with the fear of God? Christ Jesus found no greater adversaries than the high Priests, the Scribes & Pharisees, which were all learned men: & the Church of Christ at this day is by none so much afflicted, as by those that carry the opinion of singular learning. For look how many heresies are extant in the Church, or how many controversies in religion, they have been devised and are maintained by learned men. Let learned men therfore learn to fear the Lord: let them learn to know nothing so much *as Christ Jesus & him crucified*, without which knowledg, all knowledg is ignorance, all wisdome is foolishnesse, all learning is madnesse, & all religion is error, or hypocrisie or superstition. *God hath not chosen many wise men, nor many mighty men, nor many noble men, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the*

Matth. 22.

1 Cor. 15.

Acts 26. 5.

1 Cor. 2. 2.

1 Cor. 1.

wise

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*...s of the world, to confound the things that are mighty: ...things of the world, and things which are despised, hath ..., yea, and things which are not, to bring to nought things* ...Corinth. 1.28. Our Saviour Christ, in the choice of ...ties, called not one that was learned; yet hath he not ...all that are learned: for from heaven he called his A... a learned Lawyer, Acts 22.3. *to be the Apostle and ... of the Gentiles*, Rom. 11.13. and there is no doubt, ...in all Ages, and even at this day, he calleth some in e... ...ces, and endueth them with excellent learning, *that they ...s the gathering together of the Saints, and to the exerci... ...ministry, and to the edifying of the Church of God*, Ephe... ...12. The Lord Jesus so moderate our learning with ...fear, that we may direct all our studies to the inlar... ...his glory and Kingdome here on earth, *that when the ...chief shall appear*, 1 Pet. 5.4. *we* (that have instructed ... and turned many to righteousnesse) *may shine as the ... of the firmament, and as the starres of heaven for ever*: ...3.

*...Master, what shall I do to inherit eternall life?* Mark ...discretion of the Lawyer, in asking this question. As ...was a Lawyer, so there is no doubt but that he had ...Law and the Prophets. If you look into the Law, you ...finde, *Cursed is he that continueth not in all things, that ...written in the Book of the Law, to know them.* If you peruse ...Prophets, you shall not finde, *Cease from doing evill, and ...speak well.* But the Law saith, *Cursed is he which conti... ...in all things that are written in the Book of the Law, to ...*. Deut. 27.26. Gal. 3.10. And the Prophets say, *Cease ...doing evill, and learn to do well*: Esay 1.16. Psalm. 34.14. ...Therefore the Lawyer saith not, How much must I know, ...what shall I believe, but, *what shall I do to inherit eternall ...*? We have been taught too long, that *we are saved by faith, ...the works of the Law*: which doctrine, though it be most ...and most soundly proved, and flatly concluded, Rom 3. ...yet being understood amisse, as *Pauls* writings some... ...are, 2 Pet. 3.16. it hath been the decay of all good deeds, ...ought in Epicurisme & all ungodlines. Its true indeed,

that *eternall life is the gift of God through Jeſus Chriſt*, Rom. 6. verſe 23. But yet this gift is beſtowed onely upon thoſe *for whom it is prepared*, Math. 20. 23. which have exerciſed themſelves in the workes of mercy, *Matth.* 25 35. In reſpect of God, our election ſtandeth certain from all eternity: for *it hath this ſeal, The Lord knoweth them that are his*, 2 Tim. 2. 19. And I *know whom I have choſen*, John 13: 18. But in reſpect of our ſelves, it is uncertain, and therefore we muſt *ſtrive to make the ſame ſure by good works*, 2 Pet. 1. 10. Theſe are the wayes to come to heaven; though they be not *the cauſe* why we ſhould come to heaven: therefore we muſt keep the way, if ever we mean to come to heaven. For as we are ordained to the end; ſo are we ordained to the meanes which bring us to that end. If God have predeſtinate any to eternal life, he hath alſo predeſtinated them to the meanes wherety they muſt attain eternal life, that is, *faith and a good conſcience*, 1. Tim. 5. 19. Therefore it is certain that whoſoever is to be ſaved, ſhall at one time or other before they departe out of this life, be called truly to believe, & ſhall endevour by all meanes, as *Paul* did, *to keep a good conſcience both toward God and toward men*, Acts 14. 16. For that which is ſpoken of Chriſt in ſpeciall, P*ſalm.* 44. (*thou haſt loved righteouſneſſe, and hated iniquity*) muſt be verified, and in ſome meaſure accompliſht in all the members of Chriſt; They muſt love righteouſneſſe and hate iniquity. And this is the difference that the Apoſtle putteth between the children of God and the children of the devill; that the children of God *both love and do righteouſneſs*; and the children of the devil *love ſinne and do it*; 1 John, 3. 7, Let no man therefore think that he is predeſtinate to ſalvation, unleſſe he find and feele in himſelf the effects and fruits of predeſtination. For *thoſe whom God hath predeſtinate, them alſo in his good time he calleth*, Rom. 8. verſ. 29, 30. (*not to uncleanneſſe, but unto holineſſe*, 1, Theſſal. 4, verſ 7) and *whom, he calleth, them alſo he juſtifieth*, (and endueth with the grace of ſanctification, *Rom.* 6. 2. &c.) & *whom he juſtifieth them alſo he glorifieth*, Rom. 8. If any be ingrafted into Chriſt by a lively faith, he cannot but bring forth the fruit of good life, *John* 15. and whoſoever doth not bring forth ſuch fruit, it is certain that he is not yet ingrafted into Jeſus Chriſt. Let no

not therefore, I say, flatter nor deceive our selves, as though we had true faith, when we have not the true fruits of faith. For as the Sun cannot be without light, nor the fire without heat: no more can a saving faith be without good works, which are the fruits and effects thereof. The penitent thief had but a short time of repentance: yet in that short time he wanted not good works to declare his faith, *Luke* 23.40, 41 42. For no sooner was it given him to believe in Christ, but that presently he maketh answer on the behalf of Christ, and cleareth him of all amisse: he rebuketh his fellow for his incredulity, he confesseth the greatnesse of their sinne, and their just punishment for the same, he acknowledgeth Christ to be the Lord, and calleth upon him. Therefore it is not enough for to say, *We have faith*; for the devils have a kind of faith, *Jam* 7.19. nor is it enough for us to come to Church to call upon the Lord, for to say, *Lord, Lord*, will not serve the turn, *Mat.* 7.21. nor it is not enough for us to preach unto you; for unto some that have preached in the name of Christ, it shall be said at the last day, *Depart, I know you not*, Math. 7.22. nor is it not enough for you to be only *hearers of the word*; for *then you deceive your selves*, James 1.22. But *you that say you have faith, must shew it by your deeds*, James 2.17. And you that come to call upon the Lord, *must depart from iniquity*, 2 Timoth. 2.19. And we that preach unto you, must practice that our selves, which we preach unto you, and be an example of holy life for you to follow, 1 Pet. 5.3. And you that are hearers of the word, must be *doers of the word*, and *then you shall be justified*, Rom. 2.13. *What shall I do?* The Papists will have other men do good works for them. For some of the holier sort (forsooth) have works of supererogation, that is, more good works than they need themselves, which they can spare and bestow upon those that pay best for them. And we that are Protestants, because we will not disable Christ, nor derogate from his merits, will have Christ do all for us, and we will do nothing for our selves.

Carnall Protestants do so.

But this Lawyer was of another mind: He asketh *what he shall do to gain eterall life*, because he knew that another man could not deserve it for him. *The soul that sinneth, that*

*same shall die, and the soul that doth righteousnes shall surely live, saith the Lord*, Ezech. 14. 4, 5. *And though Moses and Samuel stood before the Lord to make intercession for the wicked, it shall not help them*, Jer. 15. 1. *Yea, though Noah, Daniel, and Job were in the land, when the Lord bringeth his plagues upon it for sinne, they shall save neither sonnes nor daughters, but onely deliver their own soule by their righteousnesse*, Ezech. 14. 20. Therefore it behoveth every man to know *what he must do to inherit eternal life*: and not onely to know (*for he that knoweth his masters will, and doth it not, shall be beaten with many stripes*, Luke 12. ver. 48.) but he must do it, and so shall he have *cause of rejoycing in himself, and not in another*. For as another mans sinne shall not be laid to my charge: so another mans righteousnesse shall not be reckoned to mine; but *every man shall bear his own burthen* Gal. 6. 4, 5.

*What shall I do to inherit eternall life?* There is a life which is short and temporal, which *Job* compareth to *a wind* that soon bloweth over, Job 7. 7. *James* to *a vapor*, that soon vanisheth away, *Jam.* 4. 14. This Lawyer asks not after his temporal life, for this is common to beasts with men: but here he enquireth concerning that life which is eternal, and shall never have an end. It is strange to see how every man almost desireth to be eternal, and yet how few do use the means to be eternal. As the fowles by a naturall inclination delight to flye, the fish to swim, and the beasts to go; so men are naturally carried with an earnest desire to live for ever.

And albeit men know themselves to be mortal, yet every man according to his severall disposition devises some means to be immortal. Some like *Lycurgus*, do publish wholsome laws; some *Plato*-like, pen learned books; and some like *Solomon*, build goodly houses, and *call the Lands after their own names*, thinking by this means that their names at least shall continue for ever, *Psal.* 49.

Thus every man almost, either for some valiant enterprise, like *Davids* worthies that killed the Giants, 2 *Sam.* 21. or for some desperate attempt, like *Saul* that killed himself, 1 *Sam.* 31. or for their famous and stately buildings, as the builders of both the Babels, in the 11. Chapter of *Genesis*, and 4 Chap.

of

of Daniel, will be eternized. But howsoever men by such means may be remembred after death, yet this is not the way to get eternall life. *For this is life eternal, to know the onely true God*, John 17.3. And *to believe in the Son of God*, John 3.16. But these knowers must be doers: for *he that saith I know him, and keepeth not his commandements, is a lyar, and the truth is not in him*, the first of *John*, the third chapter, and fourth verse. And these believers must be good livers: *For this is a true saying, and these things I will thou shouldest affirm, that they that have believed God, should be carefull to shew forth good works*, Titus 3. v. 8. Therefore to the obtaining of eternal life, two things are necessary. The first is, to believe well: the second is, to live well. By the first we are justified in the sight of God, for he respects our faith. By the second, we are justified in the sight of men, for they regard our works. And thus are the Apostles *Paul* and *James* reconciled: for when *Paul* maketh faith the cause of justification, *Rom.* 3. vers. 28. he meaneth such a faith, as worketh by love, *Gal.* 5. v. 6. whereby we are justified in the sight of God. And when *James* maketh works the cause of justification, *James* 2. v. 24. he meaneth such works as proceed from faith, *James* 2. v. 18. whereby we are declared to be righteous before men.

Life eternal

Note.

The Scripture describeth this eternall life by divers excellent names: to shew the worthiness and excellency thereof, it is called a *Kingdome*, Luk. 12. vers. 32 but yet such a kingdome as cannot be shaken, not like the kingdomes of this world, *Heb.* 12. v. 28. for it is *an heavenly kingdome*, Math. 8. vers. 11. Its called *Paradise*, Luk. 23. verse. 43. for it is more pleasant than the garden of Eden. And *Abrahams bosome*, Luk. 16. for it is a place of rest and comfort. It is called the *house of the Father, wherein there be many Mansions*, John 14. The *joy of the Lord*, whereinto every faithfull servant must enter in, *Matth.* 22. and all to expresse and declare unto us the beauty, excellency, and glory of that life, which is eternall. And yet as glorious and excellent as it is; such is the love and favour of God unto us, that he hath appointed it to be *our inheritance*, as here the Lawyer termeth it. *Inheritance* is a kind of tenure, whereby a man in his own right holdeth or possesseth any thing, as his

own; as when a lawfull heir doth inherit his fathers land: even so the Kingdome of God belongeth unto us, as our lawfull inheritance, because we are the sonns of God.

It is a great prerogative to be *the son of God*, John 1.3. But to be *heirs*, and *heirs with Christ* (Romans the eight chapter) of that heavenly inheritance, is a wonderfull privi'edge. How are we bound unto Almighty God? that whereas he might have made us stones, or trees, or beasts, or such insensible and unreasonable creatures; it pleased his divine Majesty to make us men, the undoubted heirs of eternal happines? Behold (dear brother) and consider, that *heaven is thine inheritance, eternall glory is thy patrimony*; thou art born to a Kingdome, thou hast a title to it, and when thou doest depart this life, thou shalt be sure to find it: if before thou depart this life thou do not lose thy right and title by thy sinfull life.

Let every one therefore, as he tendereth the salvation of his own soul, forsake his wicked waies, and now begin to walk in the waies of the Lord: If heretofore thou hast prophaned the Lords Sabbath, remember that henceforth thou sanctifie it: if thou hast been a blasphemer of the name of God, see that henceforth thou use it with all reverence: if thou hast bin malicious, from henceforth be charitable: if thou hast been contentious, now learn to be peaceable: if thou hast been incontinent, now begin to be chaste: if thou hast been a Drunkard, from henceforth be sober: & in a word, if thou hast been inclined to any sin, be sorry for it, and forsake it: if thou hast neglected any good work, now begin to do it: that in so doing, thou maist inherit that eternal life, which is promised and prepared *for them that know the will of God and do it*, Luke 8.21.

The Lord in mercy grant that ye be not forgetfull hearers, but doers of the word.

*Here endeth the first Sermon.*

THE

# The Law-givers Answer to the Lawyers Question.

Luke 10. vers. 26.

*And he said unto him, what is written in the Law, how readest thou?* &c.

NOw you have heard the question propounded: you shall heare the question answered. *And he said unto him, What is written in the Law, how readest thou?* As if he should have said: I marvell that thou being a Doctor of the *Law*, wch should be able to instruct others in matters of Religion, art ignorant of that which it behoveth every man to know, *by what meanes he may inherit eternall life*. Wherein hast thou bestowed thy study? wherein hast thou imployed thy wit? and how hast thou spent thy time? Thou seemest to be a Lawyer; tell me, what doth the *Law* require of thee? Thou seemest to have read the Scriptures, let me see how thou hast profited by thy reading? Thus doth our Saviour send this Lawyer to the *Law* to learne his duty, and setteth him to schoole, that thought himself to good to learne. He came to tempt Christ by asking the question, but now himself must make the answer, unlesse he will bewray his own ignorance. If he be a Lawyer, let him look what the *Law* saith concerning this question, because the Law is able to resolve every doubt, 2 Tim. 3. vers. 16, 17. Therefore the Prophet *Esay* sendeth us *to the Law and to the testimony*, Esay 8. 20. And our Saviour Christ biddeth us *search the Scripture*, Joh. 5. And telleth us that the ignorance of them is the cause of all errour, *Mat.* 22. If then thou wouldest know the will of God, study the Scriptures, there he hath revealed his will unto thee: If thou desire to please the Lord, look in his word, there he hath shewed thee what his pleasure is. Finally, if thou wouldest have thy works to prosper, consider what is written in the Law, ask counsell at the mouth of the Lord: examin all thine actions by the touchstone of the word, & be sure to do nothing for the wch thou hast not

the word for thy warrant. If harlots entice thee to lewdnes, as *Potiphars* wife enticed *Joseph*, Gen. 39 flie from them as *Joseph* did from her, and remember what the Law saith, *Thou shalt not commit adultery*: If sinners, such as have no feare of God before their eyes, entice thee saying; *Come with us, we will lay wait for bloud, and watch to slay the simple man:* consent thou not, but consider what is written in the Law: *Thou shalt do no murther.* If they say; *Cast in thy lot among us, we will have all one purse, we shall get great riches, and fill our houses with spoyle*, Prov. 1. vers. 14. Walk not thou in the way with them, restraine thy foot from their path, and look what the Law requires of thee, *Thou shalt not steal.* If Papists would perswade thee to change thy religion, because thy fathers were of another religion, look in the Scriptures, examine thy religion by the word of God, and then as *Elias* said unto the people, *If the Lord be God, then follow him: but if Baal be he, then go after him*: 1 Kin. 18. 21. So answer thou them, if this religion be agreeable to the word, as in truth it is, then will I be of this religion, though my forefathers have been of your religion. And to conclude, if thy father that begat thee, thy mother that bare thee, thy wife that lieth in thy bosome, thy friend that is as thine own self, or thy childe which is the fruit of thy body (*Deut.* 13. 6.) shall require thee to do any thing which the Lord hath forbidden in his Law, or shall forbid thee to do any thing which the Lord hath commanded in his word: then thou mayest answer them as *Job* answered his wife, *Thou speakest like a foolish woman*, Job 2. 10. Or as Christ answered his mother, *Woman, what have I to doe with thee?* John 2. vers. 4. Or as he answered his friend *Peter*; *Go after me Satan, for thou savourest not the things that be of God, &c.* Matthew, 16. vers. 23. Yea, if it come to this, that thy Prince, which hath power over thy life, command one thing, and the Lord command thee contrary, thou must answer as *Peter* and *John* answered the Rulers, *Act.* 4. 19 *Whether it be right in the sight of God, to obey you rather than God, judge you.* Yea, thou must be content with *Sydrach, Misach, and Abednego*, Daniel 3. to undergo any punishment even unto the death, rather than thou wouldest dishonour him, or disobey his word, that hath power *to cast both*

body

*body and soul into hell together*, Matthew 10.28,

It followeth vers. 27. *And he answered and said, Thou shalt love thy Lord God with all thy heart, and with all thy soul, and with all thy strength, and with all thy thought, and thy neighbour as thy selfe.* Before the Lawyer moved the question: Now it is the Lawyers turne to answer, and in his answer he sheweth himselfe a learned Lawyer: for whereas the Law of God consisteth of ten precepts, he reduceth the same unto two? The one taken (as it seemeth) out of *Deut.* 26. containing our duty towards God: the other taken out of *Levit.* 19. containing our duty to our neighbour. Here is the abridgment of *Moses* Law, which as it was delivered in two Tables, so it is reduced to two duties, and both these require but one thing, and that is love, Deut. 10. So doth our Saviour Christ divide the Law, *Matth.* 22. where being asked *which is the great commandement*, he answered as here this Lawyer doth; *thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind; This is the first Commandement*; *And the second is like unto this? Thou shalt love thy neighbour as thy selfe.* Here is nothing but love (my brethren) and yet here is *the fulfilling of the Law* Rom. 13. For all the benefits that God had bestowed upon, the Israelites his people, he requireth nothing but *love*. And for all favours which he hath done unto us, he asketh no more but love again.

If we were not too unkind, God needs not to crave our love, having so well deserved our love, in *loving us before we loved him*, 1 Joh. 4. But now he is fain to become a suitor for our love which he hath dearly bought: for he sheweth his love to us, before he craves our love to him. By his almighty power he created us of nothing, and made us the most excellent of all his creatures: if that be little worth, because it cost him little, for *he spake the word and we were made*, Psalm. 33.9. yet this is such a love as cannot be expressed, that when we were fallen from that excellent estate wherein we were created, and became heires of hell and condemnation, *so did he love* this sinfull world *that he gave his onely begotten Sonne to die* for the sinns thereof: That he might bring us to heaven, he came downe from heaven: that he might deliver us from hell, he came down

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to hell for us: *Not gold nor silver*, but *his dearest bloud* was the price of our redemption, 1 Pet. 1 *What can a man do more than to give his life for his friend?* Rom. 5,6,7. And what can God do more, than to die for sinfull men? And for all this, what doth this loving Lord require of thee, but *that thou love the Lord thy God?* Blessed be such a Lord that requireth nothing of his servants but *love*. If any Prince were so gracious unto his subjects, that he would require no other subsidies, nor tribute nor custome of them but *love*: how were the subjects bound to love and honour such a Prince? And such an one is our most gracious Lord and King, who for all the blessings and benefits that we enjoy under his most happy government, craveth no more but love at our hands for recompence. Once he required burnt offerings, that was a dear kind of service: but now he asketh *love*, a kind of service, which every man may well afford. He asketh not learning, nor strength, nor riches, nor nobility, but he asketh *love*: a thing that the simplest, the weakest, the poorest, the basest may performe, as well as he that is most learned, most strong, most rich, or most nobly borne. If God had required this of thee, that thou shouldest be able to dissolve doubts like *Daniel*, and to dispute subtil questions: what should then become of thee that art unlearned? If the Lord should accept of none but such as were strong and valiant, what should then become of women, old men & children, which are weak and feeble? If God should regard none but the rich and wealthy, what should then become of the poore and needy? To conclude, if God should make choyce of none but such as were of noble parentage, what should we do that are the common people? But now he requireth such a thing of us, as the poorest and simplest may performe as well as the wealthiest or wisest man in all the world: for if we cannot love, we can do nothing; especially, if we cannot love God that hath so loved us, we go not so farr as the wicked do, for *sinners also love their lovers*, Luke 6.32. And therefore blessed be God, that for the performance of so small a worke hath proposed such a great reward; and for the obtaining of such a happie state, hath imposed such an easie taske, *the eye hath not seen, the ear hath not heard, neither*

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*…t conceive, what God hath prepared for them that love him,* …4. and 1 Cor. 2. 9. And for all theſe unſpeakable joyes … God hath prepared, he requires no more of us but *love*. … God enamoured of our love, and how unkinde ſhall … withhold it from him? He hath an innumerable com- … of Angels, which are inflamed with his love; and not … therewith, he ſues to have the *love* of men. God hath … of our *love*, no more than *Eliſha* had need of *Naamans* …g; but as *Eliſha* bad *Naaman* waſh, that he might be … *an*, 2 Kings 5. ſo God bids us *love*, that we might be … It is for our good altogether, that God requires our … earth, becauſe he means to ſet his love on us in hea- … If the man of God had willed *Naaman* to do ſome great … ought he not to have done it? So if God had willed us … ſome great thing, ought we not to have done it? How … more when he ſaith unto us; *Love*, and you ſhall live …?

… If you would know whether you have this love of God … examine your actions, whether they be done with de- … and comfort. *In amore nihil amari*; In love there is no … It is like the waters of Jordan, wherein *Naaman* waſh- … as his fleſh, which before was leprous, became fair and … after his waſhing, ſo all our actions, and labours, and … which before were tedious and irkſome, become … and pleaſant, and comfortable, after we are once ba- … in the love of God. It is like the ſalt that *Eliſha* caſt into … noyſome waters, to make them wholeſome, 2 *Kings* 2. or … the meal, that *Eliſha* put into the bitter pottage to make … ſweet, as in 2 *Kings* 4. So the love of God being ſhed in … hearts by the holy Ghoſt, doth make all anguiſh, and ſick- … and poverty, and labours, and watchings, and loſſes, and … ries, and famiſhment, and baniſhment, and perſecutions, … impriſonment; yea, and death it ſelf, to be welcome unto … Such was the love of that choſen veſſel, who for the love … he bare unto God, waded thorow all theſe afflictions, … 12. and could not for all theſe and many more, *be ſepa- … from the love of God*, as he proteſteth, *Rom* 8.

… Therefore (Beloved) ſeeing God that hath done ſo much

for

for us, requires no more but love of us, which every one may easily afford: let him be our love, our joy, and whole delight, and then our life will seem delightfull. As *Jacob* served seven years for *Rachel*, Genes. 29.20. and they seemed to him but a few dayes, for the love that he bare unto her: so when we have once set our love upon God, our pain wilbe pleasure, our sorrow will be joy, our mourning wilbe mirth, our service will be freedome, and all our crosses will be counted so many comforts, for his sake whom we love a great deal more than *Jacob* loved *Rachel*, because his love to us is like *Jonathans* love to *David*, *passing the love of women*, 2 Sam. 1.26.

Thus we have heard what it is that the Lord requires of us, namely *love*. Now let us see what manner of love he requireth. *Thou shalt love the Lord thy God with all thine heart, with all thy soul, with all thy strength, and with all thy thought.* Here the Lord setteth down the measure of that love which he requireth of us, that first it must be true and unfained, as proceeding from the heart and minde: secondly, that it must be found and perfect with *all the heart*, with *all the minde*.

How we must love God.

The Lord which Is a *spirit and truth*, Joh. 4. *will be served in spirit and in the truth.* He cannot away with hypocrites, which *draw near unto him with their lips, but their hearts are far from him*, Mat. 5. He cannot abide dissemblers, *which flatter with their lips, and dissemble with their double heart*, Psal. 12. and therefore though he required *all the heart*, yet he requires not a double heart: to signify, that a single heart is pleasing unto him, and that he detesteth a *double heart*. As there is a glosing tongue, a wanton eye, an idle ear, a wicked hand, and a wandring foot: so there is a false & dissembling heart, wch marrs all the rest. *As is the eye, such is the light; if the eye be single, the body is full of light: if the eye be wicked, the body is full of darkness*, Mat. 6. 22. So as is the heart, such are the actions of the body wch proceed from the heart. *A good man out of the good treasure of the heart bringeth forth good things, and an evill man out of the evill treasure of the heart, bringeth forth evill things*, Mat. 12. 25. Therefore as Christ saith; *Make clean within, and all will be clean*, Luke 11. So I say to you, look that your heart be sincere and single, and then your tongue, your eye, your ear, your hand, your foot,

Love truly.

that

ll our actions will be holy to the Lord.

eart of man is the ſtore-houſe wherein his treaſure
therefore God ſeeking to have the treaſure, requires
: *For where the treaſure is, there will the heart be alſo*:
r. But he will have it freely, not by conſtraint: and
he requires the heart, becauſe whatſoever is done
heart, is done willingly; and that which is done a-
heart, is done (as it were) againſt the hair. There-
requiring the heart, God ſheweth that he delighteth
ary ſervice. Among all the offerings that the Lord
w required of his people, he liketh none ſo well as the
ll offerings of their hand. Princes require help of their
, becauſe they ſtand in need of help, not regarding
they do it willingly, or againſt their wills: but God
h the heart, becauſe he needeth not our help. *As God
all men indifferently, and caſteth no man in the teeth*,
ſo he would have us to give that which we give un-
*Willingly, without grudging*. If we give him love, we muſt
wingly: If we give him our heart, we muſt do it hear-
we give him our alms, we muſt do it chearfully; for as
a chearfull giver, 1 *Cor.* 9.7. ſo he loves a chearfull
t he that loves not with the heart, loves not cheerfully:
*of the abundance of the heart the mouth ſpeaketh*, Matth.
the head deviſeth, the eye ſeeth, the ear heareth, the
orketh the foot walketh. If the heart be inditing of a
atter, the tongue will be as the pen of a ready writer:
2. but if the heart be unwilling, every thing will be
; like the gift of *Ananias*, that was loath to part from
e of his Land, becauſe *Satan had filled his heart with co-
ſe*, Acts 5.2. Such are the gifts of many now adayes,
either give not ſo much as their abilities might afford;
they do, then preſently they begin to repent that they
much: and as *Judas* murmured *that the oyl was not ſold,
en to the poor*, John 12. ſo they grieve that their almes
ſpared and put to ſome other uſe. Thus though they
ſometimes, as *Ananias* did for faſhion ſake, becauſe they
give, yet is their gift nothing worth, becauſe it co es
*a willing mind*. God no e regarded the Shepheards ſa-
crifice

crifice of the first fruits of his sheep, *Genes.* 4.45. than the husbandmans oblation of the first fruits of his ground; because *Abel* offered sincerely with all his heart, and *Cain* offered like an hypocrite for an outward shew. The widows mite, *Luke* 21. was more esteemed than the rich mans much; because she offered of her penury with a willing mind; they of their superfluity for ostentation. A cup of cold water, or a morsel of bread that is given with chearfulnesse, is better than a fat Ox with hatred and ill will. *When we give to the poor, we lend unto the Lord:* and the Lord to whom we lend, measures the gift by the mind of the giver, and not by the worth of the gift. *A small thing* (saith *David Psal.* 37.16.) *that the righteous hath, is better than riches of the ungodly:* so a small thing that the righteous give, is better than great riches of the ungodly: because they give for the love of God with all their heart: but the ungodly give for other respects, either for the love of man to whom they give; or (like the Pharises, *Mat.* 6.1.) for the praise of men before whom they give.

Some will not give at all: wherein they declare that they have no love at all. When a poor man comes to their door, or to their pue, then (as *Nabal* answered *David*, when he desired relief for himself and his company, 1 *Sam.* 3.10.) *Who is David? or who is the Son of Jesse? There be many servants now adaies, that break every man away from his master: shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they are?* So they answer the poor man: Who art thou, and whence comest thou? There are too many such as you are in every place, we have poor enow of our own to help: I must bestow mine almes on them, and have not for you. Thus do they excuse their nigardise and unmercifulnesse, by the poor that dwell among them; upon whom God knowes they bestow no more than that which law compels them to bestow, and that for the most part against their will. Where is the love of God, my brethren? *If you say you love God, and shew not your love to your brethren, you lie:* or *if you love not your brother whom you see, you cannot love God whom you have not seen,* 1 John 4.20. As we must love God with the heart, that is, sincerely: so we must love

love him with *all the heart*, that is, with a perfect love. God is like a jealous husband, loth to have a partner in his love, *Exod.* 20. He will not have halfe the heart, nor a piece of the heart, but *all the heart*. When the heart is divided, it dieth: therefore God will not have the heart divided, lest it die, because he desireth a living, & not a dying heart. He is not like the unkind mother that would have the child divided, 1 *Kings* 26. but like the naturall mother, who rather than it should be divided would forgoe the childe. So God will have all or none: if he may not have *all the heart, and all the soul, and all the strength, and all the thought*, he will have none at all. The devill, or the world, or the flesh will play small game, as we use to say, before they will sit out. If they cannot get full possession of our hearts, then they are content to have some part of our love, as it were a little room in our hearts, a wicked thought, or a consent to sin; like *Pharoah* the King of Ægypt, who when he could not keep the Israelites still in bondage, would keep their wives and children back: and when this would not be granted, then he was content to let them go and do sacrifice; but their sheep and their cattell must stay behind: and when this might not be obtained, then he desired them onely to blesse him before they went, *Exod.* 10. But God is of another minde: he that made all the hearts of men, and trieth them, and knoweth them, and renueth, and mollifieth them, and lighteneth them, and ruleth them, and turneth them which way it pleaseth him, will have all the heart, because he hath best right to all. Therefore as *Moses* answered *Pharoah*, *There shall not a hoof be left behinde us*: so whensoever the world, the devil or the flesh, sollicites unto us for any part of our heart (as commonly they are, when we have any sacrifice or service to perform unto the Lord our God) then we must answer them as *Moses* answered *Pharoah*, thou shalt have neither hand nor hoofe in this action *Exod.* 10.26. or as *Peter* answered *Simon Magus*, when he offered mony for the holy Ghost? *Thou hast neither part nor fel owship in this businesse*, Acts 8.20,21. I must not yeild one jot to your suggestions: for I must *love the Lord my God with all my heart, with all my soule, &c.* That God may be our God, he will have the greatest love, because whatsoever we love best,

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we make our God: we love our parents, or our wives, or our children, or our friends, or our neighbours, as well as we love our selves, with a true and unfained love: But we must love God better than our parents, or our wives, or our children, or our friends, or our neighbours, or our selves, *with all our hearts, and with all our soul*; that is, with a sound and perfect love. As we love a ring or a jewell for his sake that gave it; so we must love all things of this life for his sake that gave them, and him for his own sake above all the rest. This perfect love we can bestow but once, and but one can have it, and who so hath it, must be our God: If we set our heart upon riches, we make riches our God, therefore *David* saith, Psal 62. *If riches increase, set not your heart upon them.* If our whole delight be in eating and drinking, then we make a god of our belly: and the Apostle tels us, *Phillip.* 3. that *our end is damnation.* If we be given to wantonness & fleshly pleasure, then *Venus* is our goddesse: and *Salomon* tels us, *Prov.* 6. 26. that our end will be beggery. But if we have set our love of God, *the eye hath not seen, the ear hath not heard, neither hath it entred into the heart of man, what God hath prepared for them that love him*: 1 Cor. 2 9. Now, if you would know how you must love God with all your heart, thus you must do it: When the devill, or the world, or the flesh, shall set any thing before thee to love, wherewith thou shalt offend thy God, thou must be content to lose and forgo the same, be it never so precious, be it never so lovely. He loveth God above all, which not for the love of any thing that is created, can be brought to sinne against his Creator. So *Joseph* lov'd God above all, who, though he might have had the love of his Lady and Mistresse, without suspition of man, yet he would not consent, and so to lose the love of God: *Gen.* 39. Such was *Davids* love to God, 1 *King.* 24. who, when he had gotten *Saul* (his greatest enemy that sought his life) into a Cave, where he might at once have been revenged on him for all his injuries, was content only to cut off the lap of his garment, and so let him go unhurt, rather than he would sin against the Lord, in laying his hands upon the Lords anointed. Such also was the love of chaste *Susanna*, *Daniel* 13. who when she might have gained the love and favour of the

Elders

Elder without any note of infamy, chose rather to undergo the danger of her life, than to sinne in the sight of the Lord. Therefore thou mayest love the things of this life, thy parents, thy wife, thy children, and the rest; the Lord gives thee good leave to love them, so long as thou mayest love them without offence to God. But if once they be unto thee an occasion to sinne, thou must leave to love them, and rather chuse to suffer any losse, though it be to the *cutting off of thy hand*, or *thy foot*, or to *the plucking out of thine eye*, Matth. 5. 29 or to the hazzard of thy life, than thou wouldest offend so divine a Majesty.

Now thou seest (if thou be not wilfully blind) how far thou art from this perfect love which God requireth of thee. Thou hast not alwayes preferred God before all thy worldly profit; thou hast not alwaies preferred God before all thy fleshly pleasure: when thou hast goten opportunity to be revenged of thine enemy, thou hast not spared him; when thou hast gotten opportunity to commit wickednesse, thy love to God hath not restrained thee; where God required *all thy heart*, thou hast given him no part of thy heart. Sometime all thy heart runneth after thy covetousnesse, *Ezech.* 33. 31. Sometime thy soul is wholly set upon delight and ease: sometime thy mind is all upon thy corn, *Luke* 12. or thy cattell, or thy pasture: and sometime thy thoughts are all upon thy merchandize, seldome thou thinkest upon God: but when thou commest into the Church of God, then thy mind is so distracted with divers thoughts, and cares, and affairs of this life, that thou canst not think upon God one houre together. Therefore what remaineth in this case for thee to do, but confesse thine own imperfection, and flie to Christ to supply thy wants, and earnestly to desire the Lord to change thy heart, to take from thee thy old heart, thy vain, thy wandring heart, wch hath loved other things more than God; and in stead thereof, to *give thee a new heart, and create a right spirit within thee*. Psal. 51. wherewith thou maist love God above all things in this life, that in the life to come thou mayst finde the reward of thy love, such joyes and comforts as cannot be expressed.

Thus we have heard what duty we owe unto God himself:

now we shall hear what duty we owe unto our neighbour. That which we owe unto them both, is *love*; but yet the love which we owe unto them is not alike. For albeit the second commandement be like unto the first, *Matth.* 22. for the necessity thereof, and in respect of the subject or quality which is required, namely, *love*; yet in respect of the object, which is God, and the measure of our love, which must be perfect, there is great oddes between them. In that they both require but love, they are both alike; but in that the first requires love to God, the second love to men; the first requireth a greater love than the second, there is the difference. But here a doubt arises: seeing God requires the love of all the heart, soul, &c. what love remaineth for our neighbour? If God must have all our love, what love is left for any other? Whereunto I answer, that the love of our neighbour doth not derogate nor detract from the love of God: as the light of a candle doth not dazle, but rather commend the light of the Sun; so our love to our neighbour doth not diminish, but rather accomplish our love to God. He that loves the fruit, will love the tree whereon it growes: and he that loveth the stream, will love the fountain from whence it floweth: even so, he that loveth man, which is a creature, will much more love God that hath created him. But let us examine the words: *Thou shalt love thy neighbour as thy self.* Here are four things to be observed. First, what is required, namely, *love*. Secondly, who must love, *thou*: that is, every man. Thirdly, whom we must love, namely, our *neighbour*. And lastly, how, and in what manner we must love him; As we love our selves. Concerning the first, as in the former precept, so in this also the Lord requireth *love*: wherein he dealeth as a kind father with his children, who is desirous to have them so to resemble him, as by their conditions every man may know whose they are. Therefore our loving father desirous to have us like himself, requireth us to be kind and loving one to another, as he is kind to the unkind, to the evill, to the just, and to the unjust, *Matth.* 5. He will have us perfect, as he is perfect; he will have us holy, as he is holy; he will have us merciful as he is merciful; he will have us loving, as he is love it self. Again it is the nature of a loving father, by all means to procure the welfare

of

ſible children: ſo our heavenly Father deſirous of our continuall hapineſſe, commandeth us *love*, that ſo we may lead our lives with delight and pleaſure. If he had hated us he would have commanded us to live in hatred, and envy, and malice w^th^ our neighbours: for among all the miſeries that are under the Sun, there is not a more miſerable & irkeſome life, than the life of the envious. *Salomon* calls it *a rotting of the bones*, Proverb. 14.30. and as it were a conſumption of the body, becauſe the envious man alwayes repineth, and pineth away at other mens proſperity. As *all things work to the beſt to them that love God*, Rom. 8. ſo all things work to the worſt to them that are envious. Therefore one wiſheth that the envious man had eyes in every City, that he might be vexed with all mens proſperity. As Chriſt ſaid, John 13. *By this ſhall all men know that ye are my diſciples, if ye have love one towards another*: ſo the Devill ſaith; By this ſhall all men know that ye are my diſciples, if you have envy, and hatred, and malice one towards another. Therefore, leaving that hateſull and lothſom kinde of life to the reprobate & damned, (who are alwayes malecontent, like *Cain*, Gen. 4. & their countenance caſt down; they cannot look on their brother with a chearefull countenance, nor afford him a mery word) God hath preſcribed love to thoſe that are his, to ſhew how deſirous he is of their welfare and hapineſſe. But here ſome churle may ſay unto me; If this be all, I ſhall do well enough: if God require no more but love, I ſhould be well content to love, ſo that I be not bound to give. Alas, this is a ſilly ſhift: for it is the nature of godly love to relieve and help him that is beloved: therfore whom thou loveſt, if thou love him truly, thou canſt not ſee him lack, if it be in thy power to ſupply his want. If thou loveſt thy horſe, thou wilt give him provender: if thou loveſt thy dog, thou wilt give him thy crums: and if thou love thy brother, thou wilt give him food. Therefore though nothing be expreſſed which thou ſhouldſt give unto thy brother, yet in that thou muſt love him, thou art bound to give him, not onely thy goods, but even thy life, if need require, to do him good. *This is my commandement*, ſaith our ſaviour Chriſt, John 15.12. *That ye love one another as I have loved you*: But *he ſo loved us, that he gave his life for us*,

Rom. 5.8. therefore *we also ought to give our lives for our brethren*, 1 Joh 3.16. For as much then, as *thy life*, which as Christ speaketh, *is more worth then food or rayment*, Matth. 6.25. should not be spared for thy brothers good; from henceforth grudge not to give thy goods to thy needy neighbours, defraud not him of food and rayment, to whom thou owest even thy life it selfe.

But let us come to the second thing, which sheweth who is bound to love: *Thou shalt love*. Under this word *Thou*, God comprehends every particular man & woman: as if he should say, Thou thy selfe, and not any other; for *thou shalt love thy neighbour*. The poor man is not exempted from this precept, because he may love as well as the rich. If he say, I have no wealth, & therefore I cannot shew my love to my neighbour: Though he have no wealth, yet he hath a heart, he hath a mind he has an affection: let him have a loving heart, a loving mind and a loving affection: if he cannot do well, let him wish well unto his neighbour; if he cannot gratifie him with any thing that he hath, let him not envy at any thing that the rich man hath. For as the rich man shewes that he loves his neighbour if he relieve his necessity, so the poore man sheweth that he loves his neighbour, if he grieve not at his prosperity. This therefore as generall precept, bindeth the poore as well as the rich: it is a common yoke layd upon the neck, and a common burthen layd upon the back of every Christian; but yet it is *an easie yoke* and *a light burthen*, Matth 11. because it is *love* which maketh all things to seeme delightsome. As there are some that would be content to love, if they might not give; so there are some would be content to give, if they were sure they should not want: therefore when it comes to giving, they post it over to their heyres, or to their executors, or to their successours when they are dead; they are never liberall untill they die, and then they are liberall of that which is none of theirs. They think to be excused by the liberality of their heirs; but they are bound to be liberall for themselves: therefore they must not lay the burthen upon them, because *every man must bear his own burden*, Galat. 6. If they say, I know not what need I may have before I die: let them remember, that what they give unto the poore they

lend unto the Lord, and he is a sure pay-master, he gives good usury. And as *David* said, *I never saw the righteous forsaken nor his seed beg their bread*: so they must needs confesse, if they will confesse the truth, that they never saw the godly man that was liberall to the poor, by that means to come to misery. By other means many men fall into extream poverty: *Ales, Vine, Cards*, Dice, Wine, and Women, have brought many to beggery; but by beneficence and liberallity to the poor, I never heard that any came to penury. Such a poison hath your alms, that by the blessing of God which makes men rich, it increases like the widowes meal and oyl, which she bestowed upon the Prophet, 1 *King.* 17. Therefore let no man distrust.

Now we are come to the third thing, which sheweth whom we are bound to love: *Thou shalt love thy neighbour.* He saith not thou shalt love the rich man, or thy kinsman, or thy friend, or thy companion, but *thy neighbour*: under which word is comprehended every man that is any way capable of thy love: yea even thy *enemy* is concluded in this precept, *Mat.* 5. *Rom.* 12. As the Jews thought none to be their neighbours, but their own nation: so some think none to be their neighbours, but their equals. The rich man despises the poor man, & he again envies the rich man: and every man, as the Proverb is, delighteth in those that are like himself. But here this law requireth, that whosoever is our neighbour by any means, he is to be loved.

As our Saviour Christ had two kind of kinsfolk, *Mat.* 1. one by the flesh, and another by the spirit: so we have two kinds of neighbours, one by nature, another by grace: and as Christ preferred his spirituall kindred, before his carnall kindred; so we must prefer our spiritual neighbours, before our carnall neighbours. Therefore although by this law we are bound to love all men indifferently, yet because there are degrees of neighbours, therefore there must be degrees of love: we must love our parents and our kinsfolk more than strangers, because they are bound unto us by a straighter bond of nature, according to that of the Apostle, 1 Tim. 5. *He that hath not a care, of his own, specially of them of his household, is worse than an Infidel.* So we must love the faithful more than the unfaithfull,

full, becauſe they are bound untous by a ſtraighter bond of faith and religion, as the ſame Apoſtle willeth us, Gal. 6. *While ye have time, do good unto all, eſpecially to them of the houſhold of faith:* ſignifying, that as we are bound to love all men with a general love, becauſe they are all of the off-ſpring of *Adam*; yet muſt we love ſome with a more ſpeciall love, becauſe they are the children of God.

Now follows the meaſure of that love which we owe unto our neighbour, expreſſed in the laſt words; *As thy ſelf.* Here is the rule whereby our love muſt be ſquared, and a moſt exquiſite example of ſingular love, found in our ſelves for us to imitate: He ſaith not, *as he loveth thee*, or as he is beloved of other, but *as thy ſelf.*

Who knowes not how well he loves himſelf? and therefore who can excuſe himſelf, & ſay, I know not how well I ſhould love my neighbour? But how do we love our ſelves? Fainedly or coldly, or for an hour? I trow not, but truly, and zealouſly, and every hour. So, we muſt love our neighbour with a true, zealous, and a conſtant love. We muſt not paſſe by, as the Prieſt and the Levite; but pour our oyl into their wounds with the Samaritan, to help, to relieve them, & comfort them. We muſt love our neighbour, though he be envious, as *David* loved *Saul*, requiting good for evil; and as *Joſeph* loved *Potiphar*, not inſued to ſin againſt him. *Love is the fulfilling of the Law:* it beginneth young with *Moſes*, to reſiſt the oppreſſor, and endeth not in old age, but deſires to periſh for the beloveds preſervation; calleth infants in the ſtreet with wiſdome, to learn; comforts the impriſoned, with *Abacuck*; burieth the dead with *Toby*; viſiteth the ſick and poſſeſſed with our Saviour; *covereth the multitude of offences*; and ſhall find this laſt comfort, *Come ye bleſſed:* To which joy he bring us, that with his *love* from everlaſting death hath bought us.

*Here endeth the ſecond Sermon.*

THE

# The Cenſure of Christ upon the Anſwer.

NOw we are come to the anſwer of Christ unto the Lawyers queſtion. The queſtion was, *what muſt be done to inherit eternal life?* The anſwer is, Do that which thou haſt ſaid: that is, *Love God above all, and thy neighbour as thy ſelfe*; and thou ſhalt live, thou ſhalt inherit eternall life. Where firſt it is to be obſerved, that though this Lawyer came with a minde to tempt Christ, yet becauſe he had truly alleaged what was written in the law, Deut. 6. Levit. 19. our Saviour Christ approveth his anſwer, and commendeth him for it: whereby we are taught, to like and allow of thoſe good things that we ſee in any, though they be our enemies.

Many there are, that if their enemy be endued with many excellent vertues, yet they will not acknowledge it, nor give him due commendation; but rather ſeek by all meanes to diſable him, and diſgrace him, and diſpraiſe him behind his back. If he be temperate & ſober, then they ſay, as it was ſaid of *John Baptiſt, He hath a devill*: If he be ſociable and familiar, then they ſay, as it was ſaid of Christ, *He is a glutton and a wine-bibber*, Luke 7. If he be learned, they ſay as *Feſtus* ſaid of *Paul*, Act. 26. *He is mad*: If he be a good houſe-keeper, they call him a Papiſt: if he be religious, they call him a Precizian: yea, if he be a Prophet, yet if he tell the truth, they account him their enemy, Gal. 4. as *Ahab* termed *Elias*, 1 King. 21. And as the ſame *Ahab* cared not to hear *Micheas*, becauſe he hated him, 1 King. 22. ſo they deſpiſe the doctrine, and miſlike the Sermon becauſe they hate the man that preacheth it.

Theſe kinde of people are like their father the Devill, who both by his name and nature, is *an accuſer of the brethren*. Rev. 12. He could not give *Job* a good word, though he were *a juſt man that feared God*, Job 1. and no marvail, for he could not ſpeak well of God himſelfe, *Geneſ.* 3. But Christ is of another minde, for though this Lawyer were his tempter, yet doth he allow his anſwer: ſo though a man be thine enemy, yet let him have his due: if he be learned, report no leſſe of him: if he be an

honeſt man, defame him not: if he be humble, ſay not he is proud: if he be liberall, ſay not he is miſerable: if he deal juſtly, ſay not he is unconſcionable: & if he hath any thing in him that is praiſe-worthy, (as there is no man but hath ſome good thing in him) acknowledg it, report it, and commend him for it, though he be thine enemie. But here again we ſee, that though Chriſt commend this Lawyer for his anſwer, yet doth he not commend him for any thing elſe to teach us, that as we muſt give every man his due, ſo we muſt give no man more than his due. The Lawyer had anſwered directly to Chriſts demand: therefore Chriſt commends his ſaying: but the Lawyer had not done ſo well as he had ſpoken, therefore Chriſt doth not commend his doing: ſo the words of many are commendable, but their works are moſt deteſtable. If you come to their Sermons you ſhall hear them ſpeak marveilous well: but if you look into their lives, you ſhall finde them farr differing from their profeſſion. They are like our bels, which can call the people together to the ſervice of God, but cannot performe any ſervice to God: ſo theſe men can give good counſell to others, but cannot follow it, they can teach the people to know the will and pleaſure of God, but they go not about to do the will of God, that the people might be moved by their example to do the ſame. And if you ſeem to miſlike their doings, then as Chriſt ſaid of the Scribes and Phariſes, Matt. 2 *They ſit in Moſes chair*, &c. ſo they anſwer for themſelves, Do as we ſay, and not as we do. A bad excuſe, ſir, for ſo bad a cauſe. As if they ſhould ſay, we would have you to be godly, but we will not be godly: we would have you to be ſaved, but we our ſelves will not be ſaved. How can their doctrine do any good, that live not according to their doctrine? Or how can the people think that the doctrine is true, when they that preach it live not thereafter? Will not the people reaſon thus: If his doctrine were good, ſurely he would follow it: if his life be good, ſurely he would teach us to live as he doth: therefore whatſoever he ſaith, we will not believe him; but as he doth, ſo will we do, and we hope to eſcape as well as he.

Thus with the one hand they build up the Church of God, and with the other hand they pull it down; becauſe, they do

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more hurt by their bad example, than they can do good with their preaching. These are the ungodly that the Lord by his Prophet reproveth, Psal 50. *Why doest thou preach my laws, and take my words in thy mouth?* So long as *Esay* was a man of unclean lips, the office of preaching was not committed unto him: but when his lips were cleansed, Esay 6. then was he fit for that office and function. Even so, as long as we delight in sin as much as any, we are not meet to reprove the sins of others: but when we behave our selves as it becometh the Ministers of the Gospel, then have we commission to preach the Gospell, and to reprove the sinns of the people.

Therefore to a good Churchman (as you use to call us) two things are necessary: the first is, to teach well: the second is, to live well. For as we are resembled to *salt*, because we must season the people with sound and wholsom doctrine: so are we resembled to the *Sunn*, because we must shine as lights in the world by our holy life. As *John Baptist* was *the voice of a Crier*, so he was *a burning lamp*: as the Apostles were willed to teach and preache, so *their lights* were commanded *to shine, that men might glorifie God.* Teach well & live well. *Matth. 5.* *Matth. 5.*

Thirdly, we here may see that truth is truth, and to be commended from whomsoever it cometh: for though this Lawyer came to tempt Christ, yet because he told the truth, Christ admireth his answer, and commendeth him for it. Whereby we have to learn, to imbrace and receive the truth by whomsoever it is brought: for as a jewel is to be esteemed, though it be found in a stinking dunghill, so the truth is to be regarded though it be found in a wicked man.

And last of all, we here may see that to be verified which was spoken of Christ, Esay 42. Mat 12. *A bruised reed shall he not break*, &c. that is, he shall not discourage any in the way of godlinesse. Though this Lawyer were Christs enemie, yet when he answered discreetly and directly out of the word of God, Christ approveth his answer, and exhorteth him to the practise of the same: whereby we have to learn to commend and encourage every man in his well-doing, and by all meanes to further them in their good beginnings. Praise and honour are due to vertue: therefore if a man have done well, commend him,

him, and he will do better. But alas, with us it is fare otherwise: for if a man have done amisse, it shall be often cast in his teeth: but if he have done well, he shall never hear of it.

But let us go forward in the answer of Christ. It followeth, *Do this.* Having approved his saying, now he exhorteth him unto doing: for it is not enough to say well, or to know much, or to believe aright; but we must *do this*; that is, we must *love God and our neighbour*, if we desire to live. Heaven is not gotten with fair words, nor amorous looks, nor gold, nor silver nor gorgeous array, but with the fruit of a lively faith: or (that I may use the words of the Apostle, Gal. 5. 6.) *By faith working through love.* God will not come to judge us at the last day, whether we were learned, or wise, or eloquent, or wealthy, or honourable: but whether we have done those deeds of mercy to his needy members. What shall it profit a man in the last hour of his death, to have been eloquent, and excellent in all kind of learning: that he hath preached many notable and worthy Sermons; if he have lived a lewd and wicked life, and carried a corrupt conscience to his grave? In that terrible day, when the books of all mens consciences shall be opened, &c. and every mans life shall be strictly examined, it shall go better with us, if we have served God with a good conscience, than if we have been able to dispute subtill questions: for at that day it shall be said to some that have Preached in the name of Christ, *Depart from me I know you not*, Matth. 7.

Now, as we shall not be saved for our preaching, no more shall you be saved for your hearing: for God will have you to *do* as you hear, as well as he will have us to *do* as we teach. If you look into all the Scriptures, you shall finde no promise made to hearers, nor to speakers, nor to readers; but to believers, or to doers. If ye ask God, who shall dwell in his holy Mountain, he saith, Psalm. 15. *The man that walked uprightly.* If you ask Christ who shall enter into the Kingdome of Heaven, he saith, Matth. 7. *Not they that cry Lord, Lord: but they that do the will of my Father.* If you ask him how you may come to heaven, he saith, Matth. 19. *Keep the Commandements.* If you ask him who are blessed, he saith, Luke 11. *Blessed are they that hear the Word of God and do it.* If you ask an Angell

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who is blessed, he saith, Rev. 22. *Blessed are they which keep the words of this Book.* If you ask *David*, he saith, Psal. 106. *The man is blessed which keepeth judgement, and doth righteousnesse.* If you ask *Solomon*, he saith, Prov. 29. *The man is blessed which keepeth the law.* If you ask *Esay*, he saith, Esay 50. *He which doth this is blessed.* If you ask *James*, he saith, James 1. *The doer of the Word shall be blessed in his deed.* And here; *Do this and thou shalt live.* Here is nothing but *Doing*, to make us blessed; for as the works that Christ did, bare witnesse that he was Christ, Joh. 10. so the works that we do, must bare witnesse that we are Christians.

But here some man may object and say, Is any man able to do this that God requireth? and if he be not, why then doth God command us that which we cannot perform? Herein Almighty God deals with us, as a Father dealeth with his children: If a man have a son of seven years of age, he will furnish him with bow and arrowes, & lead him into the fields; set him to shoot at a mark that is twelve score off, promising to give him some goodly thing, if he hit the mark: and though the father know the child cannot shoot so far, yet will he have him aim at a mark beyond his reach, thereby to try the strength and forwardnesse of his child: and though he shoot short, yet the father will encourage him. Even so Almighty God hath furnished us with judgement and reason, as it were with certain artillery, whereby we are able to distinguish between good and evill, and sent us into the World, as it were into the open fields, and sets his law before us as a mark, as *David* speaks, promising to give us the Kingdome of heaven, if we hit the same: and albeit he knoweth that we cannot hit this mark, that is, keep the law which he hath set before us; yet for the exercise of our faith, and for the testifying of our duty and obedience towards him, he will alwaies have us be aiming at it: and though we come short of that duty and obedience which he requireth at our hands; yet doth he accept and reward our good endeavour: but if we stubbornly refuse to frame our selves after his will, then may he justly be angry and displeased with us. Therefore though thou canst not perfectly keep the Law of God; yet if thou endeavour thy self to

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the utmost of thy power to observe the same, the Lord that *worketh in us both the will and the work*, will accept the will for the work: and that which is wanting in us, he will supply with his own righteousnesse.

It followeth, *And thou shalt live*. Here is the promise, even life eternal. Among all earthly things, we count none so dear and precious as our life, insomuch as we can be content to forgo any thing before our life: our bloud and our limbs we loose sometime for the saving of this temporal life, which is no life indeed, but rather a shadow and the image of death. Now if we make so much of, and suffer so many things for the life of the body, which is so short and momentany: how far greater things should we suffer for the salvation of our soul, and for the gaining of that glorious and happy life, which shall never end? Here Christ speaketh not of any common life, but of life eternal, which is the inheritance and seat of the blessed.

For seeing Christ must answer to the Lawyers question, & his question was, how he might inherit eternal life; when the Lawyer had said what was written in the Law, Christ answers *Hoc fac & vives*: as if he should say, *Love God and thy neighbour*, & so thou shalt inherit eternall life: this is the assoiling of thy question. Go to then, dear brethren, & consider at how small a rate or price of love, eternall life is to be purchased: If we take so great pains, and undergo so many difficulties to pursue this mortal life, what pains should we undertake to enjoy that immortal life? If God should bid us go into a hot fiery furnace and cast our selves into the burning flames, we ought to do it, that we might reign with Christ. But our gracious loving Lord commandeth us no such thing; but commendeth unto us *love*, that we may live. Our God is not as the gods of the Gentiles, which will have the parents slay their children, and offer them up in fire for a burnt sacrifice. No, our God *will not the death of a sinner, but rather that he convert and live*, Ezek. 18. O how gracious is the Lord unto us, who requireth no more of us but *love*! and yet requireth us with no lesse than life, and that a glorious and eternall life.

Thus have I at length explained *The Lawyers Question*, and *the answer of Christ unto the Question*: wherein I have shewed you

your owne way to come to Heaven, which is, to keep the Law of God: and this way we find most hard and difficult. Another way there is, by the death of Christ; and this every man thinks most easie to finde. But this I assure you, that whosoever doth not endeavour to walk in that old way; that is, to walk in the wayes of the Lord, shall never come to heaven by the new and living way, Christ Jesus; because as *John* saith, chap. 3. 3. *Whosoever hath this hope in him, purgeth himself*: that is, whosoever hopeth to be saved by the death of Christ, hath a care to keep himself from sinne, and to walk in the Commandements of the Lord.

*FINIS.*

THREE

# THREE PRAYERS: ONE FOR THE MORNING, ANOTHER FOR THE EVENING, THE third for a Sick Man.

*Whereunto is annexed a godly Letter to a ſick friend: and a comfortable ſpeech of a Preacher upon his death-bed. Anno* 1591.

## A Morning Prayer.

*O Lord, prepare our hearts to Prayer.*

ETernall God, giver to them wch want, comforter to them which ſuffer, and forgiver to them which repent: we have nothing to render thee but thine own. If we could give thee our bodies and ſoules, they ſhould be ſaved by it: but thou wert never the richer for them. All is our duty, and all of us cannot performe it: therefore thy Son died, and thy Spirit deſcended, and thy Angels guide, and thy Miniſters teach, to help the weakneſſe of men. All things call upon us to call upon thee; and we are proſtrate before thee, before we know how to worſhip thee: even ſince we roſe, we have taſted many of thy bleſſings, and thou haſt begun to ſerve us, before we begin to ſerve thee. Why ſhouldeſt thou beſtow thy health, wealth, and reſt, and liberty upon us, more than other? We can give no reaſon for it, but that thou art merciful. And if thou ſhouldeſt draw all back again, we have nothing to ſay, but that thou art juſt Our ſins are ſo grievous and infinite, that we are faine to ſay with *Judas*; *I have ſinned*, and there ſtop, becauſe we cannot reckon them. All things ſerve thee as they did at firſt: only men are the ſinners in this world.

Our heart is a root of corruption, our eyes are the eyes of vanity, our eares are the eares of folly, our mouthes are the mouthes of deceit, our hands are the hands of iniquity, and every part doth diſhonour thee, which would be glorified of thee. The underſtanding which was given us to learne vertue,

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is apt now to apprehend nothing but ſin: the will, which was given us to affect righteouſneſs, is apt now to love nothing but wickedneſſe.

The memory, which was given us to remember good things, is apt now to keep nothing but evill things. There is no difference between us and the wicked: we have done more againſt thee this week, than we have don for thee ſince we were born, and yet we have not reſolved to amend: but this is the courſe of our whole life; firſt we ſin, and then we pray thee to forgive it, and then to our ſinns again, as though we came to thee for leave to offend thee.

And that which ſhould get pardon at thy hands for all the reſt (that is our prayer) is ſo full of toys and fanſies for want of faith and reverence, that when we have prayed, we had need to pray again, that thou wouldeſt forgive our prayers, becauſe we think leaſt of thee when we pray unto thee: What father but thou, could ſuffer this contempt, and be contemned ſtill? Yet when we think upon thy Son, all our fear is turned into joy becauſe his righteouſneſs for us, is more then our wickedneſs againſt our ſelves. Settle our faith in thy beloved, and it ſufficeth for all our iniquities, neceſſityes & infirmities. Now Lord, we go forth to fight againſt the world, the fleſh, and the devill, & the weakeſt of our enemies is ſtronger than we. Therefore we come unto thee, for thy holy Spirit to take our part; that is, change our minds, and wills, and affections which we have corrupted, to remove all the hinderances which let us to ſerve thee; and to direct all our thoughts, ſpeeches, and actions, to thy glory, as thou haſt directed thy glory unto our ſalvation. Although we be ſinners (O Lord) yet we are thine: and therefore we beſeech thee to ſeperate our ſins from us, which would ſeperate us from thee, that we may be ready to every good, as we are to evill. Teach us to remember our ſinns, that thou mayeſt forget them, and let our ſorrow here, prevent the ſorrow to come. We were made like thee, let not fleſh and bloud turn the image of God to the image of Satan: our foes are thy foes, let not thine enemies prevaile againſt thee, to take us from thee; but make thy Word unto us, like the ſtarr which led unto Chriſt: make thy benefits

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like the pillar, which brought to the land of promiſe: make thy croſs like the meſſenger which compelled gueſts to the banquet; that we may walk before like examples, and alway look upon thy Son how he would ſpeak and do, before we ſpeak or do any thing.

Keep us in that fear of thy Majeſty, that we may make conſcience of all that we doe, and that we may count no ſinne ſmall, but leave our lying, and ſwearing, & ſurfetting, & covetting, & boaſting, and flaunting & inordinate gaming, and wanton ſporting, becauſe they draw us to other ſins, & are forbidden as ſtraitly as other: Let not our hearts at any time be ſo dazeled, but that in all tentations we may diſcern between good and evil, between right and wrong, between truth and errour, and that we may judge of all things as they are, and not as they ſeem to be: let our minds be alwayes ſo occupied, that we may learn ſomething of every thing, and uſe all thoſe creatures as means and helps prepared for us to ſerve thee. Let our affections grow ſo toward one another, that we may love thee as wel for the proſperity of other, as if it were our own: let our faith, and love, and prayer be alway ſo ready to go unto thee for our help, that in ſickneſs we may find patience, in priſon we may find joy, in poverty we may find contentment; & in all troubles we may find hope. Turn all our joys to the joy of the holy Ghoſt, and all our peace to the peace of conſcience, and all our fears to the fear of ſinne, that we may love righteouſnes with as great good will as ever we loved wickednes: and go before other in thankfulnes towards thee, as far as thou goeſt in mercy towards us before them, taking all that thou ſendeſt as a gift; & leaving our pleaſures before they leave us, that our time to come may be a repentance of the time paſt, thinking alway of the joys of heaven, the pains of hell, our own death, and the death of thy Son for us. Yet, Lord, let us ſpeak once again, like *Abraham*, one thing more we will beg at thy hands; our reſolutions are variable, and we cannot perform our promiſes to thee: therefore ſettle us in a conſtant forme of obedience, that we may ſerv thee from this hour, with thoſe duties which the world, the devill, and the fleſh would have us defer untill the point

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of death. Lord we are unworthy to ask any thing for our ſelves, yet thy favour hath preferred us to be petitioners for others. Therefore we beſeech thee to hear us for them, and them for us, and thy Son for all. Bleſſe the univerſall Church with truth, with peace, and thy holy diſcipline. Strengthen all them which ſuffer for thy cauſe, and let them ſee thy ſpirit of comfort coming towards them, as the Angels came to thy Son when he was hungry.

Be mercifull unto all thoſe which lie in anguiſh of conſcience for remorſe of their ſins: as thou haſt made them examples, to teach us to take example by them, that we may look upon thy Goſpel to keep us from diſpair, and upon thy Law to keep us from preſumption. Proſper the armies which fight thy battels, and ſhew a difference between thy ſervants and thy enemies, as thou didſt between the Iſraelites and the Egyptians, that they which ſerve thee not, may come to thy ſervice, and ſay that no God doth bleſſe beſides thee. Make us thankful for our peace, whom thou haſt ſet at liberty: while thou haſt laid our dangers upon others, which might eſt have laid their dangers upon us. And teach us to build thy Church in our reſt, as Solomon built thy Temple in his peace. Have mercy upon this fruitfull Land, which is ſick of long proſperity: let not thy bleſſings riſe up againſt us, but indue us with grace as thou haſt with riches, that we may go before other Nations in Religion, as we go before them in plenty. Give us ſuch hearts as thy Saints ſhould have, that thy will may be our will, that thy law may be our law, and that we may ſeek our Kingdome in thy Kingdome. Give unto our Prince a princely heart; unto our Counſellors, the ſpirit of counſell; unto our Judges the ſpirit of judgement; unto our Miniſters, the ſpirit of doctrine; unto our people, the ſpirit of obedience; that we may all retain that communion here, that we may enjoy the communion of Saints hereafter.

Bleſſe this family with thy grace and peace, that the Rulers thereof may govern according to thy Word, that the ſervants may like the ſervants of God, and that we may all be loved of thee. Now Lord we have commenced our ſuit, our underſtanding is weak, and our memory ſhort, and we unworthy

to pray to thee, more unworthy to receive the things we pray for. Therefore we commend our prayers & our selves unto thy mercy, in the name of thy beloved Son, our loving Saviour, whose righteousnes pleads for our unrighteousnes.

*Our Father which art in Heaven, &c.*

## *A Prayer for Evening.*

O Lord God, what shall we render unto thee for all thy benefits? which hast given thy Son for a ransome, thy holy Spirit for a pledge, thy Word for a guide, and reserved a Kingdom for our perpetuall inheritance: of whose goodnesse we are created, of whose justice we are corrected, of whose mercy we are saved. Our sinns strive with thy benefits, which are moe: let us count all creatures, and there be not so many of any kinde, as thy gifts, except our offences which we return unto thee for them. Thou mightest have said before we were formed; let them be monsters, or let them be Infidels, or let them be beggers, or cripples, or bondslaves so long as they live. But thou hast made us to the best likenesse, and nursed us in the best Religion, and placed us in the best Land; that thousands would think themselves happy, if they had but a piece of our happinesse. Therefore why should any serve thee more than we, which want nothing but thankfullnes? Thou hast given us so many things, that scarce we have any thing left to pray for, but that thou wouldest continue those benefits which thou hast bestowed already; yet we covet as though we had nothing, and live as though we knew nothing: when we were children, we deferred till we were men; now we are men, we deferre untill we be old men; and when we be old men, we will deferre untill death. Thus we steal thy gifts, and do nothing for them: yet we look for as much at thy hands, as they which serve thee all their lives. The least of thy blessings is greater than all the courtesies of men, and yet we are not so thankfull to thee for all that we have, as we are to a friend for one good turn: we are ashamed of many sins in other, and yet we are not ashamed

to

commit the same sinns our selves, and worse than they: yea we have sinned so long almost, that we can do nothing else but sinne, and make others sinne too, which would not sinne but for us. If we do any evill, we do it chearfully, and quickly, and easily; but if we do any good, we do it faintly, and rudely, and slackly. When did we talk without vanity? When did we give without hypocrisie? When did we bargain without deceipt? When did we reprove without envy? When did we hear without wearinesse? When did we pray without tediousnesse? Such is our corruption, as though we were made to sinne, in deed, or in word, or in thought: We have broken all thy Commandements, that we might see what good is in evil; which have felt nothing but guilt, and shame, and expectation of judgement, while we might have had peace of conscience, joy of heart, and all the graces which come with thy Holy Spirit. Some have been wonn by the word, but we could not suffer it to change us: some have been reformed by the Crosse, but we would not suffer it to purge us: some have been moved by thy benefits, but we would not suffer them to perswade us: nay, we have given consent to the devill, that we will abuse all thy gifts as fast as they come: and therefore thy blessings make us proud, thy riches coveteous, thy peace wanton, thy meats intemperate, thy mercy secure, and all thy benefits are weapons to rebell against thee; that if thou look unto our works, thou mayst say our Religion is hypocrisy, our zeal envy, our wisdome policy, our peace security, our life rebellion, our devotion ends with our prayers, and we live as though we had no souls to save.

What shall we answer for that which our conscience condemns? We are one day nearer to death since we rose, when we shall give account how every day hath been spent, and how we have got those things which others shall consume when we be gone. And if thou shouldst ask us now, what lust assuaged, what affection qualified, what passion expelled, what sin repented, what good performed, since we began to read thy benefits this day; we must confesse against our selves, that all our works, words, and thoughts, have been

the ſervice of the world, the fleſh and the devil: we have offended thee, and contemned thee all the day, & at night we pray unto thee: Father forgive us all our ſins, which have diſhonoured thee, while thou didſt ſerve us; run from thee, while thou didſt call us; and forgotten thee, whileſt thou didſt feed us: ſo thou ſpareſt us, ſo we ſleep and to morrow we ſin again. This is the courſe of all our pilgrimage, to leave that which thou commandeſt, and to do that which thou forbidſt. Therefore thou mighteſt juſtly forſake us, as we forſake thee; and condemn us, whoſe conſcience condemns our ſelves: but who can meaſure thy goodneſs which giveſt all, and forgiveſt all? Though we are ſinful, yet thou loveſt us; though we knock not, yet thou openeſt; though we ask not, yet thou giveſt. What ſhould we have if we did ſerve thee, which haſt done all theſe things for thine enemies? Therefore thou which haſt given us all things for our ſervice, ô Lord give us a heart to ſerve thee, and let this be the hour of our converſion. Let not evil overcome good, let not thine enemy have his will; but give us ſtrength to reſiſt, patience to endure, and conſtancy to perſevere unto the end.

Inſtruct us by thy word, guide us by thy ſpirit, mollify us by thy grace, humble us by thy corrections, win us by thy benefits, reconcile our nature to thy will, and teach us to make peace of every thing, that we may ſee thee in all things, and all things in thee. And becauſe (ô moſt merciful Father) we walk between thy mercy and juſtice, through many tentations, govern our ſteps with ſuch diſcretion, that the hope of mercy may prevent deſpair, and the fear of juſtice may keep us from preſumption; that in mirth we be not vain: in knowledge we be not proud: in zeal we be not bitter: but as the tree brings forth firſt leaves, then bloſſoms, and then fruit; ſo firſt we may bring forth good thoughts, then good ſpeeches, and after a good life, to the honour of thy name, the good of thy children, and the ſalvation of our ſouls, remembring the time when we ſhall ſleep in the grave, and the day when we ſhall awake to judgement. Now the time is come (O Lord) which thou haſt appointed for reſt, and without thee we can neither wake nor ſleep, which haſt made the day and night,

and

and soule both. Therefore into thy hands we commend our soules and bodies that thou hast bought, that they may serve thee: restore them (O Lord) to their first image, and keep them to thy service, and resigne us not to our selves again, but to thy work: that we may every day come nearer & nearer to thy Kingdome, till we hate the way to hell, as much as hell it selfe: and every cogitation, and speech, and action, be so many steps to heaven. For thy names sake, for thy promise sake, for thy Sons sake, O Lord, we lift up our hearts, hands and voices unto thee in his name, which suffered for sin, and sinned not.

*Our Father which art in Heaven, &c:*

## *A Prayer for a sick man.*

ALmighty God and all mercifull Father, which art the Physician of our bodies and soules, in thy hands are life and death, thou bringest to the grave, and pullest back again: we came into this world, upon condition to forsake it whensoever thou wouldest call us: and now the *Sumners* are come, thy Sergers hold me, and none can loose mee, but he which bound me. I am sick in body and soul: but he hath strucken me with in judgement sheweth mercy. I deserved to die so soone as I came to life: but thou hast preserved me till now, and shall this mercy be in vain, as though we were preserved for nothing? Who can praise thee in the grave? *I* have done thee no service since *I* was borne; but my goodnesse is to come: & shall I die before I begin to live? But Lord thou knowest what is best of all: and if thou convert me, I shall be converted in an hour, and as thou acceptest the will of *David*, as well as the act of *Solomon*: so thou wilt accept my desire to serve thee, as well as if I did live to glorify thee. The spirit is willing, but the flesh is frail: and as I did live sinfully, whensoever thy spirit was from me: so I shall dye unwillingly, unlesse thy spirit prepare me. Therefore dear Father give me that minde which a sick man should have, and increase my patience with my pain, and call into my remembrance all which I have heard, or read, or felt, or meditated, to strengthen me in this hour of my tryall, that which never taught any good while I lived, may now teach

other how to die, and to beare their ſickneſſe patiently: apply unto me all the mercies and merits of thy beloved Son, as if he had died for me alone. Be not from me when the enemy comes; but when the tempter is buſieſt, let thy ſpirit be buſieſt too: and if it pleaſe thee to looſe me out of this priſon, when I ſhall leave my earth to earth, let thine Angels carry up my ſoul to heaven, as they did *Lazarus*, and place me in one of thoſe manſions which thy Son is gone to prepare for me. This is my Mediator which hath reconciled me and thee, when thou didſt abhor me for my ſins, and thou didſt ſend him from heaven to us, to ſhew that thou art bound to hear him for us. Therefore in him I come unto thee, in him I call upon thee. O my redeemer, my preſerver, and my Saviour, to thee be all praiſe, with thy Father and the holy Spirit for ever, *Amen*,

*What ſhall ſtay me from my Father, my Brother, and my Comforter?*

A

## *A comfortable ſpeech, taken from a godly* Preacher, *lying upon his death bed: written for the Sick.*

I Owe to God a death, as his Son died for me. Ever ſince I was born I have been ſailing to this haven, and gathering patience to comfort this hour: therfore ſhall I be one of thoſe gueſts now, that would not come to the banquet when they were invited? What hurt is in going to Paradiſe? I ſhall loſe nothing but the ſenſe of evil; & anon I ſhall have greater joys than I feel pains: for my head is in heaven already, to aſſure me that my ſoul & body ſhall follow after. O death where is thy ſting? why ſhould I fear that which I would not eſcape? becauſe my chieſeſt happines is behind, & I cannot have it, unleſs I go unto it. I would go through hell to heaven, & therefore if I march but through death, I ſuffer leſs than I would ſuffer for God. My pains do not diſmay me, becauſe I travell to bring forth eternal life: my ſins do not fright me becauſe I have Chriſt my redeemer: the Judge doth not aſtoniſh me, becauſe the Judges Son is my Advocate: the Devil amazes me not, becauſe the Angels pitch about me; the grave grieves me not, becauſe 'twas my Lords bed: Oh, that Gods mercies to me, might

might move others to love him: for the leſs I can expreſſe it, the more it is. The Prophets and Apoſtles are my fore-runners, every man is gone before me, or elſe he will follow after me: If it pleaſe God to receive me into heaven before them, we have ſerved him better, I owe more thankfulnes to him. And becauſe I have deferred my repentance till this hour, whereby my ſalvation is cut off, if I ſhould die ſuddenly; loe, how my God in his merciſull providence, to prevent my deſtruction, calls me by a lingring ſicknes, which ſtaies till I be ready, and prepares me to my end, like a Preacher, and makes me, by wholſome pains, weary of this beloved world, leſt I ſhould depart unwillingly, like them whoſe death is their damnation. So he loves me while he beats me; that his ſtripes are plaiſters to ſalve me: therefore who ſhall love him if I deſpiſe him? This is my whole office now, to ſtrengthen my body with my heart, and to be contented as God hath appointed, untill I can glorify him, or untill he glorify me. If I live, I live to ſacrifice; and if I die, I die a ſacrifice, for his mercy is above mine iniquity. Therefore if I ſhould fear death, it were a ſigne that I had not faith nor hope, as I profeſſed; but that I doubted of Gods truth in his promiſe, whether he will forgive his penitent ſinner or no. Its my Father, let him do what ſeemeth good in his ſight. *Come Lord Jeſus*, for thy ſervant cometh: I am willing, help my unwillingneſſe.

*Thus the faithfull depart in another ſort, with ſuch peace and joy round about them, that all which ſee them, wiſh that their ſouls may follow their.*

## *A Letter written to ones friend in his ſickneſs.*

BEloved, I marvel not that you have pain, for you are ſick: But I marvel that you cover it not for offence, becauſe the wiſdome of man is to bite in his grief, and alwaies to ſhew more comfort in God, than pain in ſuffering. Now God calleth to repetitions, to ſee whether you have learned more conſtancy than others. If ſickneſſe be ſharp, make it not ſharper with frowardneſs: but know this is a great favour to us when we die by ſicknes, which makes us ready for him that calleth

calleth us: now you have nothing to think upon but God and you cannot think upon him without joy: your grief passeth, but your joy will never passe. Tell me (patient) how many stripes is heaven worth? Is my friend onely sick in the world, or his faith weaker than others? You have alwaies prayed, *Thy will be done*: and now are you offended that Gods will is done? How hath the faithfull man forgotten that all things (even death) turn to to the best to them that love God? Teach the happy (O Lord) to see his happinesse through trouble. Every pain is a prevention of the pains of hell, and every ease in pain is a fore-taste of the ease, and peace, and joyes in heaven. Therefore remember your own comforts to others before; and be not impatient, when there is most need of patience: But as you have ever taught us to live; so now give us an example to dye, and deceive Satan, as *Job* did.

FINIS.

# TWELVE SERMONS, PREACHED

BY

M^r. Henry Smith.

WITH

*Prayers, both for the Morning and Evening thereunto adjoyned.*

And publiſhed by a more perfect Copy than heretofore.

PROV. 28. Verſ. 13.

*He that hideth his ſinnes, ſhall not proſper: But he that confeſſeth and forſaketh them ſhall have mercy.*



LONDON,
Printed by *T. Mabb*, for *John Saywell*. 1657.

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# To the right Noble LORD, the Lord EDVVARD, Earle of *Bedford*, Grace and Peace from the LORD.

AS *the little Bee gathereth not honey for her ſelfe alone, but for others; ſo, right Honourable, I am bold to preſent your good Lordſhip with my Choice, my Care, and the Iſſue.* The Choice. *The firſt, your honourable ſelfe, and in this as you are the hope of the reviving of your undoubted Noble Grandfather and Father: ſo my hearty, well-wiſhing (together with the Prayers of all the Godly) is, that what the Almighty graced them with, in you may be redubled.* The Care. *The Second is, the fountaine whence the firſt had his ſtreame, and being in me (as a member of the Church) what I wiſh the ſame aſſured Aſſembly of Gods people, I leave to the alone determiner of all Contraverſies whatſoever.* The Iſſue. *The laſt I commend to the only direction of the Lord. Now as the faithfull diſpoſer of Gods truth, was a man linked unto me in aſſured friendſhip whilſt he lived: ſo I having with care long ſilence collected theſe his Sermons together, do now with ſinglenes of heart preſent the ſame to your Lordſhip, and herewith am preſt to performe all ſuch duties to your Honour; as God ſhall enable me unto, both in prayer for your health and encreaſe of zeale to the maintenance of his pure Church, which I hope is the only aime and end of all your Honourable purpoſes. Thus with all other graces, I moſt heartily deſire that Father of light to enrich you in this life, and after this to bleſſe you with immortality in that place of reſt for ever.*

Your Lordſhips to command,
*W.S.*

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12. *Noahs Drunkennesse.*

# THE SINNERS CONVERSION.

## The Text.

Luke 29. Verſes 1,2,3,4,5.

1. *Now when Jeſus entred and paſſed thorow Jericho.*
2. *Behold, there was a man named* Zacheus, *which was the chief receiver of the Tribute, and was rich.*
3. *And he ſought to ſee Jeſus, who he ſhould be, and could not for the preaſe, becauſe he was of a low ſtature.*
4. *Wherefore he ran before, and climbed up into a wild Figtree that he might ſee him, for he ſhould come that way,*
5. *And when Jeſus came to the place, he looked up, and ſaw him, and ſaid unto him,* Zacheus, *come downe at once: for to day I muſt abide at thine houſe.*



IN the end of the Chapter before going, we may ſee how Chriſt healed a man, blind in his bodily ſight, namly, *Bartimeus*, whereby he ſheweth himſelf to be the Phyſician of the body: here we ſhal ſee how he cured one blind in mind, namely *Zacheus*, *Epheſ.* 5. 23. whereby he ſheweth himſelf to be the Phyſician of the Soul, and therefore the Saviour of the whole Man.

In ſpeaking of *Zacheus* and his Converſion, we will obſerve four Circumſtances: Firſt, the place where he was

called, which was Iericho: Secondly, the perſon that was called, *Zacheus* the Publican. Thirdly, by whom and how he was called, by the voice of Chriſt. And laſtly, the effect and fruit of his calling, his good confeſſion.

## *The firſt Circumſtance.*

FIrſt, therefore for the place where he was converted, it appeareth to he Jericho, a City not farre diſtant from Ieruſalem. It was ſometimes a notable City, till it was ſubverted and ruinated by the Lords Champion *Joſua*. It was builded again in the dayes of *Ahab*, by *Hiel* the Bethelite, and remaineth at this day with the reſt of that Holy Land, under The Turkiſh Empire. Vnto this Jericho the Lord of Heaven and Earth vouchſafeth to come in the likeneſſe of a Servant. And as *Ioſua* compaſſed Jericho ſeven times, minding to deſtroy it. So Chriſt the true *Joſua*, reſorted oftentimes to Jericho, minding to ſave it. But as in the deſtruction of Jericho, *Joſua* ſpared none but *Rahab* the Harlot: ſo Jeſus in his journy to Jericho, converted none but *Zacheus* the Publican. When *Joſua* had conquered and razed Jericho, he ſowed Salt in it to make it barren, and curſed him that ſhould attempt to build it up: yet in this barren ſoile Chriſt hath his ſpiritual Harveſt, and in this curſed City he hath a holy Temple, a bleſſed building. Samaria that wicked City, affordeth many that believe in Chriſt, *John* 4.39. And out of Galile, from whence they thought no good thing might come, *John* 1 Verſe 46 Chriſt called divers of his Apoſtles: and even in Jericho this curſed City, Chriſt hath a rich man that is to be ſaved. In every place Chriſt hath his choſen. There is neither Jew nor Gentile, Barbarian nor Scythian, bond nor free, but Chriſt is in all, to all that call upon him, *Rom.* 10.12.

*Joſ.* 6
1 *King.* 16.34.

*John* 7.52.

*The*

## *The ſecond Circumſtance.*

NOw followeth the deſcription of *Zacheus*, which is moſt plainly and fully ſet forth unto us. The holy Ghoſt ſpeaking of *Zacheus*, and his Converſion, comes in with an *Ecce*, Behold, as if it were a wonder that *Zacheus* ſhould be converted: *Zacheus* was a Gentile, a Publican, and a rich man, and therefore behold a Miracle; as if in the Converſion of *Zacheus*, theſe three ſhould bee converted at once.

*Zacheus* was a Gentile: a marvel to ſee a Gentile become a Jew, that is, to beleeve in Chriſt. Hee was a principall Publican; a ſtrange thing to ſee a chief Cuſtomer to give over his Office: and he was rich alſo; a rare matter to ſee a rich man to enter into the Kingdome of God: and therefore behold a Miracle, as if at this day the Turke, Pope, and the King of Spaine, were at once perſwaded to forſake their Idolatry and ſuperſtition. Chriſt going to Jeruſalem, converteth a Gentile to ſignifie the calling of the Gentiles: hee converteth a Publican, to ſhew that notorious Sinners may hope to be ſaved, if they repent and amend, as *Zacheus* did. He converteth a rich man, to ſhew that all rich men are not excluded from the Kingdome of Heaven. *Rom.2.28.* *Matth.19.23.*

He was called *Zacheus* before his Converſion, but hee was never truly called *Zacheus*, till Chriſt called him ſo. His name ſignified, ſimple, pure, honeſt: but his life was ſubtile, impure, and moſt deteſtable. Thus many are called by honeſt names, whoſe deeds bewray their diſhoneſt natures, and vices oftentimes are ſhrouded in the habits of vertue; like *Æſops* Aſſe masking in the Lions skinne, till his long eares detect his folly, or like the Crow that is deckt in other Plumes, till every Bird do plucke his feather.

*Zacheus* by his Profeſſion was a Publican, and therefore much deteſted of the Jewes: For the Publicans were Romane Officers, appointed to gather and receive publick Cuſtome or Tribute of the Jewes, who were at that time in ſubjection to the Romans. And amongſt theſe Officers, *Zacheus* was the Chief, and (as it ſeemeth) Overſeer of the reſt that were in Jericho, and therefore in chief hatred among the Jewes, as one that chiefly favoured the Romans tyranny, and ſerved to abridge their Countrey liberty, which ought not to be ſubject to any Nation.

Beſides, he contemned the Ceremonies of the Jewes, and regarded not their Religion, nor lived after their Law, and therefore with the reſt of the Heathen Publicans, was excommunicate out of their Synagogues, *Mat. Chap.* 18.

Thus was he hated for his Profeſſion, becauſe he was a Publican: & for his Religion, becauſe he was a Heathen. Yet was he beloved for his wealth, for rich men have many friends, *Proverb.* 14.20. And though they do never ſo wickedly, yet have they ſome to take their parts. If they ſpeak never ſo proudly, yet are there ſome to praiſe their ſaying, *Eccleſ.* 13.23,24.

*Zacheus* was a Publican, and therefore rich: for Publicans muſt needs be rich, and Uſurers will be wealthy. But rich Publicans make poor Princes, and wealthy Uſurers make many Beggers. In every Province there were many Publicans, and therefore much poor people in every place; for where there be many Caterpillers, the fruit is ſoon conſumed; and where there be many Extortioners, Beggers muſt needs abound.

*Deut.* 15. By the Law of God, there might be no Beggers in Iſrael: but when ſo many Publicans were ſuffered to receive Tribute of the Jewes, contrary to Gods Law, no marvel though ſo many ſate and begged, contrary to Gods Law, *Luke* 18. *John* 9. *Acts* 3. By the Law of God

God, there ought to be no Beggers among Chriſtians, *Pſal.* 72.25. But when ſo many Uſurers are tolerated in a Chriſtian Common wealth, contrary to the Law of Chriſt, *Luke* 6.35 no marvel, though we have ſo many Beggers, contrary to the mind of Chriſt, *The poor* (ſaith Chriſt) *yee ſhall have alwayes with you, and when you will, you may doe them good:* And we ſhall be ſure to have the poor amongſt us alwayes: But we muſt make ſuch good proviſion for them, that they be not fain to beg their bread. *Levit.* 35.36, 37. *Marke* 14.7. *Pſal.* 3.7.

Thus was *Zacheus* rich to himſelf, for he was a Publican, but he was rich towards God alſo, for he had a deſire to ſee Chriſt. Almighty God *who was rich in mercy,* *Ephe.* 2. hath ſo inſpired his heart with the deſire of heavenly riches, that whereas before his whole delight was in ſeeking of worldly wealth, now his greateſt care is to ſeek for heavenly treaſure. He now forgetteth what his Profeſſion is, and begins to be of a new Profeſſion: And he whoſe heart was wholly ſet upon earthly profit, is now like old *Simeon*, moſt deſirous to ſee his Saviour. The Tetrarch *Herod* deſired to ſee Chriſt, and deſpiſed him when he ſaw him, *Luke* 23.8,11. but *Zacheus* the Publican deſired to ſee Chriſt, and rejoyced when he ſaw him, like *Abraham* that deſired to ſee the day of Chriſt, *John* 8.56. And therefore of the ſervant of Satan, *Zacheus* is now become the Childe of *Abraham*, which rejoyced to ſee the day of Chriſt. Happy were his eyes that ſaw ſo bleſſed a ſight, for many Prophets and righteous men have deſired to ſee and to hear thoſe things, that *Zacheus* both ſaw and heard, and could not ſee nor hear the ſame. If *Jacob* thought himſelf happy, if that he might ſee his ſonne *Joſeph* before his death, then ſurely thrice happy *Zacheus*, whoſe hap it was, not onely to ſee (as *Jacob* did) but to rejoice (as *Mary* did) in Chriſt his Saviour. *Luke* 2.2. *Luke* 10. *Geneſ.* 45.

As *Zacheus* was deſirous to ſee Chriſt in earth, ſo I would

would have the rich men of our time, deſirous to ſee Chriſt in Heaven. For although with the eyes of our body we cannot ſee Chriſt as *Zacheus* did, yet with the eyes of our Faith we may behold him as *Stephen* did, *Acts* 7. But if our Faith be ſo weak-ſighted, that we cannot ſee Chriſt, yet let us have a deſire to hear Chriſt in his Word, whereby our Faith may be encreaſed: for faith comes by hearing the Word of God. And as the Queen of the South deſired to hear the wiſdome of *Solomon*, ſo let us be deſirous to hear the wiſdome of Chriſt our Saviour,

*John* 20 31. *Rom.* 10.

1 *Kings* 10.

King *Solomon* left ſome bookes in writing, wherein is ſeen ſome part of his wiſdom; and Chriſt our King hath left unto us his moſt ſacred Word, as it were a taſt of his wiſdom, ſufficient matter for our ſalvation: this is that heavenly food, *Mat.* 4. 4. whereby our ſouls are fed unto eternal life, let us therefore labour for that heavenly food: and as the Iſraelites were careful to gather *Manna* to ſuſtain their bodies, ſo let us be as careful to hear the Word to feed our ſouls. The People in the time of Chriſt, *John* 6. 24. took great pains to follow Chriſt both by Land and Sea: and many now adaies (I confeſſe) are very forward to follow his faithful Miniſters: But as they followed Chriſt ſo faſt to fill their bellies, ſo theſe frequent Sermons for faſhion to ſerve the time.

*Exod.* 19.

*John* 6. 26.

*Zacheus* is deſirous to ſee Chriſt: a godly care; but yet he could not obtain this purpoſe: a thing common; for every one that hath any good motion, hath always ſome hinderance to croſſe the ſame; and *Zacheus* hath a double impediment to hinder his honeſt enterpriſe: The preaſe of the people, and his little ſtature. Whereof the former, that is, the multitude, is always wont to be an enemy to thoſe that would come to Chriſt. This hindered the blind man from receiving his ſight, *Luke* 18. for the people rebuked him that he ſhould hold his peace, till Chriſt called him and opened his eyes. This

Two impediments

hindred

hindred them that brought the man ſick of the palſie, *Mar.* 2. for thy could not come at Chriſt for the preaſe till they uncovered the roofe of the houſe, and let downe the bed wherein the ſicke of the palſie lay.

This hindred the healing of the Deafe and Dumbe, *Mar.* 7. till Chriſt tooke him aſide out of the multitude, and cured him. This hindred the raiſing of the Rulers daughter, *Mat* 9. till Chriſt had thruſt out the *Minſtrels* and the multitude, & then reſtored the *Maid* to life. Finally, this hindred *Zacheus* here from comming unto Chriſt, till Chriſt vouchſafed to call him to himſelfe. Thus alwayes a multidude that is prone to evil, doth withdraw and hinder us from approaching unto Chriſt: and therefore we muſt not follow a multitude to doe evill, nor decline after many, to overthrow the truth, *Exod.* 23.

The ſecond impediment that hindreth *Zacheus* from ſeeing Chriſt, is his little ſtature. He was ſo low of ſtature, that he could not ſee Chriſt above the multitude: but Chriſt was above the multitude, and therefore could ſee *Zacheus*, though he were ſo low of ſtature. For God looketh not on the countenance, nor on the height of mans ſtature, but the Lord beholdeth the heart, and preferreth little *David* before *Eliab* his eldeſt brother, becauſe he findeth in him a better heart to ſerve the Lord. And *Zacheus* in his little body, hath a heart and minde prepared to ſeeke and ſee the Lord. *Zacheus* was ſo low, that he could not ſee Chriſt: but many amongſt us are ſo high, that they will not ſee Chriſt. The common people in the time of Chriſt were ſo deſirous to follow Chriſt, that neither lameneſſe, nor blindneſſe, nor ſickneſſe, could ſtay them from comming to him; but the common people in our time, are more ready to follow their ſport and paſtime, than to come to the Church to heare of Chriſt. And as for our rich men, who ſeeth not, that they will make great haſt to ſee commo-

*2 Sam.* 16. 7.

*1 Sam.* 16. 12.

dity,

dity, but will ſcarce come out of doores to heare a Sermon?

*John* 3.2. They come to Chriſt as *Nicodemus* came to Chriſt by night, as if they were aſhamed to come to Church: But they run after profit, to get riches, as *Gehezi* ran after *Naaman* the Syrian to get a bribe.

2 *Kings* 5. Thus hath *Zacheus* two lets that he could not ſee Chriſt, the one in the people, the other in himſelf: And we have many lets to withdraw us from Chriſt: ſome are external and without us, as the inticements of the world; & ſome are internal and within us, as the luſts of our own fleſh.

*Eſa.* 59.2. The preaſe of the people hindereth *Zacheus* from ſeeing Chriſt in his humility: and the multitude of our ſins do preſſe us down, that we cannot ſee Chriſt in glory. *Zacheus* was a man of little ſtature, & that hindred him from ſeeing Chriſt in earth; and we are men of little faith, and that is the cauſe we cannot behold Chriſt in heaven.

Though *Zacheus* was a man of little ſtature, yet it appeareth that he was not a man of little wit. For when he could not come to the ſight of Chriſt for the multitude, he had the wit to runne before, and to climbe up into a Tree to obtain his purpoſe. And for the moſt part it falleth out, that men of low ſtature are men of high conceit, and the ſhorteſt bodies have the ſharpeſt wits, God ſo providing, that the defects of their bodies might be ſupplyed with the gifts of their minde. Now *Zacheus* that before was loth to move his foot from the Cuſtome-houſe, for loſing his profit, begins to runne after Chriſt for fear of a greater loſſe, like *Eliſha* that left his plowing, and ranne after *Elias* to follow his new

1 *Kings* 19. vocation. But *Zacheus* doth not onely runne, but alſo climbe up into a Tree to ſee Chriſt: A ſtrange thing that *Zacheus* a rich man, and a chief Cuſtomer, ſhould behave himſelf ſo childiſhly in the ſight of ſo great a multitude: But the deſire he had to ſee Chriſt, made him forget

from himselfe, and to commit such things were not fitting for his state and credit. So they that will follow Christ, must make account to doe many things contrary to the fashion of the World, and their owne liking. If Christ Rom. 12.2. would be were content to leave the glory which he had with his Father, to come downe to us, shall not we be content to leave the reputation which wee have with men, to goe up to Him.

But alas, where is there any almost that preferreth not the fruition of this earthly Prison, before the possession of the Heavenly Mansion? and had rather hazard the hope which they have of eternall glory, than leese the present pleasing of their fading pleasure?

The ambitious man hunteth after Honour, and will not leese an inch of his estimation. The covetous man seeks after profit, and counts (like *Judas*) all lost that comes not to his bags. And the voluptuous man bestowes John 12.6. time in pleasure, and thinketh *that* his chiefe felicity. Thus every man makes his Heaven of that wherein he most delights, and is content to take great paines to accomplish his fond desires. But here *Zacheus* is of another mind: for being a publick Officer, he climbs into a tree, which stood not with his gravity: and being a rich man, he runs after Christ, which was not for his worldly profit; yea he takes great paines to see Christ, not respecting his ease nor pleasure.

Thus must we be affected, if we desire to come to Christ, that neither honours nor preferment, nor profit, nor pleasure, nor kindred, nor friends, be able to hold us backe: We must be readie not onely to run, but also to climbe (if need require) as *Zacheus* did; that is, to take some paine and travel to have a sight of Christ.

The Queene of the South undertook a great and tedious Mat. 12.22. journey to heare the wisdome of *Salomon*, but we are loth Luke 14.29. to take any paine to heare one that is greater than *Salomon*. 1 King. 10.

The

The people in *Dauids* time brought so much treasure, and so many gifts to the building of *Gods* Temple, that the Priests were faine to bid them cease; but a great part of the people in our time, are so sparing of their paines and cost, that they think that time very misspent which is imployed in the seruice of God, and that money ill bestowed, which is giuen to the maintenance of his Ministers.

*1 Chron. 29. 9.*

When *Zacheus* could not see Christ for the multitude, he climbs into a tree, that groweth in the way where he was to passe, that from a tree he might behold Him, who was to suffer on a tree for mans saluation. So when we cannot draw neere to Christ, by reason of our sinnes that presse us downe, we will climbe up by a liuely faith, which is the Tree of life, that groweth in the way to Eternall life, that so with the eies of our faith, we may behold him that died for our sins upon a tree.

It was a wilde Fig-tree that *Zacheus* climbed, but not like that vnfruitfull one which our Saviour cursed for that bare not precious fruit, euen such as Christ himself vouchsafed to pluck. A happy tree that bare such precious fruit as *Zacheus* was; but thrice happy *Zacheus* that so happily climbed on that happy tree.

*Mat. 21. 1.*

This tree grew in the way that Christ was to passe, for else *Zacheus* might have climbed to no purpose: So if we desire to find Christ, we may seeke him in the way where he hath promised to show himselfe vnto us, that is, in his holy Temple, where his word is duely preached, and his Sacraments reuerently administred: for where two or three be gathered together, he hath promised to be present amongst them.

*Mat. 18. 20*

*The third Circumstance.*

*When Christ came to the place, he looked up and saw Zacheus.*

As Zacheus ran before Christ, so Christ followed after Zacheus. Satan for his part *went about like a roaring* 1 Pet. 5. 8. *Lion, seeking to devoure him*; but Christ for his part goeth after like a good Shepherd, minding to save him. John 10. although Satan a strong armed man had taken Luke 11. 21. some possession in the heart of *Zacheus*, yet Christ a stronger than he, commeth unarmed, and taketh from him his Harnesse wherein he trusted, and rescueth his prey.

Christ commeth to the place where *Zacheus* was, because otherwise it had been unpossible for *Zacheus* to come to his presence: For unlesse the Lord vouchsafe to come unto us, we cannot attain to the presence of God. No man might have any accesse to King *Assuerus*, except he first stretched out his golden Scepter: So no man may come to Christ, unlesse he be called by the golden Scepter of his sacred Word. Hest. 4.

*Christ looked up and saw Zacheus*, before *Zacheus* could look down to behold him. Thus doth the Lord prevent us with his mercy, whom he might cast off in his Justice: and like perceive in us a willing mind to come unto him, and consent to come first unto us: and like that good Father, Luke 15. to behold us while we are yet a great way off, and to have compassion on us.

When Job three friends, that came to visit him in his great calamity, lift up their eyes a far off, they knew Job 2. 12. him not, because he was so sore afflicted. But Christ, who is a mirrour of true friendship, cannot so soon forget his friends, howsoever they be disguised. He knoweth his own sheep wheresoever he seeth them, John 10. whether

ther they be under the Fig tree, as *Nathaniel* was, or upon the Fig-tree, as *Zacheus* was, he hath respect unto them. And if they have a desire to seek, they shall be sure to find, *Mat.*7 And if they labour and are heavy laden, he will refresh them, *Mat.*11. Christ is now come to the place where *Zacheus* is to be called; and as *Abraham*, *Gen.*22. lift up his eyes and saw in the Bush a Ramme that was to be sacrificed, so Christ lifting up his eyes, saw in the tree *Zacheus* the Sinner that was to be converted. And now begins the conversion of *Zacheus*, for now Christ begins to speak unto him.

*Zacheus* desired only to see Christ, but now Christ calleth him by name, and offereth his own self unto him. This was more than *Zacheus* expected, and yet no more than Christ vouchsafeth; namely, to give more than is desired. The sick of the Palsie that asked health, obtained also forgivenesse of sinnes. *Salomon* desired wisdome, and the Lord gave him wisdome, and aboundance of wealth beside. *Jacob* asked but meat and cloathing, and God made him a great rich man. And *Zacheus* desired only to have a sight of Christ, and was so happy as to entertain him into his house.

*John* 1. *Luke* 5. 1 *King.* 3. 12. 13 *Gen.* 28, 20.

Thus the Lord that is rich in mercy to all that call upon him, useth oftentimes to give more than we ask: And he that is alwaies found of them that seek him with their whole heart, is found also sometime of Gentiles that knew not God, *Isa.*65. 1. Let us therefore that were sometimes sinners of the Gentiles, seek the Lord, as *Zacheus* did, while he may be found, & call upon him while he is nigh. He will be found of them that seek him heartily, and is nigh to all them that call upon him faithfully, *Ps.*145. 18.

*Rom.* 10. 12. *Ephes.* 2. 4. *Jer.* 29. *Rom.* 10. 10. *Esay.* 55.

*Zacheus, come down at once.* Now Christ begins to call *Zacheus* from the tree to be converted, as God called *Adam* from among the Trees of the Garden to be cursed, *Gen* 3. Before, *Zacheus* was too low, and therefore

was

time to climbe, but now he is too high, and therefore must come downe. And we (for the most part) are either too high, or too low; too hot, or too cold; too quick, or too dull in the Lords businesse. Sometime we flocke together to heare a Sermon, like the people, *Luke* 5. that preſſed upon Chriſt to heare the Word: and anon we runne to ſome pleaſant paſtime, like the Athenians, whoſe eares alwayes itched to heare ſome newes. *Act.* 17.

Who make more ſhew of Conſcience and Religion, than they that ſhew themſelves moſt irreligious and unconſcionable? Who ſeemed more confident and valorous in Chriſt his cauſe than *Peter*? and not long after, who more traiterous and faint-hearted? *Mat.* 26.

May we not ſay with *Peter*, that they will not ſtick to ſweare before they will deny Chriſt, but when it comes to the triall, they are ready to abjure Chriſt and his Religion, before they will hazard either life or living.

He that will come to Chriſt, muſt come at once, without delay, for delayes (ſpecially in the matter of our Salvation) are moſt dangerous, and repentance may not be deferred. *We muſt make no tarrying to turne unto the Lord, and put off from day to day, leaſt the wrath of the Lord breake out ſuddenly, and we be deſtroyed in our ſecurity, and periſh in the time of vengeance.* When the Lord is minded to doe us good, he will have us come quickly, like *Joſeph*, Gen. 45. 9. that in the time of famine would have had his father *Jacob* to come downe quickly unto him, to ſojourne in Ægypt, where there were ſome plenty of food. *Eccleſ.* 5. 7.

As the Children of this world are very nimble to worke wickedneſſe, ſo the children of light ſhould be as nimble to follow goodneſſe. *Judas* was nimble to betray Chriſt, Joh. 13. 27. and the bad debters, *Luke* 16. could ſit downe quickly to miſ-reckon their Creditor: ſo let us be as quickly to heare of Chriſt, that Chriſt may accept

of us quickly: let us be nimble to make our account before, that we doe not (like the fooliſh builder) come ſhort of our reckoning. *Luke* 14.28.

But why muſt *Zacheus* come downe ſo haſtily? Even to entertaine Chriſt into his houſe: *for to day* (ſaith Chriſt) *I muſt abide with thee.* This was joyfull news to little *Zacheus*. Not long before he wanted means to ſee Chriſt, but now he hath opportunity to entertain him into his houſe.

There was more humanity in Chriſt than in *Zacheus*: for if Chriſt had not bidden himſelfe to dinner, he had not been bidden for *Zacheus*: So if Chriſt do not offer himſelfe unto us in his afflicted members, he may goe long enough before wee will offer him any entertainment. As often as the poore craveth any reliefe at our hands, let us imagine that Chriſt asketh ſomething of us: but as *Zacheus* muſt entertaine him preſently, without delay, ſo let us be ready to help them preſently, becauſe they ſtand in need of preſent help. And as he muſt receive Chriſt into his houſe, ſo we muſt make account to receive his needy members into our houſes. And as the unjuſt ſteward procureth himſelfe friends with his Maſters goods; ſo let us make the poore to be our friends, by our beneficence and bounty towards them, that ſo receiving them (when they have need) into our earthly houſes, they may receive us, when we ſtand in greateſt need, into everlaſting Habitations. *Matth.* 25.40. *Luke* 16.

They that were invited to the mariage, *Matth.* 22. refuſed to come; but Chriſt is content to come to *Zacheus* houſe before he was invited. Wherein alſo he ſheweth his great humility, in comming before hee was requeſted, as they bewrayed their great arrogancy, in refuſing to come being ſolemnly bidden. It was a part of great humility, that he that was moſt free from ſinne, would vouchſafe to come into a *Sinners* houſe: but it was a ſigne of greater humility, that he would bewray his great

great necessity, and seeke for succour at a Sinners hand.

Alas, poore humble Saviour, who though thou bee Lord of Heaven and Earth, as thou art the Sonne of God, or as thou art the Sonne of man, hast not whereon to lay thy head. *Mat.* 8.

How justly did thy Prophet *Jeremy* wonder at thy humble poverty, saying, *O thou hope of Israel. the Saviour thereof in the time of trouble, why art thou as a stranger in the Land, or as one that passeth by to tarry for a night?* The Son of God vouchsafeth to come, and that unrequested to a sinfull mans house; a speciall favour: but he disdaineth not to make his necessity knowne unto him: O strange humility! Here therefore appeares the singular humanity and great humility of Christ to sinfull men: he offereth himselfe to be their Guest, if he finde them willing to entertaine him for their Guest. And *Zacheus* no doubt, was willing to entertaine him: for although Christ heard not the voice, yet hee heard the affection of *Zacheus* inviting him to dinner. *Ier.* 14.

As therefore *Zacheus* was willing to receive Christ into his house, so let us be ready to receive him into our hearts. For as Christ said to *Zacheus*, *This day I must abide at thy house*: so he saith to every one of us: *This day I must abide in your hearts.* Wherefore, as the Prophet *David* saith, *Open your gates, that the King of glory may come in*: so I say unto you, *Open your hearts, that the Word of God may enter in.* This day the Word of God may abide in your hearts, for this day the Word is preached unto you; and who knowes whether he shall live to hear it the next Sabbath? *To day therefore, if you will heare his voice harden not your hearts*, as did the Israelites, lest if you harden your hearts, his voice be heard no more amongst you. *Psal.* 24. *Psal.* 95.

This day you may gather this heavenly Manna, as the Israelites might gather their Manna six dayes together: but to morrow (perhaps) and six dayes after, you may *Exod.* 16.

not gather it, as the ſeventh day Manna might not be found.

The Lord grant that you may gather ſufficient food for the ſuſtenation of your ſoules that as *Elias* the Prophet journeyed in the ſtrength of the meat that the Angell brought him, even unto Horeb the *Mount* of God: ſo you in the ſtrength of this ſpirituall meat which here I bring you, may be able to paſſe through the dangerous wayes of this troubleſome World, unto Gods holy Mountaine, the Haven of all happineſſe: whither he bring us, that hath dearly bought us with his precious bloud, even Chriſt Jeſus the righteous: to whom with the Father and the holy Ghoſt, three perſons and one God, be given all glory and majeſty, world without end.

*Amen.*

1 Kg. 19.

THE

# THE SINNERS CONFESSION.

## The Text.

Luke 19. Verſes 6,7,8,9.

6. *Then he came downe haſtily, and received him joyfully.*

7. *And when all they ſaw it, they murmured, ſaying, that he was gone to lodge with a ſinfull man.*

8. *And Zacheus ſtood forth, and ſaid unto the Lord: Behold, Lord, the halfe of my goods I give to the poore: and if I have taken from any, by forged cavillation, I reſtore him foure-fold.*

9. *Then Jeſus ſaid unto him, This day Salvation is come to this Houſe, for as much as he is alſo become the Sonne of Abraham.*

YOu heard the laſt Sabbath, how *Zacheus* the Publican was called to be a Chriſtian: now you ſhall heare the fruit of his Converſion. No ſooner had Chriſt called him from the tree, but that he came downe haſtily, and received him joyfully.

This was the fruit which it had in the heart of *Zacheus*, namely obedience to the

voice of Christ: a fruit more precious and acceptable unto God, than the most pleasant fruits which Eden yielded, and a sacrifice more sweet and acceptable unto him, than all the sacrifices which the Law required. This is
*Psal.* 29. the sacrifice wherewith the Lord is pleased, even when his voice is obeyed, 1 *Sam.* 15. 22. The voice of the Lord is a glorious voice, and mighty in operation dividing the flames of fire, and shaking the Cedar trees So the voice of
*Heb.* 4. 12. Christ is a glorious voice, his voice is mighty in operation, dividing the soul and the spirit, and shaking *Zacheus* from the wilde Fig-tree whereinto he had climbed.

The same God, to whose command the Windes, the
*Matth.* 8. Sea, the Devils, and Death it self obey, here commandeth *Zacheus* to come down at once, and he cometh down hastily to receive him into his house, and he receiveth him joyfully. As *Zacheus* could not come at Christ till
*John* 6 44. he was called, so no man can come to Christ except the Father draw him. And as *Zacheus* could not chuse but come when he was called by the voice of Christ, so when any man is called effectually by the preaching of the Gospel, he cannot chuse but come to Christ, for where there is an effectual calling, there is Grace given also to obey the same, *Rom.* 8 30. The Lord is faine sometime to call us often, because we know not the voice of him that calleth us, as he called *Samuel* three times before he answered; because at that time *Samuel* knew not the Lord, 1 *Sam.* 3. 7. But assoon as he understood that it was the Lord that spake unto him, he replyed presently, *Speak on, Lord, for thy Servant heareth.* So when the Lord calleth any man effectually by the preaching of his Word, all the parts and powers of his body do yield their obedience, the eare listeneth, the tongue confesseth, the heart believeth, the head deviseth, the hand performeth, the foot runneth, the eye directeth, and all concurre, *To do thy will, O God, Psal* 40 7.

Such

Such and ſo effectuall is the voice of Chriſt in the hearts of his choſen, that it maketh *Saul*, of a bloudy perſecutor, to become *Paul*, a painfull Preacher; it cauſeth *Peter*, of a ſilly Fiſherman, to become a catcher of men: And *Zacheus* here of a vile Publican, to become a zealous Chriſtian. And ſuch alſo is the nature of the Word preached, whereſoever it pleaſeth the Lord to give ſucceſſe and increaſe thereto, that it is able to transforme the minds of men, to beget faith in the hearts of Infidels, and (in a word) to ſave ſuch as are ordained to eternal life, *Act* 13. This is the power of the Word of God, even to cauſe a conſenting to the truth thereof; and this is the property of the Children of God, to yield all obedience to the Word of God. Aſſoone as Chriſt called *Zacheus*, he comes down preſently, like the light in the Creation, that was made as ſoone as God ſaid, *Let there be Light*. Here therefore of *Zacheus* that obeyed the voice of Chriſt, let us learn obedience to the voice of Chriſt, for as Chriſt bidden *Zacheus* to come down, becauſe he was too high: So he ſaith to every one of us, *Come down*, becauſe we are too high minded. But with us the voice of Chriſt is not ſo effectuall as it was with *Zacheus*: for he was content to come down at the firſt bidding, but we muſt be often bidden to beware of pride and ambition, and yet we will ſtill be climbing. There are few ſo high that are content with their calling: But as *Haman* was alwayes aſpiring till he came to the Gallowes, ſo many amongſt us are alwayes climbing till we catch a fall.

*Acts* 9. *Mat.* 4. 1 *Cor.* 3. 7. *Rom.* 1. *Heſt.* 7.

Againe, as Chriſt ſaith to *Zacheus*, *To day I muſt abide at thy houſe*: So Chriſt ſaith to us, To day my poor afflicted members ſhould receive ſome ſuccour at your hands. But as the Prieſt and the Levite, *Luke* 10. paſſed by the wounded man, leaving him half dead, ſo we (for the moſt part) paſſe by our needy Brethren, leaving them unrelieved. Thus are we every way diſobedient to the

voice of Christ. He teacheth us to be humble as he himselfe is, *Matth.* 11.29 and we wax proud and insolent as Satan is. He willeth us to be merciful, as our heavenly Father is, *Luke* 6.36. and we are cruel and unmerciful, as the rich Glutton was, *Luke* 16. This is the cause why the Earth deceiveth and rendreth not her fruit, *Esa.* 24.5. This is the cause why the sword devoureth abroad, and the pestilence destroyeth at home, *Deut.* 28 15. *Lev.* 26.24, 25. and in a word, this is the cause of all the mischiefs and calamities that are threatned, even because we are obstinate and rebellious against the Lord, we are unduti-full and disobedient to the voice of Christ, that calleth us so lovingly to come unto him, *Mat.* 11.28.

*Zacheus* was called but once, and he commeth quickly. But we are called oftentimes, and almost every day, and that by the voice of Christ himself. *For he that heareth you* (saith Christ) *Luke* 10.16. *heareth me*: And yet we cannot finde the way to Christ. The Word of God which is the Lantern unto our feet, & the light unto our paths, *Psal* 119 hath been plainly and plentifully preached amongst us these many years, and yet many amongst us have not learned yet to come to Christ. *Zacheus* comes quickly when Christ calleth him: let us therefore learn of *Zacheus* to come quickly when Christ calleth us. We must be quick in the Lords businesse, for God cannot abide Loiterers standing all the day idle, *Mat* 20. and as he loveth a cheerful giver, 2 *Cor.* 9.7 so he liketh a cheerful follower.

It followed therefore that *Zacheus* received him cheerfull. Still *Zacheus* is a Receiver: Before he was a Receiver of Custome, now he is a Receiver of Christ. *Zacheus* received Christ two wayes: First, into his heart, when he desired to see him: and then into his house, when he gave him Hospitality. Many received Christ to house, but not into their heart, and therefore received him

him grudgingly: but *Zacheus* received Christ first into his heart, and then into his house, and therefore received him joyfully. Of *Zacheus* his joyfulnesse, we must learn to be joyful, when we do any thing for the cause of Christ: we must be glad to harbor Christ in his members, as *Zacheus* was glad to harbor Christ himself. As before in comming down from the tree, *Zacheus* shewed his obedience: so here in receiving Christ into his house, he sheweth the love that he bare unto him. If *Zacheus* had not loved Christ, he might have sent him to some common Inn. But *Zacheus* is content to receive Christ in his own house; yea he rejoyceth to have gotten so good a Guest, like *Abraham*, that used to sit at the door of his Tent, and rejoyced to entertain Strangers that went by the way: & therefore though *Zacheus* were a Gentile born, yet herein he shewes himself the childe of *Abraham*, because he doth the works of *Abraham*, *John* 8 *verse* 39. So did *Abraham*, and so must we doe, if we will shew our selves to be the children of *Abraham*. *Gen.* 18.

When *Abraham* thought onely to have entertained men, he receiveth the Angels in the shape and likenesse of men: and when *Zacheus* thought to entertain the Son of man, he receiveth the Sonne of God himself. Let therefore (as the Apostle willeth us) *Heb.* 13 2. be mindful to entertain Strangers, forasmuch as thereby some have received Angels into their houses unawares. And why should we not hope to entertain the like, or better Guests, if we be given to Hospitality, as those godly Fathers were? For as the Angels came to them in the likenesse of men, so Christ himself comes to us in the likenesse of a poor man, of a lame man, and of a blinde man: and when he commeth, he commeth hungry, or thirsty, or naked, or harbourlesse, or sick, or imprisoned: And happy are they that feed, or cloath, or harbour, or visit him, when he commeth thus afflicted. *Abraham.* *Gen.* 18. 3. *Gen.* 19 3. *Lot.*

When

When *Abraham* entertained the Angell, he was not onely busie himself, but his wife, and all his household were carefull to make provision for them; so when *Zacheus* received Christ into his house, his whole Family (no doubt) were no lesse willing and carefull to entertain Christ, than their Master was: And therefore not only to *Zacheus*, but even to his whole house Salvation is promised, because the whole Family rejoyced at Christ his comming. Let rich men learn of *Zacheus* to entertain Christ in his needy members, and let rich mens Servants learn of *Zacheus* Family, to shew themselves mercifull like their mercifull Masters, that they may receive the reward of mercy and hospitality at the last day. *Come, ye blessed, for I was harborlesse, and ye took me in.* Generally as *Zacheus* received Christ: So let every one that is able, be glad to distribute to the necessity of the poor Saints: If we have much, let us give plentifully: If we have little, let us give gladly of that little: If we be not able to give a penny, yet happily we may afford a morsell of bread: if not that, yet there is none so needy, that cannot give a cup of cold water, and even so small a gift shall not lose his just reward, *Matth.* 10.41. *Zacheus* received Christ into his heart, but many amongst us are ready to drive Christ out, and to receive Satan instead of him: *Zacheus* received Christ into his house, but there are many rich men amongst us, that like *Dives*, *Luke* 26. will not afford poor *Lazarus* the crumms that fall from their Table: But as the Damsell, *Acts* 12. opened not the door for joy when she heard *Peters* voice; so by contrary, these men for very grief shut their gates, when they perceive a Begger there. Finally, *Zacheus* was joyfull when he entertained Christ, but many amongst us are sorrowfull when they should relieve the poor, like churlish *Nabal*, 1 *Sam.* 25. that reviled *David*, when he should have relieved him.

*Mat.* 25.

So

So long as *Job* prospered, he kept a worthy and a worshipfull house, he suffered not the stranger to lye in the streets, but opened his door to the Traveller that went by the way, *Job* 31.32. But now many Gentlemen of the Country are content to suffer the stranger, the Fatherless and the Widow, not only to lye, but even to starve and dye in the streets with hunger and cold, and never receive them to house or harbor, nor afford them any relief or succour. But as the voice of *Abels* blood did cry from the earth to God for vengeance against his brothers cruelty, so the voice of the poor and their piteous cries, shall enter into the eares of the Lord, and their guiltlesse blood (which is poured forth in every place without all compassion) shall pull down hasty and suddain vengeance from Heaven, upon the heads of those unmerciful cormorants, unlesse while this time of mercy lasteth, they shew mercy to their distressed Neighbours. *Gen.*4.10.

Thus you have heard how *Zacheus* behaved himself in entertaining of Christ: Now you shall see the behaviour of the Pharises in disdaining at Christ. *When all they saw it, they murmured, saying, that he was gone in to lodge with a sinfull man.* Before, they hated *Zacheus* for his vices, because he was coveteous: Now they envy him for his vertues, because he was given to Hospitality. For the wicked will have alwaies something to finde fault with in the Children of God, like the Sons of *Jacob*, *Gen.*37 that hated their Brother *Joseph* because of his Dreams: And like *Saul* that unhappy King, that envied *David* for his happy victories, 1 *Sam.*18.29. Thus the wicked when they cannot charge the godly with any grievous crime, they begin to grudge at their well doing: And therefore not onely *Zacheus* is hated for receiving of Christ, but Christ is hated also for being his guest: When they could not accuse Christ for sinne, they accuse him companying with sinners: For they must be still accu-

sing

sing some or other, for one thing or other, like their father the Devil, that both by name, *Rev.* 12.10 and by nature, *Joh* 16.7. is a continual accuser of the Brethren. It had been the duty of the Pharises to have received Christ, and made much of him as *Zacheus* did: But they are so far off from entertaining him themselves, that it grieveth them to see *Zacheus* give him entertainment. And surely such is the perverse nature of the wicked, that they will neither receive the grace of God, when it is offered them, nor willingly suffer any other to embrace the same: Like the wicked Jews, *Acts* 13.50. that would neither believe the doctrine that *Paul* preached, nor could abide that the Gentiles should be brought to the faith of Christ. The High Priests thought themselves too high, to have poor humble Christ amongst them: The Scribes and the Pharises, in their own conceit were too good, too wise, and too holy to receive him into their company: And not content to sequester and estrange themselves from Christ, they disdained also that he should be conversant with Publicans and Sinners, as though he were not worthy to be conversant amongst them.

*Mat.* 9.13. If it were the office of Christ to convert Sinners, why should the Pharises be offended at him, if he were sometimes conversant with sinners to work their Conversion?

*Mat.* 9.13. If Christ were a Physician to cure the sickness of the soul: that is, to save the people from their sinnes, why should the Pharises murmure at him for keeping of company with *Zacheus*, that was sick in Souls? For as it is expedient for the Physician to visit his Patients for their better recovery, so it was convenient Christ should visit sinners for their speedy conversion. But as the Physician that resorteth unto sick persons, is not straightway infected; so the Souls Physician, that converseth with Sinners, is not thereby polluted. And therefore as Christ performed his office, though the Pharises murmured

moved: so let the Ministers of God learn by this example, to performe their duties, though the wicked be offended. It was the office of Christ to call sinners to repentance, Luke 18. yea, he came to call Pharisie Sinners, as well as Publican Sinners, if the Pharisies would have confessed themselves to be Sinners, as the Publicans did; but because they stood so much upon their own righteousnesse, and despised others, therefore Christ denounced so many woes against them, and preferreth the penitent Publican that trusted Mat. 23. in the lords mercy, before the proud Pharisie that trusted in his own merits.

Though *Paul* was a Pharisie, and the son of a Pharisie Acts 23. 6. yet he shameth not to confesse himselfe one of the chief Sinners that Christ came to save. So if the Pharisees that murmured at *Zacheus* would have been saved, they should have confessed themselves chief Sinners as *Paul* did. They 1 Tim. 1. 15. should not have accused Christ for keeping company with Sinners, but they should have accused themselves for not keeping company with Christ. The just man (saith Solomon) is the first accuser of himself; but the Pharisies Prov. 18. are so far from accusing themselves, that they began to accuse *Zacheus* and *Christ* together. Thus the Pharisies of our time, that make Religion a cloak to cover their corrupt dealing, have this property, to think other men to be grievous sinners, and themselves only to be righteous: insomuch as they will not stick to speak like that proud people, that was wont to say, *Depart from me, for I am holier than thou*; and like the presumptuous Pharisie, *I thank God I am not as others are, Extortioners, Usurers, Adulterers, Drunkards, or such like, I sanctifie the Sabbath*, which other men prophane. I frequent Sermons which they neglect, I reverence the name of God, which they blaspheme: I pay tithe, which others with hold: and fast oftentimes, which they do seldom or never. These were the speeches Luke. 18. of the Pharisies that lived in the time of Christ, whom he so Mat. 5. 7. Luke 13. 44. often

often calleth hypocrites; and theſe are the ſpeeches of the hypocrites of our age, that ſeeme to live after the ſtraighteſt Sect of our Religion, *Act.* 26. They waſh the outſide of the cup and of the platter, that is, they juſtifie themſelves and ſeeme marvellous holy in the ſight of men, which can diſcerne by the outward appearance onely: but unto God that ſeeth and ſearcheth the ſecrets of the hearts and reins, they appeare like painted Tombs, full of dead mens bones and all filthineſſe: that is, they have their inward parts full of ravening, and all kind of wickedneſſe. Wherefore, as Chriſt ſaid to his Diſciples, *Except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, you cannot enter into the Kingdome of heaven*: So I ſay unto you that except your righteouſneſſe exceed the righteouſneſſe of theſe Phariſaicall hypocrites, ye cannot be ſaved.

*Luke* 11.1. *Acts* 26.5. *Mat.* 12.25.27

*Mat.* 5.20.

Theſe holy Phariſes did uſe to call the Publicans not Uſurers, nor Extortioners, as they themſelves were; but by the generall name of Sinners, as though they themſelves were free from ſinne. Thus the Papiſts at this day doe uſe to call the moſt ſincere Profeſſors of the Goſpell, not *Lutherans*, *Calviniſts*, *Zwinglians*, or *Proteſtants*, as they were wont to call them: but now they terme us as hereticks, a name more odious than any other, wheras in the meane ſeaſon they themſelves are of all others the greateſt Hereticks. So the Atheiſts of our time, when they cannot accuſe the godly that are amongſt us, of Uſury, or Bribery, or Extortion, and drunkeneſſe, or any ſuch notorious ſinne, they call them Hypocrites, which is the ſumme of all: when as in very truth they themſelves do beſt deſerve that name: but it makes no matter what they call us, neither are wee to be moved at their deſpightfull ſpeeches: for as the bitter taunts of theſe murmuring Phariſes could not hinder *Zacheus* in his converſion: ſo the ſlanderers, of theſe godleſſe men, muſt not diſcourage the Servants of God from their good profeſſion. The

Phariſes

Phariſies did *Zacheus* great wrong for calling him Sinner, when he had repented of his ſinne: and the Atheiſts at this day doe greatly wrong the true Profeſſors, in calling them Hypocrites, which have truly repented of their former ſinnes, and endeavour by all good meanes to lead a godly life. Therefore as *Zacheus* preferrd his ſouls health before all their murmuring: ſo it behoveth us to looke to our ſoules Salvation, notwithſtanding all the reproaches and ſlanders that are deviſed againſt us. And as the Phariſe might call *Zacheus* Sinner, but could not hinder his converſion: ſo the malitious Worldlings may take away our goods or good names, yea, and our lives alſo: but cannot depriue us of our Salvation.

Wherefore, as our ſaviour ſaid to his Apoſtles, *Feare not them that can kill the body, and then can doe no more*: ſo I ſay unto you, Feare not the frownes of the wicked for they are not able to hurt your better part: ſeeke not to gain the favour of the World, for the whole World is not able to ſave a Soule: but feare to offend him that is able to deſtroy body and Soule in Hell, and ſeeke to pleaſe him that is able to ſave them both in heaven for ever. *Mat. 10.*

Now followeth another fruit of *Zacheus* Converſion: namely his good confeſſion, for as he believed with his heart unto Righteouſneſſe, ſo he confeſſed with the mouth unto Salvation. When *Zacheus* was mocked of the phariſes, it ſeemeth that he ſhould ſtoop downe for ſhame: but when he was thus reproved and reuiled by them, the Scripture ſaith, that he ſtood up, in ſigne of gladneſſe. As the Apoſtles went away rejoycing, that they were counted worthy to ſuffer rebuke for the name of Chriſt: ſo *Zacheus* the Publican went forth rejoycing, that he was reproached for the cauſe of Chriſt. Before, *Zacheus* was a Publican, and therefore lived in ſinne very dangerouſly, like the houſe that is *Rom. 10. 10.* *Acts 5.*

builded

builded upon the sand, ready to be over-turned with a very Tempest: but now *Zachæus* is become a true Christian, and therefore stands in righteousnesse very safely, like the house that is built upon a Rock, free from any danger of falling.

*Luk.6.46.*

*Behold Lord, the half of my goods, &c.* there are two parts of his confession. The first, is his gift to the poor. The second, is the Restitution of his unjust gotten goods. Before, *Zachæus* was an Oppressor of the poor, now he is a great benefactor to the poor: before, he was an Encroacher upon other mens goods; now he is a Distributer of his own goods: before he was a Receiver and a Taker, now he is a Restorer and a Giver: neither doth he give sparingly, but he giveth liberally, laying up a good foundation against the time to come.

*1 Tim.6.*
*Mat.26.*

Now when *Zachæus* found that precious Pearl, and for joy thereof he is content, not to sell, but to give all that he hath, to enjoy the same. When the rich Ruler (in the former Chapter) was willed to sell all that he had, and give it to the poor, he went away very sorrowful, for he was very rich: but *Zachæus*, perhaps as rich as he, is content of his own accord, and unbidden, to bestow half his goods upon the poor, and that with a cheerful mind. If *Zachæus* had given only the third part of his goods, no doubt but Christ would have accepted it, for he accepted the Widdowes Farthing, because it was given with a willing mind: but if he had given all his goods to feed the poor as the Pharisee gave their almes, to be seen of men: yea, or his body to be burned, as some Romans have done to get renown, it should have been to no purpose, because it was done to a wrong end.

*Luke 18.*

*Luke 21.*

*1 Cor. 13.*

Now as *Zachæus* was rich in the goods of this life, so was he rich in faith also, neither was it an Idle or dead faith that *Zachæus* had, but it was a fruitfol and lively faith, a faith that worketh and laboureth by love, such

*Gal.5.6.*

as

is required at the hands of Christians. Saint *James* saith, *Shew me thy faith by thy workes*. And here *Zacheus* doth shew his faith by his workes. Before, he was exercised in ungodly workes, which are the fruits of infidelity: but now he is exercised in the works of Mercy, which are the fruits of a lively faith. *Zacheus* is very liberall in relieving the poore, but he is liberall of that which is his owne: so there are many now adayes that are very liberall, but it is of that which is none of theirs: for as *Nadab* and *Abihu* offered strange fire unto the Lord, so these men offer strange goods unto the Lord. There are some amongst us, that thinke to make amends for their unjust dealing, by giving part of that to some good uses, which they have gotten by bad meanes; if they have gotten a pound by Usury and Opression, they are content perhaps to give a penny to relieve the poore. But as it was not lawfull for the Israelites to bring the price of the hire of an Harlot into the house of the Lord, so it is not lawfull for us to apply the gain of our ill gotten goods to the service of God. *Levit.* 10. *Deut.* 23.

*The halfe of my goods I give, &c.*

*Zacheus* saith not, I have given, as an upbraider of God: or, I will give, as a delayer, that meanes to give away his goods after his death, when hee can keep them no longer: but he saith, *I give*: to signifie that his will is a deed, and that he meaneth not to take any dayes of payment for the matter. For as before he ran apace to see Christ, and came downe hastily to entertaine Christ in his owne person; so doth he here give quickly to relieve Christ in his needy members. This is *Zacheus* last Will and Testament that hee maketh Before his death, and seeth the same proved and performed before his eyes. If therefore we desire to doe any good to any of our poore Brethren, let us learne of *Zacheus* to doe it quickly, while we are alive, for time will prevent us, and death will prevent us. I know there would be many that would

be willing to give some part of their goods to the poor before their death, as *Zacheus* did, but that they know not what need themselves may have thereof before they die, and therefore, for the most part, they will hardly forsake or leave their goods, till their goods forsake & leave them. But herein they shew themselves to doubt of Gods providence, and as it were to distrust his payment, who hath promised to repay whatsoever is given unto the poor, as it were lent unto himself, and that not secretly, though they did their alms never so secretly: but the Lord will reward them openly, as our Saviour speaketh, *Mat.6.* The wise Preacher, *Eccl.*11. willeth us to cast our bread upon the waters, that is, to be liberal to the poor, whose watery eyes bewray their great necessity: or (as others expound it) to hazard and adventure some of our goods upon our needy brethren, as Merchants do adventure their goods upon the Seas: for although they may seem to be in great perill and danger of perishing in the waters, yet commonly it falleth out, that by the blessing of God they return with greater profit. So, albeit the relief that is bestowed upon our distressed Neighbours, may seem to be lost; yet as the wise man saith, after a time we shall find it again: & as the precious oil descended from *Aarons* beard to the skirts of his cloathing; so certainly the oyl of Mercy and Charity, which we poure into the wounds of our distressed brethren, shall descend into our own soules. And as the Widowes Oyle was increased in the Cruse, because she relieved the Lords Prophet, so shall this precious Oyle, bestowed upon the poor, be returned upon our heads in great measure. Thus is *Zacheus* liberall as you see: For he giveth away half his goods: But he gives it not to the rich, that might give to him againe; but he gives it to the poor that cannot requite him, to teach us upon whom we should bestow our almes. As God, that is rich in mercy, giveth all things unto

*P.ov.19.17*

*Psalm.133.*

*Luke 10.*

*1 King.17.*

unto us that cannot requite him: so the rich men of this world (if they have any sparke of mercy in them) should give unto the poore that cannot requite them: But amongst us in every place almost, it is farre otherwise: for if any thing be to be given, not they that are poorest and stand in greatest need, but they that can make best friends are best preferred. Thus *Dives* is still enriched, and *Lazarus* is still rejected. *Luke 16.* If we send to a great man, we send an Oxe for a present; but if we send to a poore man, we send a Crust for an almes. Therefore, as Christ said to the Jewes, that the Ninivites should rise in Judgement against them, because they repented at *Jonas* preaching: so it may be said unto us, that *Zacheus* shall rise in judgement against us, and condemne us: for he shewed great mercy upon the poore, but we are void of all compassion. *Matth. 12.*

Thus you have heard the first part of *Zacheus* confession, wherein you see his liberality to the poore. Now you shall heare the second part of his confession, wherein he promiseth restitution of his unjust gotten goods. Before *Zacheus* gave to the poore the halfe of that which was his owne: now he restoreth that which is none of his, to the right owners. And because he had detained their goods so long, to their great losse and hinderance, therefore he doth not onely restore the principall, which he had taken from them, but he alloweth them their costs and dammages that they had sustained. As *Joram*, King of Israel, caused to bee restored to the Shunamite her house and land, and all the fruits and profits of the same, which were wrongfully kept from her seven yeares together: so *Zacheus* the Customer restoreth to those, that he had oppressed, their goods which he had gotten from them by fraudulent dealing, with all the fruits and profits that might come thereof, during the time of his unjust possession. So liberall was *Zacheus* to the poore, that he gave them halfe his *2 King. 8.*

goods: and so little got Zacheus by his Usury and Oppression, that for every penny he restoreth foure. If the Usurers and Extortioners of our time would restore foure-fold for that they have wrongfully gotten, I feare they would have but a small half to give to the poore, and but a little left to help themselves. There was no law to compell Zacheus to make such restitution, except he will confesse himself to be a thief, because he was an Vsurer, and then the law of God requireth such restitution. And surely, Zacheus seemeth after a sort to confesse his theft, because he promiseth foure-fold restitution. If a man had stolne a sheep, the Law of God requireth that he should restore four sheep for one: and the ancient Romans had this law, that Usurers should forfeit foure times so much as they tooke for Usurie. If the same law were now to use against our theevish Usurers, as it was sometime among them, we should not have such complaining of the poore both in Prisons and Streets. But if these great theeves (I meane our Biting Usurers) that rob and spoile without ceasing when they have no need, might finde no more favour than those petty theeves, which rob and steale sometime, when they are driven unto it by extreme necessity, then surely, the Common-wealth would soone be disburdened of that pestilent brood of Caterpillers, wherewith it is pestered. I wish them betimes to look to their owne estate, and with Zacheus to forsake their damnable Trade. If they have lived hitherto by the paine of Usury, let them now lament their sinne, and call to God for mercy and forgivenesse: let them make restitution of that they have wrongfully taken, and grieve that they have so long detained that which is none of theirs. For as no sinne is pardoned without repentance to God, so Usury is not pardoned without repentance to God: and as the sinne of theft is not removed before restitution be made to men (if the party be able) so the sinne of Usury (which is a secret

*Exod. 22. 1. 2 Sam. 12.*

ent theft) is not remitted, before restitution be made to those that are oppressed & spoiled by this secret theft. Thus you have seen how *Zacheus*, that was once a hoorder of his goods, as our rich men are, is now a liberal disposer of his goods, as I wish they were. He that lately was a camel laden with riches and therefore unapt to go thorow a needles eye, hath now like the camel cast off his rich lading, and therefore may enter in at the narrow gate. *Mat.* 19.
Some rich men would rather have lost their lives, than forgone their goods, & for half that losse would have proved very pensive: but this was the joyfullest news that ever came to *Zacheus* house, sweeter to him than all his gold & silver: that whereas before, he was in the state of damnation, now salvation is promised to him & his house; & whereas before he was the servant of Satan, now he is become the child of *Abraham* Now *Zacheus* house is become Gods house, and *Zacheus* himself is the son of *Abraham*, and therefore no cause why Christ should not resort to *Zacheus* house. *Mat.* 7.
As Christ said to the penitent Thief, *This day thou shalt be with me in Paradise*; So he saith here to the penitent Publican, *This day salvation is come unto thy house, and this day thou art become the child of* ABRAHAM. *Luke* 13.
Christ loves not to be long in any mans debt: For as he saith to ZACHEUS, *To day I must abide at thy house*; So he saith to the same *Zacheus*, To day and henceforth for ever, thou and thy house must abide with me in heaven. Here is a happy change: in stead of a little worldly Treasure, subject to losse by Thieves, and to spoil by Rust and Moth, to have all store of heavenly Treasure, which neither Thieves can steal, nor Canker can corrupt: Instead of an earthly house, subject to fire and falling, to have a house given of God, not made with hands, but eternal in heaven, 2 *Cor.* 5. 1. who would not rather chuse with *Zacheus*, to give half of his goods to the poor, that he may be an Heir of Salvation, and *Matth.* 6.

the ſonne of *Abraham*, to reſt in his Fathers boſome, than
*Luke 16.* with *Dives* to keep all from the poor, & be tormented in
thoſe eternal flames? That rich Glutton, that denied the
crums from his table, challenged *Abraham* for his Father,
but he was refuſed, becauſe he had not the Faith nor
Works of *Abraham*: But *Zacheus*, though by nature he
were not the childe of *Abraham*, yet by grace he is become
*John 8.39.* the childe of *Abraham*, becauſe he walked in the ſteps of
*Rom. 4.12.* that faithful Father. *Abraham* believed before he was
circumciſed, ſo *Zacheus* believed before he was circum-
ciſed. As *Abraham* left his Countrey, and all that he had
when God called him; ſo *Zacheus* left his office, and the
moſt part of his riches, when he was called by the Son of
*Gen. 32.1.* God: and as *Abraham* deſired to ſee the day of Chriſt, and
*Acts 7.3.* ſaw it, and rejoyced: ſo *Zacheus* deſired to ſee Chriſt, & he
*John 8.6.* ſaw him and rejoyced Now is *Zacheus* a Gentile, become
the childe of *Abraham*: & not only he, but his whole houſe
alſo is become the houſe of *Abraham*; for when *Zacheus*
is converted, his whole houſe is converted. As the Ma-
ſter is, ſuch are the ſervants, if he be godly and religious,
they prove godly and religious; if he be an Atheiſt, they
prove Atheiſts likewiſe. Therefore keep no company
with the wicked, for it is moſt pernicious: But aſſociate
thy ſelf with thoſe that fear the Lord, that thou alſo
mayeſt learn to fear the Lord: Who for his mercy graunt
*Pſal. 18.* that we may with *Zacheus* be deſirous to ſee Chriſt, joy-
full to receive Chriſt, liberall to relieve the members of
Chriſt, and ready to make amends when we have wrong-
ed any of our Brethren, that ſo with *Zacheus* we may be
heires of ſalvation, and the true ſonnes of *Abraham*, to
reigne with Chriſt in heaven for ever, by the meanes
and merits of him that dyed and roſe againe
for us. To whom with the Father and
the Holy Ghoſt be all glory.

*Amen.*

*FINIS.*

THE

# THE SWEET SONG
## OF OLD FATHER SIMEON
## in two Sermons.

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Luke 2. Verſes 29,30,31,32.

29. *Lord, now letteſt thou thy ſervant depart in peace according to thy word.*
30. *For mine eyes have ſeen thy Salvation.*
31. *Which thou haſt prepared before the face of all people.*
32. *A light to be revealed to the Gentiles, and the glory of thy people Iſrael.*

THis is the ſweet Song of old Father *Simeon*, wherein is ſet forth the joyful and peaceable death of the righteous, after that they have embraced Chriſt Jeſus, with heart and mind unfainedly, as he did, ſeeing their death is to be the beginning of a better and more joyfull and pleaſant life than the former.

But before we proceed further in it, let us heare a little of that which went before. The Evangeliſt ſaith, *Verſ.* 25. *And behold, there was a man in Jeruſalem, whoſe name was* Simeon: *this man was juſt, and feared God, and waited for the conſolation of Iſrael, and the holy Ghoſt was upon him. And a revelation, &c.*

*Simeon* feared God. Religion may well be called feare, for there is no Religion, where feare is wanting: for the
Prov. 17. feare of the Lord is the beginning of wisdome: and this priviledge hath God given to those that feare him, that they need to feare nothing else.

*And waited for the consolation of Israel.*

*Simeon* also waited for the consolation of Israel, untill he had embraced in his armes him whom he so long longed to see and feele. How many Waiters be there in the World? yet few wait as *Simeon* did: but some wait for Honour, some for Riches, some for Pleasures, some for Ease, some for Rewards, some for Mony, some for a deere Yeare, and some for a golden Day, as they call it: but *Simeon* waited and expected with many a long looke, untill he had seen and embraced Christ Jesus, the light of the Gentiles, the glory of Israel; the salvation of all, that with a faithfull and zealous affection & love doe wait for his comming, to the comfort of the afflicted, and to the terrifying of the wicked and ungodly, which have not already waited, neither embraced him as *Simeon* did.

*And waited for the consolation of Israel.*

Faith in all afflictions; doth lift up her head, waiting in assured hope, beyond all hope, and seeing the clouds scattered over her head, yet she is ever comfortable to her selfe, saying, Anon it will be calme: and although all the friends in the world doe faile, yet it never faileth nor fainteth, but ever keepeth promise in that which by the verity of the Spirit of God it assureth, untill her joy be
Rom. 9. 6. fulfilled. *All are not Israelits that are borne of Israel. Simeon* was an Israelite indeed, for he waited for the Messias from God with patience and expectation: so the Spirit of God dwelleth alwayes with them, which alwayes say, *Thy will be done.*

26. *And a revelation was given him:*

If we wait as he did, the Spirit will assure us, as it did him,

him, that we shall see God before we die: and they that long in faith to see the joyes of heaven, the Spirit assureth and promiseth faithfully unto them, that they shall see it.

27. *And he came by the motion of the Spirit into the Temple.*

*Simeon* came into the Temple, at this time by the providence of God. The worldlings will call it chance, but the Evangelist would not chop that in, because it is manifest that all things come to passe by the providence of God, without which there is nothing done. By this providence *Rebecca* came forth to wait on her Fathers Cattel, when *Abrahams* servant prayed, and looked for her comming, that he might take her for *Isaac* to marry withall. By this providence *Saul* was annointed King by *Samuel*, when he had no such thought in his heart, but went about seeking for his fathers Asses that were lost.

*Prov.* 16. 13. *Mat.* 10. 29.

*Gen* 24. 14, 15, 16, 7, 18, 19. 1 *Sam.* 9. 20. & 10. 1.

*And he came by the motion of the Spirit.*

The Devill led Christ unto the top of an high Mountaine, that he might shew him the glory of the World, which deceiveth unstable minds: so would he doe you, if you would be led by such a guide; but I would not have you to marke the vaine motions of such a Spirit, which leades to nothing but to vanity and pride: for after he hath led you to the top, and allured you by carnall pleasures, as much as he can, if you then fall downe to worship *Mammon*, and embrace the world, the same spirit will afterward lead you, nay, rather cast you downe from the top of all unto hell. Therefore, I beseech you, and heartily intreat you, that you would be the Servants of God, and Servants of the Spirit of God, to be led by it, to obey it, and to doe nothing contrary to his will, that you can refraine, but all those good things, which you would were done by you, and goe thither whither you would come; for all would come to heaven, but all will not goe to heaven. If you will all heare, I will teach you all: yea,

I will

I will undertake this: hear and mark my words, and you shall be led by the power of the Spirit to our Lord Jesus Christ, And I pray to the Lord, that I may never preach to the condemnation of any among you all, yea, I wish that every one of you were more zealous and more godly than my selfe. But to whom shall I compare you? even to the vagabond Jewes, of whom *Luke* mentioneth in the *Acts*, that they tooke upon them to adjure evil spirits by the name of Jesus, whom *Paul* preached, to whom the evil spirits answered, saying: Jesus we know, and *Paul* we know, but who are ye? and those which had the evill spirits, ran upon them and overcame them, so that they fled out of that house naked and wounded: and thus the devill prevailed against them at that time, because they sought to work with anothers instrument, and prevaile with anothers weapon. If they would have said, In the name of Jesus, whom we preach, they might have prevailed; but they thought it sufficient that *Paul* preached him, though they never professed him. And so we leane upon anothers staffe, and think to be saved, because God saveth others. We shall be dealt withall as were those vagabond Jewes: for he will answer, such I know, and such I know; but who are ye? Therefore it behooveth us all to pray unto the Lord, that he would furnish us with weapons to encounter against all the evil motions of the spirit of Satan: that we may overcome, and not be overcome, and put to flight, like those vagabond Jewes; but that we may have oile alwaies in our lamps burning, and alwaies armed with watchfullnesse against our enemy, lest Satan steale upon us unawars, in the darke, and lead us to fulfill his lusts, and spoile us, and strip us, and leave us starke naked.

*Acts* 19. 13. 14, 15, 16.

27. *And he came by the motion of the Spirit into the Temple, &c.*

If we would thinke that his Spirit doth lead us into the Temple, we would marke very diligently the motions thereof

thereof when we are there, whether it ſpeaketh to us in our own ſouls, by the mouth of the Miniſter of God, who is the Miniſter nor of the Letter, but of the Spirit and Grace of God.

27. *And when the Parents brought in the Childe Jeſus to doſe him according to the cuſtome of the Law.*

28. *Then he took him in his armes.*

Happy *Simeon* embracing Chriſt, but not happy that he embraced him with his hands, but therefore happy, becauſe he embraced him in heart. Happy are they and bleſſed which ſee the things that ye ſee, and the eares that hear the things that ye hear, ſaith Chriſt; but curſed are we that hearing and ſeeing do not repent: For we cannot be bleſſed by hearing and ſeeing only, unleſſe we hear and ſee with profit, ſo that we in heart embrace Chriſt. But we will object that we are Iſraelites, and are circumciſed and have received the Sacrament of Chriſts bloud, that we might be his people, and he our God: But this will not excuſe us, nor make us ſeem any thing better in the ſight of God, but rather worſe, if we have not ceaſed to embrace the world, to embrace vanities, and have unfain'dly embraced the Word of God, & alſo the Lord Jeſus Chriſt. For it is ſaid, that Chriſt came amongſt his own, and his own received him not, but therefore accurſed are ſo many of them as reject their own ſalvation, which being freely offred unto them, will not ſtretch forth their hands to receive it, that is, wil not attend with their ears to hear it, or at leaſt will not enlarge their hearts to embrace it.

*Mat.* 13. 16.

*Ephes.* 4. 20. 22 23, 24.

*John* 1. 11.

*And praiſed.*

If *Samuel* had heard the firſt time that God called him, then God needed not to call him the ſecond or third. If *Peter* had markt the crowing of the Cock at firſt time, as he did at the third, the Cock needed not to crow thrice.

*Luke* 22.

Now therefore, when you hear the ſame ſound again, which you have heard before, remember now that the

Cock

Cock croweth the second time: for you know what discommodity doth come by negligence, and what commodity by attention. For if you attend and follow, Justice shall be swallowed up of Mercy.

SIMEON *praised God.*

*Simeon* was thankfull. Here is the example, but where be they that follow it? If nine Lepers be cleansed, yet but one returneth to give thankes, then one is all. Vnthankefullnesse is the first Guest that setteth at the table: for some will not sticke to say, that they never said Grace since they were children: but if we had said, they never had grace since they were children, I would rather beleeve them. Doe you not say, *Give us this day our dayly bread*? If you do, for shame say so no more, beg no more at Gods hands, vntil you be more thankfull for that you have received. For, behold, the heavens frownes upon you for your sinnes, and the earth denieth her fruit, and is become barren, because of your vnthankfulnesse.

*Levit.* 26, 16.

*And praised God, and said, &c.* Here *Simeon* prayed and praised God, yet but in few words, for God delights not in much babbling: he praied not like the Ethnicks, the Pharisees, or the Priests of *Baal*, but *Simeon* prayed with the heart like *Moses*, and was heard.

*And said.* He joyfully praising God, spake, yea, sweetly as it were sung it. Though you sing all *Davids Psalmes* over, and have not *Davids* spirit, it profiteth nothing: and though *David* was heard when he sung them, yet you cannot be heard. Therefore let us pray, so that our prayers may be heard, But we cannot with the heart, and so that we may be heard pray, if we turne away our eares from the Word; for so doing, whatsoever prayers we make, they are abominable. Therefore let us heare so, that hearing we may profitably it. Let us not heare still so unprofitably as we were wont to doe: if we doe, it shall be required at our hands. Doe you think, you shall never be cal-

*Prov.* 28. 9.

led

ſed to account of that which I have preached unto you: And therefore aſſoone as ye are gone out of this place, all is shut up, and all is forgot: God is exempted from your minds: Our Saviour Chriſt ſaith, The word I ſpeak unto you, ſhall judge you at the laſt day. *Mary* is commended for that ſhe heard our Saviour very diligently, laying up his words in her heart: and *Jacob* was wiſer than all his children, in that he remembred the dream of *Joſeph* until he ſaw it fulfilled. Thoſe that love the Lord with an unfained love, do gladly hear his voice, and become obedient. *My ſheep hear my voice*, ſaith Chriſt: and they that love the Ark as *David* did, will dance about the Ark as *David* did, and that with joy and gladneſſe. *Iſaac* was a good man, his name ſignifieth laughter, whereby was ſhewed what joy and laughter there ſhould be about Chriſt Jeſus, for he was the figure, the truth was Chriſt himſelf. The Virgin ſung when ſhe knew that ſhe ſhould bear him; the Angels ſung joyfully when he was born, and *Simeon* ſung when he was brought into the Temple.

*John* 12.48. *Luke* 10.41. *John* 10.27. 2 *Sam.* 6.14. *Gen.* 21. *Luke* 2.46. *Luke* 2.13,14.

If *Simeon* had not longed, and ſo waited for the conſolation, ſhould he now have had this joy and exultation? he could not have felt it, for as our deſire is, ſo is our joy. And ſurely, therefore we receive not found comfort, or feel ſmall joy by the preaching of the Goſpel, becauſe we with longing wait not for it, we have no lively deſire of it, we hunger and thirſt not after it.

*Lord now letteſt thou thy ſervant depart.* *Simeon* waiting for the conſolation of Iſrael, longing to ſee the Saviour, was like the Hart panting for the water brooks til he had beheld his beſt Beloved: but aſſoone as he had taken him in his armes, whom his ſoul deſired to ſee, he ſo thirſted for death, that he thenceforth thought of, ſought after, beſought God for nothing, but to leave this life, and hence to depart; for he forthwith ſinging, prayed; *Now letteſt thou thy ſervant depart.* But do you (ſay ſome) commend

mend him herein? did he well? May not any man desire death? may not the fastned ship in a strange Land desire to be loosed, to hasten to his longed for Port at home? may not a man, imprisoned amongst bitter enemies desire to be set at liberty, to returne to his owne Country, in freedome to live amongst his sweet friends? Are we not strangers here, and by unpeaceable most deadly enemies, our owne Flesh, the World, and the Devill, held prisoners in the chaines of sinne and manifold infirmities? and is not our home Heaven, and the Saints & Angels our most deare friends? No marvel then that *Simeon* here desireth to bee
*Phil.1.23.* loosed or let depart. And *Paul* professeth, he desireth to be dissolved or unloosed, as ships in a strange land fastned, as strangers amongst cruell enemies imprisoned. They were unnatural if they did not: it were unreasonable to require they should not: for we not onely may thinke it lawfull, but must also acknowledge it, even a necessary duty to desire death. For is there till then in us any perfect, yea, any pure obedience of God? Doth not sin, as long as this life lasteth, dwell in our members? Is there any passage to the perfect life, but by the first death? The Fish, which is taken in the net out of the sea, struggleth to get in again: and *Adam* thrust out of Paradise, would faine have beene within againe: how much more should we be desirous to be setled in the true Paradise, in assurance never to bee put from thence? Therefore, also it is not onely our duty to desire death, but also as soone as any cleerely seeth Christ, presently he desireth to dye. For though his state be never so pleasant, though his life be most delightfull, though he excell in riches, and pleasures, and honours, and knowledge, and glory, and farre exceed all that ever were: yet at the sight of Christ he even rejoyceth to forgoe all, the love of the world falling away like the Mantle of *Elias*, when he was wrapt into Heaven, and so cryeth with the Apostle, *I desire to be dissolved*, that hee

may

may be with Christ, For Christ is light, and assoone as they see him, they see also themselves, and the worlds false happinesse? his glory and their shame and filthinesse; which maketh them wish for death, that they may cease to sin against God, and perfectly please him, and enjoy true happiness with him: for all sin is bloud in their eyes, and all worldly pleasures, vanities.

But why then (say you) have *Heman* the Ezrachite *Psalm.* 88.15,16,17. and *Ezekiah* that godly King, *Esa.* 38.10,12,13,14. and that man after Gods own heart, the sweet Singer of Israel, *David*, *Psal.* 6.4. & 30.8,9 so prayed, and taught others to pray against death? Why? Because they all were, and would have others to be in the fervent love of God, both to dye, and to live desirous: To live, that they might amongst men uphold and further the true worship of God, so to save their Brethrens souls, and advance the glory of God the more: to dye, that they might perfectly obeying God, fully please him, and freed from all evil, enjoying all good, with him most blessedly live. For not only the Apostle *Paul*, but all these, and whatsoever is grounded in the Faith of Christ, but especially all that have strong hope to advance the honour of God, are in a strait, as the Apostle speaketh, *Philip.* 1.23. and crosht on both sides, even with two contrary desires: to be with Christ, which is best of all for themselves: and to continue amongst men, which is most needfull for them. So that this remaineth a manifest most necessary duty, and of all, that have truly, as *Simeon* believed in Christ, performed: namely, thenceforth still to desire death, though they also withall desired, life for others, death for themselves.

*Psa* 6.10 & 36.10. & 88. 11,12,13. *Esa.* 38.11,12. *Phil.* 1.23,24.

Yet all that desire death, performe not a duty: for the wicked often desire to die, but not duly: For, though they wish sometimes for it, and be willing also to abide it: yet doe they not in heart desire it, because they think

it

is not a thing in the ordinance of God good, and that for them, but utterly hate it, holding it an extreme evil. For they acknowledge, as the truth is, it will deprive them of all their delights which here they desire, and they cannot but at least fear, it will take from them all pleasure, and bring them to easelesse, and yet endlesse pain, and torments intolerable, and yet unspeakable: For the sentence of the unchangeable God is already given: *Revel.* 21.8. The fearfull, and unbelieving, and the abominable, and Murderers, and Whoremongers, and Sorcerers, and Idolaters, and Lyars, shall have their part in the Lake which burneth with fire and Brimstone, which is the second death. And the just Judge shall say to all workers of iniquity, *Mark.* 9.43,44 48. Go ye accursed into hell fire prepared for the Devil and his Angels: Hell fire, where the worme never dyeth, and the fire never goeth out. Whereupon this the Prophet avoucheth, *There is no peace to the wicked, saith my God.* *Esay* 57. For in their strong hope they feele a stinging fear, their greatest confidence is not without trembling of conscience. Therefore, fearing the event of death to be for them (as indeed it is) most horrible, they utterly abhor it, they detest it extremely. How then (say some) should they seek death so eagerly? How should they murder themselves so willingly? They do it not altogether willingly, but wittingly; not freely, but forced with fear of some supposed greater evil: The troubles of this world, the anguish of body, the horrour of minde, they are most impatient of, they cannot, they will not endure them, and thereupon they sometimes preferr death before life, lesse willing to live in vexation, than dying to try whether they shall feele what they fear, even deserved damnation: For they are never willing to die, but unwilling to live often, and so work themselves endlesse woe, in hope of supposed happinesse, abhorring life, not truly desiring death. For how dye they when

when they most voluntarily bereave themselves of life? not in love of God, longing to please him, performing all service to him: but either in pain of body, or else anguish of minde, either raging that they cannot satisfie their lusts, or have lost outward things immoderately loved; or fearing if they dye, deserved torments: if they live, they shall either continue in felt horrour, or lost hoped for honour: either impatient of Gods rod, fretting against him that they so heavily feele his fury, and cannot fiercely fulfill their malicious mindes, or freely feed on the rest of their fleshly lusts, or impotent in their desire of some false fondly conceived good, hoping with dreadfull doubting, by death to better their state, that rather to prove the truth of Gods threats, and of the terrours of their trembling minds, than in life to remaine any longer, rather abhorring life, than any way truly desiring death. Therefore in that *Simeon* duly desired death, that which we heard of *Simeon* in the beginning is proved true, to wit, that he was *just and feared God.*

For none but the truly righteous, none but they that by Faith are assured they are before God righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the unfaithfull, whatsoever knowledge they have, cannot be in better case dead, than they are now in living, though most miserably pained: nay, they cannot be without just feare, when they forgoe this life, to feele for ever the second death. But the faithfull having their consciences quiet, and also joyfull in Christ, free from the feare of that death they have deserved, and assured by death to passe to that life, which God to all faithfull hath promised, earnestly wish to dye in all fervent love of God, and zeale of his glory, that so they may cease from offending their good God, and never cease magnifying

his mercy, shewing thereby that they are weary of the service and bondage of Sathan and sinne, and assured after death to enjoy the true Life, most fully glorifying God, and most perfectly pleasing him for ever: & therefore also they desire death, not shortning their life, but waiting his leisure and calling, thereby glorifying God, as in their lives they have done and sought to doe.

For man was not borne at his own will, and therefore may not dye at his owne pleasure. Therefore they beg it of God, referring themselves ever to his good will, when, where, and how by death they shall glorifie him, still desiring it, but never wilfully procuring it.

If any object, that *Sampson* pluckt the house on his own head, as well as on the Philistines; we must understand, that *Sampson* was a figure of Christ, and therefore as it were offering himselfe to God a sacrifice, first prayed and then glorified God at his death, more than all his life, in killing so many of Gods enemies. And because they wait the Lords leisure, they not onely willfully murder not themselves, but are carefull also lest foolishly, unwittingly they hasten it. For all they are guilty of their own bloud, that either by foole-hardy, rash, or unwise behaving, or with surfets, drunkennesse, or any intemperate using of themselves, shorten their life. Yea, though they tender their lives never so deare, yet are they guilty, because they willingly use the meanes that brings death.

*Simeon* had seene much in his many dayes, but when he saw Christ, he was unwilling to live any longer to see more. His desire is accomplished, his long longing at length is satisfied, his fervent expectation with free joy now fulfilled. It is enough, saith *Simeon*, that I have seene my Saviour: as *Jacob* said, *It is enough that my sonne Joseph liveth.* How much more than should wee be satisfied with this, and in all thankfullnesse rest in it, that we have seene Christ, not as *Simeon*, in weakenesse and base-

Gen. 45. 28.

nesse,

peſſe, but victorious, moſt glorious, over Sin, Death, and Hell triumphing, and are more aſſured than *Jacob* was, that he, not as *Joſeph* under *Pharoah* in Egypt, liveth, but in heaven with his Father in higheſt Majeſty, reigneth Lord over all, having all power both in Heaven and Earth? and moreover where he is, thither ſhall we come and be like him, and with him as fellow heirs reign in the Kingdom of our Father for ever. *John* 17.14. 1 *John* 3.2. *Rom.* 8.18.

*Simeon* knew Chriſt aſſoon as he ſaw him and embraced him aſſoon as he knew him, and enjoyed him aſſoon as he embraced him: So ſome know the Word of God aſſoon as they hear it: And believe it aſſoon as they know it, and feele the comfort of it aſſoon as they believe it. But others hear it as though they heard it not, like deaf Adders that ſtop their ears at the voice of the Charmer. So *Pharoah* would not hear the voice of *Moſes*, nor *Baals* Prieſts the voice of *Elias*: And others though they know it, yet will not believe it, as if God were untrue: So all malicious wretches that prefer the pleaſures of ſin before the glory of God: And others, though they believe it, yet can they not either preſently or when they will, feel the comfort of it; much leſſe the joy which is offered by it; namely, the heart oppreſſed, the deſolate afflicted ſoul. *Exod.* 5. &c. 1 *King.* 18.

The ſeed is not caſt all on a heap, but it is caſt abroad: therefore where be the fruits of the Spirit that you have brought forth? For the Spirit of God is not like a dead potion in the ſtomack, which worketh not; neither can we have this Spirit in us, and feele it not. For if thou haſt it, it will lead thee as it did longing *Simeon* (as we have hitherto ſeen) to the Temple, and when thou art there, it will lead thee to Chriſt, and when thou haſt received and embraced him, it will poſſeſſe thee with joy, and ſo with thankfulneſſe and godly care to keep him, and to entertain him, and to be obedient unto him: nay, alſo with a

longing to be loosed hence; and evermore perfectly to please him. Therefore, beloved, judge your selves, that ye be not judged of the Lord.

*Thy servant.*

The godly would not leave this privilledge for all the riches in the world, for that they are the servants of God, fellowes to Princes and Angels, for we serve him whom *David*, *Solomon*, *Ezekias*, *Josias*, served: Yea, to whom a thousand thousand, *Dan.* 7. 10. even innumerable Angels minister, *Heb.* 12. 22. even him who is most blessed for ever. Every Serving-man beares the cognisance of his Master upon his sleeve. What then will the Lord say, when he commeth and findeth us marked with the badge of Satan? Surely he will say, Give unto Satan that which is Satans. But all the houses of Israel are sprinkled with the bloud of the Lambe, and all mourners in Jerusalem are marked, and all the chosen are sealed with the seal of the living God.

*Exod.* 12. 22, 23.
*Ezek.* 9. 4, 11.
*Rev.* 10. 7. 3. 5, 6.

Well was it said, The poor receive the Gospel. The young men are more forward in the truth, and more zealous than the aged, the sonne than his father, the servant than his Master. Once the younger Brother stole away the blessing from the elder, therefore the elder hated him even for his zeal. And when was *Jacob* hated more than he is now? When was he so hated and persecuted as he is now by *Esau*? Yet, in the old time, men were more zealous in their age, than ever we hear of them to be in their youth; yea, they were zealous in the Lords businesse.

Age hindered not *Noah* from building of the Ark when God commanded him: Age hindered not *Simeon* from rejoycing and mirth, when he beheld and embraced the Lord Jesus Christ. Then old *Simeon* embraced Christ & he enjoyed him with hearty joy in zeal: but now where is old *Simeon*? There be but few of them to be seen coming

*Gen.* 5. 32. & 6. 22.

to the Temple to receive Christ, but now young men receive him, young *Samsons*, young *Daniels*, young *Samuels*, young *Timothies*, and young *Onesimus*, and the young *Infants* begin to speak again. *Dan.* 1, 8. 1 *Sam.* 2. 3. 1 *Tim.* 4. 12. *Philem.* 10.

The young have him, they are zealous, and I hope they will keep him, though old men neglect him. Satan thou hast too much for nothing already. *Mat.* 21. 15.

*In peace, &c.*

Christ brings peace with him, not the peace of the World, but that peace which passeth all understanding. *My peace I leave with you, John* 14. 27. My peace remain with you, saith he. Our peace is laid up in Christ, and all the peace we have, we have by him, else it is not true peace. *Simeon* was just, and feared God in his life, and therefore he departed in peace: So mark the end of the Just, and follow their steps, and you shall then depart in peace, like the Lamb upon the Crosse. *Psal.* 37. 37.

Fain would *Balaam* dye the death of the righteous, but *Balaam* must then live the life of the righteous: therefore all men look to this. Happy are they that depart in peace, who when Death saith fear, and the Serpent saith despair, they fly by the Spirit to the flesh, crouch, and bid the Serpent fly, while Death openeth the prison doors. *Numb.* 23. 14.

If the Papists would have men to depart in peace, they would never say, that those which depart, go to Purgatory: For so by their own saying, the worst part is behind. For they affirme, that the pain thereof is far grievouser than any that in this life may be sustained. But some say, this Purgatory is in the Earth near to Hell, and so it is too far from Heaven to be saved. Some do say, they are punished there by fire; and some say, by water; and some say, by fire and water. Some lastly do say, that the good Angels torment; and others say, that the evil spirits do it. In this variety of most uncomfortable Opinions, how is it possible hence to depart in

peace? But we must understand it is a painted Sepulchre made for the pampering of the living, not for the punishing or purifying of them that be dead. For the Locusts of Rome do live altogether upon such Trentals, and by such Traditions, & this is the profitablest dream that ever any of them dreamed: But it is manifest by the Word of God, that where the tree falleth, there it lieth, and shall lie for ever. *Dives* and *Lazarus* are dead; and where they are, thither shall we all go. Sathan hath many sleights to deceive us, of which this is one of the greatest, to bring us from the Word of God, to dreams and traditions and things invented by the brains of mortal men, which have not the Spirit of God in them.

*Prov.* 30 *eccles.* 11. 3. *Luke* 16. 22, 23.

*According to thy word.*

All the seed falleth not into good ground; And therefore, though I have shewed you it is ungodly, as being not according to the Word, some think it but a small matter to say for the dead, Lord have mercy upon them, at least they think it a venial sin, if it be a sinne. But let us take heed how we make trifles of sins, for their is no dallying with God, who is jealous as a consuming fire, when his people make such small account of his words. Other demand, whether it be not better to say, God be with them, than the Devil be with them? Both which are naught and to be eschewed. And herein they ask this question like a thief, who having robbed a man by the high-way, and being taken with it, and demanded why he did such a villany, saith, Is it not better to rob him, than to kill him? As though he must needs do one of them; then what a shameleſſe answer is this, for it is manifest, that of two evils none is to be chosen.

*Heb.* 12. 29.

Some will say, it is a testimony of our good will. To such we must reply, saying; so it is a Testimony of your ignorance: And then after a little conference they will grant, that indeed it doth not profit them. Then we must

must reply and say, God hath made all things to profit us, and hath commanded that nothing be used unprofitably, no not so much as a vain word speaking: saying, That for every idle word we must give account at the day of Judgement. Then they reply again, saying: If it do them no good it doth them no harme. But we must answer, it were good to beware lest it do thy self harme. *Mat.* 12 36.

Another sort will reply and say, I pray God I never do worse. But to such we must answer; I pray God you may do better: and you shall first know whether you do not sinne, before you do it. For indeed it must proceed of sinne, being spoken in doubting, without Faith; for if you believed that they were laid up in peace whom you pray for, what need you pray for them at all? But it shews an unbelieving heart, and we know that whatsoever is not of Faith, is sinne, and the Lord will say of them, Who hath required these things at your hands? You have wrought wickedly. Now therefore you will not leave it, because you used it: then will you say also, we will not leave our lying, nor swearing, nor our cursing, because we have used it. It will grieve me if I hear you use these speeches hereafter, having no reason nor proof of Scripture to maintain it by, or to be your warrant in it: therefore I charge you in the name of God, that you use them not; but rather when you hear this, or any other sin condemned, lay hands upon it, and see that you put it to death without delay, according to the Law of God. *Rom.* 14. 23.

*According to thy Word.*

When Satan hath thus possessed us with this opinion, that in the service of God we may neglect the Word of God, then Profits and Pleasures guide us in our profession: but they that do professe Religion and Godlinesse, can never have any comfort by it all their life. For their own hearts accuse them for Hypocrites, because they wait not for the consolation of God, according to

his Word: and what soever is not done according to that Word, cannot be acceptable: and this Word they care not for, neither have it in estimation. When *Adam* seeth his nakednesse, the subtil Serpent can deceive no longer, but before he seeth his nakednesse, he is ever deceived, and led away with the multitude into innumerable errours. Some say, they shall be saved by good Workes, and some by the Popes Pardon, others say by Purgatory, and these will have a Masse sung for them as long as the World standeth, and all for owne silly soule, thinking to be saved by it. And we see their blindnesse, for they seeme to thinke that their torment shall not cease as long as the world standeth, else why should they finde and hire men to say Masse for them so long? but these are the fat morsels of *Baals* Priests, and for this cause is the Popish Creed made very favourable to the Clergy. Well, say that Ignorance is the mother of Devotion, for when the Covetousnesse of the Priests, & the Ignorance of the people joyned together, then they invented Purgatory, Masses, Prayer for the dead, and then all their Trinkets. For if they had not held our Fathers in ignorance, keeping them from the Word, they would never have beene Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch, which doth contain so many grosse corruptions.

*For mine eyes have seene thy salvation.*

*For*, &c. Because the Holy Ghost by inspiration had declared unto him, that he should not dye, till he had seene Jesus Christ, therefore the same Spirit led him to the Temple, and shewed that which is promised: and having seene the same, he desired and wished to dye, and be released from his earthly prison, that he might live with God. As idle and evill wishes are vaine, because they are not according to Faith, nor grounded upon the Word of God, so though we aske as cunningly as *Jacob*, and as earnestly as the Sonnes of *Zebede*, yet if we aske not

*Gen.* 27. 17. 18, 19, 20, &c. *Mar.* 10. 35. 37 *Jam.* 1. 7.

…ay in faith according to knowledge, we cannot obtaine. …r we should ask so that we may receive, that we may …not returne empty. Therefore the ground whereon *Simeon* …ested him selfe to wish for death, was that he had recei… …promise of God, that he should be delivered from …erable life, when he had once seen the light of the …Christ: and now he had seene his Saviour, and …ced the true Messias, which was promised by the …figured in the Law, and spoken of by the Prophets, …ld by the Fathers, and pointed at by *John Baptist*. For …he reasoneth: Now, that I see thy salvation according …Word; and therefore the condition is now perfor… …let thy promise also be fulfilled: *Now let thy Servant …, &c. For mine eyes, &c.*

*Mine eyes have seene, &c.*

…That we see that Christ was no Spirit, neither was his …a fantasticall body: for if he were a Spirit, *Simeon* …could not see him, and if his body were a fantasticall body, …could not he have embraced him. Therefore we see …that the words of the Scripture are true, which saith, that …Christ was perfect man in all things, sin only excepted. For *John.* 11.
…sometime wept, as at the death of *Lazarus*, and like… …over Jerusalem. Sometime he thirsted, as at the Well *Luke.*
…the woman of Samaria disputed with him: and also *John* 4.
…sometime ate, as at *Martha's* house, as also among Publi… *Luke* 10.
…and Sinners, and in every thing shewed himselfe to be *Luke* 5.
…perfect man.

*Have seene, &c.*

…Lord, saith he, I desire now to be dissolved and free …the bondage of sinne, which so long hath inhabited …my mortall body, for now he is come, by whom thou …hast promised to free and set at liberty, he is come, by …whom thou hast promised to break the Serpents head, …and he is come that will heale our infirmities, and give …strength against sin and Satan, by faith and peace, towards …God,

God, through love. And now saith he, I have embraced him, and thankfully do receive him. I believe, and am perswaded, that this is the same Messias, whom the Father promised, and the Prophets fore-told, all Israel longed and expected for, who is the Light of the Gentiles, the glory of Israel, and the God of the whole world. So they which love the truth of God, and wait with desire to be fulfilled with the knowledge thereof, such shall not die, untill they have their hearts desire with contemplation thereof. For as *Peter* was sent to *Cornelius*, & *Philip* to the *Eunuch*, so the Lord will stir up such of his servants, as may be fit instruments to minister the same unto us. *Judas* indeed dyed before the time, & lived not to see Christ crucified; but the Disciples which loved Jesus, did see him die like an undefiled innocent Lamb, and that to their exceeding joy and comfort, when they understood how that he suffered death for love of them, and for their redemption. Now if Christ cannot hide him from such as hunger after him through love, then what shall we say of our Fathers, which lived in the time of ignorance, that longed to see his light, although they had a mist cast before their eyes? Surely such dyed not till they saw Christ, & embraced him in their hearts. And this is our Judgement concerning them, that dyed in the time of Popery. And likewise as concerning the rest, which thought to be saved by Purgatory and Masses, after that they are dead, we say that they which sleep without oil in their lamps, they die ere they are aware of, & ere they wish for it, like the Philistines which sent for *Sampson* to laugh and mock at him, and to sport themselves, upon whom the house fell and destroyed them all: or like the Ægyptians, which thought that the waters had made passage for them as well as for the Israelites: both which died in and for their security, because they were not watchfull, nor prepared against the Lord called them.

*Acts* 10. *Acts* 8

*Judg.* 19.

*Exod.* 19.

*How*

*Have seen thy Salvation.*

Seeing now he is come, for whom *Simeon* longed, what are the troubles that are past, and the sorrowes that are come to an end? so when we have our desires accomplished, feeling the sound comfort of the Gospel, what should we, how may we think, either on the length of time wherein we waited for them, or the tediousnesse, or the grievousnesse of the troubles, whereby we have obtained them?

*Have seen thy Salvation.*

As *Moses* dyed on the Mount, where he saw the land of Canaan: so the godly dye in the sight of God, and in the contemplation of his glory; like *Stephen*, who at the very instant of his death saw the heavens open, and Christ Jesus sitting at the right hand of his Father, and like *Simeon* here which desireth to be loosed, and no doubt shortly dyed rejoycing joyfully, and so thankfully beholding the Lord present. *Deut.* 34. *Acts* 7.

Beloved, you are not ignorant that the great day of the Lord is near at hand, and therefore they that have not yet seen Christ, they that have not yet embraced him, but still keep without oyl in their lamps, shall suddenly be overtaken without the wedding garment, and shall be cast into eternal torment for ever.

*Have seen, &c.*

There be many sights of Christ, all go not up to the Mount, as *Peter*, *James*, and *John*, all see not his face with *Moses*, all sleep not in his lap with *John*, all are not taken up into heaven like *Paul*, all embrace him not in their armes with *Simeon*. But as pleaseth God, so he sheweth himself unto us, & all that love him, both see him & embrace him. *Matth.* 17. *Exod.* 33. *John* 33. *1 Cor.* 12. 2

To some he shews himself as in a glasse, to some generally, to some particularly, some he calleth early, and some he calleth late, and their is no hour in the day, wherein he calleth not some to go labour in his Vineyard. *Matth.* 20.

yard. To some he sheweth himself by Angels, and to other some by Visions. *Abraham* saw three Angels, *Lot* saw but two, *Manoahs* Wife saw but one, and yet one was enough. It is said that *Abraham* saw Christ his dayes; but we see him clearer than *Abraham*, and clearer than *John*, if we believe in him as we should. Some see Christ and not his salvation, and some see his salvation, and do not embrace it. We see Christ when we hear his Word, and we embrace his salvation, when we believe it; they see him that hear him, they embrace him that follow him. Here if they had heard me, I would have searched Jerusalem with Lamps, to see who sitteth in darkness. But how can they believe the Word of God which hear it not? How can they embrace Christ which know him not? And all through ignorance, having not the means to see him, because their Leaders are either blind Guides, sleepy Watchmen, or Hireling Shepherds. And surely, it is a wofull case, when Shepherds go to task, and let their own Sheep alone summer and winter. They sheer them, but neither summer nor winter do they feed them. How should those people under their charge see Christ and his Salvation, when they are so debarred of wholsome food, & even starved to death many thousands of their souls, because they have not the food that nourisheth the soul unto Salvation? And how many be there that are as old as *Simeon*, and yet have not embraced Christ Jesus? Yea, they know him not though they see him, neither do they wait for his coming, because they have no desire to embrace him: and therefore they defer that and put it off from their youth to their middle-age, from their middle-age to their old-age, from their old-age to death, and so they can have no leisure in all their life to embrace him. But to such as do seek him, and wait for him with unfained diligence, we say as the Angel said unto the Woman at the Sepulchre, Fear not, you seek the Lord Jesus. How is this world set

to

*Gen.* 18.
*Gen.* 19.
*Judg.* 13.

*John* 8.

*John* 20.

deceive us? We can finde leisure to do evil at any time, but we can finde no leisure in all our life long to do good, that we may at length enjoy the true salvation.

I have somewhat to say to you of this Parish. A dainty was prepared for you, & you let the strangers take it from you: you were required to come and pray unto the Lord, and to humble your selves in his sight, that he may turn away his wrath from you, and you let the Temple stand open, and empty, for your parts, and your shops were all open: and you were about your Merchandize, forsaking God, and seeking to win the unjust *Mammon*, and the vanities of the world.

*Thy salvation.*

He came not by Angels, or by Men, or by any other means, but only from the alone and eternal God. He calleth him thy salvation, for his name was not given him by *Joseph*, nor by *Mary*, but by the Angel of God, signifying, that he was come from Heaven. The Father saw him when he was born, the Spirit came upon him when he was baptized, the Angels ministred unto him in the wildernesse, his enemies subscribed unto him upon the Crosse, the Virgin travailed, the Star walked, the Wisemen came out of far Countries to worship him. Then is not this *Jehovah* the mighty God, whose birth is glorious, whose life is famous, whose death is meritorious? None can take upon him the authority of God, but he, on whose shoulders the Lord layeth it, being sent of God, and from God, then we see that our Saviour is the true Saviour sent from God: For all Creatures bear witnesse unto him, yea the very Devils, with all the evil spirits, do obey his voice, at whose name all knees shall bow. He came not to bring health, wealth, pleasures, or profits, for the which if he had, then multitudes of worldlings would have followed him; but he came

*Matth.* 1.

*Luke.* 1.
*Luke* 3.
*Luke* 14.
*Matth.* 27.
*Matth.* 2.

*Marke* 1.
*Phil.* 2.

so

to bring Salvation, Righteousnesse, Peace, Truth, and Life,
*Mat.7.* therefore few care for him. He came to save sinners, not all
*Luke 5.* sinners, nor every one that saith Lord, Lord, but he came to save penitent sinners, which turn unto God by their repentance. Therefore he prayeth in *John* for those only
*John 17.* that were given unto him. So soon as the seed is sown, the stones refuse it, or the Sun parcheth it, or the Thorns choke it: and what comfort hath the Lilly among Thorns? Therefore wisdome taketh her unto her wings, and whispereth, saying, You shall seek me before I come, you shall
*Prov.1.* seek me, but shall not finde me, because ye have refused me when I offered my self to you.

Christ is their salvation that believe in him, and make much of him, and hankfully receive him. The godly he delivereth from sinne, but the wicked he leaveth bound in the chains of their iniquity, to be tormented of him, which had tempted them thereunto, whose will they alwayes endeavoured to fulfill, and not the Lords; and he
*Dan.5.* sheweth them a hand upon the wall, writing their condemnation, and another catching them by the hairy scalp, which maketh all their joynts to tremble, and their hearts to despair, and he saith unto them; What doest thou here without the wedding garment? How darest thou come to
*Matth.20.* steal the childrens bread? The Spirit of *Saul* worketh in
*1 Sam.16.* him, in his bed, & every where, and he calleth for the Harp of *David* to comfort his heart, which cannot be comforted.
*Mat.27.* And this Spirit saith to *Judas*; Thou hast betrayed the Lord, and crucified him, therefore go and hang thy self: for even at the preaching of Salvation, the horrour of
*Gen 4.* Damnation, the mark of *Cain*, sticketh within thee whosoever believest not in Gods Salvation. But the godly heart goeth home, having embraced this salvation, chewing the cud, and rejoycing like the Apostles, which rejoy-
*Acts 5.41.* ced in that they were counted worthy to suffer for his
*1 King.17.* name sake: And they say, O what a good banquet we

have

have had this day! what delicious dainties hath God feasted us with! and so the Bee goeth loaden to the hive, and goeth longer in the strength thereof than *Elias* did.

*Thy salvation.*

The onely Saviour is here called Salvation it selfe: for if he were called a bare Saviour only, then you might likely understand by him some other saviour, but here he is called Salvation it selfe, to shew that there is no other. For there be more Saviours, but no more Salvations, as there be many wayes to death, and yet but one death. The brasen Serpent was a figure of Christ, that they which are stung by sin, by fire and by the Serpent which beguiled *Evah*, may make speed, because there is no remedy but to come to Christ. *Numb.* 22. *John* 3.

The Papists have found out many salvations, they have found out a salvation by Saints, a salvation by Angels, a salvation by Masses, a salvation by Merits, a salvation by Idols, as though Christ had least to doe in his owne office, for they have other salvations to flee unto: They will have it, but they will buy it, and what will they give for it? Why they will fast so many dayes, goe so farre on Pilgrimage, hire a Priest to say so many Masses, build so many Abbeys, and give so many sums of money to the monks and Friers. Therefore the Scripture goeth against them, and dishonors their shamelesnesse, who like *Nimrod*, that heaping stone upon stone, would have built up to heaven, heape sinne upon sinne, and every houre, some one heresie or superstition groweth up from this filthy root. *Gen.* 11.

For what Papist dare say, that *Simeon* thought on any of these, or put confidence in any other Saviour, but onely in him whom he embraced in his armes? For salvation is by the promise of God, and all promises are in Christ. And though *Jacob* wanted bread, *Joseph* wanted not money, therefore he gave them back againe their money, and likewise *Gal.* 3. 7. 18. *2 Cor.* 1. *Gen.* 42.

likewise he gave them that Corne that they would have bought with it. I would wish them therefore to say as *Ioseph's* brethren did, that they have their Corne for nothing and their mony too: let them, I say, be content and reioyce to say, that they have mercy for nothing, and their works too. For God cannot be won by mens workes, because they profit not him, but themselves.

2 *King.* 5. There is no water can wash *Naaman* but Iordan, no water can wash the leprosie of sinne, but the bloud of the

*Exod.* 12. Lamb. By this the Israelites were saved when the destroyer passed by. By this the Lord knoweth us to be his people. And by this the Devill knoweth us to be none of his. As it is proper unto God to be called goodnesse, so is it proper unto Iesus Christ to be called Salvation. He is also called

*John* 4. the Way, the Truth, and the Life: for that life which we have, is but a sparke and shadow of life, but he is the true and eternall life.

Then seeing Christ is both our righteousnesse, salvation, and also the way, the truth, and the life, to lead us thereunto: it is as possible for us without Christ to be justified or glorified, as it is to be wise without wisdome, righteous without righteousnesse, or saved without salvation. Therefore let us not be ashamed to take our water from the Fountaine, seeing Christ is the Fountaine of all wisdome, of all righteousnesse, of all truth, of all knowledge, of all salvation, and briefly of all goodnesse: for there is no other Arke to save us from the flood, no other ladder to ascend with into heaven, no other *Ioseph* to feed us in the famine, no other *Moses* to lead us thorow the wildernesse.

*Ephes.* 4. But as the River Siloa runneth through all the land of
2 *Cor.* 15. Iudea, & watereth the whole City of God: so Christ doth
*Rom.* 5. shew himselfe all in all, and all-sufficient in mercy to save and blesse all his Church with spirituall gifts. If Christ be salvation, what shall make us despaire? shall Satan? No,

for

he hath overcome Satan. Shall Death? No, for he hath overcome Death. Shall Hell? No, for he hath overcome Hell. Shall the Law? No, for he hath fulfilled the Law. Shall Wrath? No, for he hath trodden the Winepreſs of his Fathers Wrath. Therefore it was a ſweet ſaying of one at his death, *When mine iniquity is greater than thy mercy, O God, then will I fear and deſpair.* Esa. 63.

Salvation is born, therefore we were all in the ſtate of condemnation before: light is come, therefore we ſate all in darkneſſe before; glory is come, therefore we were all laden with ſhame before: life is come, to ſhew that we were all dead in ſin before. Life is come, and light, and ſalvation: life to the dead, light to the blind, and ſalvation to the damned. For Chriſt is called ſalvation, to ſhew that without him, we are all damned fire-brands of Hell, heirs of condemnation, and forſaken of God. To him that is ſick, it is eaſie to be thankfull when he is whole: but when he is whole, it is harder to be thankfull than to be ſick. I would fain be diſproved, that Ninivie might be ſaved, though *Jonah* would not,

*Thy ſalvation.*

This word *ſalvation*, is a ſweet word, yea, the ſweeteſt word in all the Scripture, and yet many deſpiſe this worthy jewel, becauſe they know not what it is worth, like the Dawes, which would rather have a Barley corn, than a pearl or a jewell, becauſe they know not the value thereof.

O Lord, what is man, that thou art ſo mindful of him! Pſal. 8.
O man, what is God, that thou art ſo unmindful of him! If a friend had given us any thing, we would have thanked him heartily for it, but to him that hath given us all things, we will not give ſo much as thanks. Now therefore let the Rock guſh out water again, and let our ſtony hearts pour forth ſtreams of tears in unfained repentance. We have all called upon you, but none regardeth us, as though GOD were as *Baal*, and as though *Dives* felt no

pain, nor *Lazarus* joy but all were forgotten. Many times Christ cometh into the Temple, & there is scarce a *Simeon* to embrace him, the Babe is here, but where is *Simeon*?

If God had not loved us better than we loved our selves, we should have perished long ere this, and yet we embrace not Christ as *Simeon*, who hath saved us from temporall and spiritual punishment. We are invited to a banquet, he who calleth us so it, is God. What is the banquet? Salvation. Who are the Guests? The Angels and the Saints What is the fare? Joy, Peace, Righteousnesse. this is the fare, and we invite you every one: yet who will come at our bidding? Some for want of Faith, some for want of Love, some for want of Knowledge, have despised this holy Banquet; yet unto this art thou called still,

O soul, unworthy to be beloved,

THE

# THE SECOND SERMON OF THE SONG OF OLD FATHER SIMEON.

*Thy ſalvation, which thou haſt prepared before the face of all the people, a light to be revealed to the Gentiles, and the glory of thy people Iſrael.*



*Thy ſalvation.* This word *ſalvation* is a ſweet word, and holds me to it like an Adamant; for when I thought to proceed, this word ſaid unto me, Stay here, teach this, and teach all; learn this, and learn all: for it is the pith of all the mercies of God towards his children. Chriſt is called *Salvation*, becauſe no man ſhall deſpair, and becauſe it is impoſſible to be ſaved without him, for ſalvation is only in him. Chriſt can do any thing but this: he cannot ſave him that will not repent. He is called the ſalvation of God, becauſe he came not from men, nor from Angels, nor by chance, but from God himſelf; and therefore his Name was not given him after the manner of men, which was that every father ſhould name his own childe, but ſo did not *Joſeph*, for the Angel had given direction for his Name. *Luke* 1. *Luke* 1. *Mat.* 2. *Luke* 2. *Mat.* 2. *Luke* 3. *Marke* 1.

The Virgin, the Oracles, the Babes, the Shepherds, the Star, the Wisemen, the voice of the Quyer, the Devils, the Lepers, the Sick, the Dead, the Earthquake, the Sun, the Moon, and all the creatures do bear witnesse unto the Sonne of God, which is our salvation. Hee is called the salvation of God, because he is salvation according to Gods own minde. He came not to bring ease & liberty, but he came to bring the spirituall sword and condemnation to all obstinate sinners, yet salvation to the penitent.

Luke 1.15.
John 11.
Mat. 27.

I shewed you how many despised this Jewel, because they know not what it is worth how few *Simeons* there be in the Temple, how few *Nathaniels*, how few men that fear God: these plants grow not on every ground.

Who would be unthankfull, if he knew what the Lord gives, and what he forgives? He gives the Sonne for the Bastard, the Lord for the Servant, the Righteous for Sinners, the Innocent for the Wicked, and the Almighty Lord, for the sinful soules of Men. Do you not marvel how you can offend this Lord willingly, which hath done so much for you? Here I reprove unthankfulnesse, security, and negligence, striving as it were to crucifie Christ again, as the wicked Jews did, who never prospered since the time that they said, His blood be upon us, and upon our seed. They were not like *Simeon*, who assoon as he saw him, embraced him, & rejoyced over him. There is no shew of grace in them, which shew no liking of godlinesse in themselves or in others: for this is the first part of our Conversion, to love them that love God, and so we are drawn to the Sonne. No man will build an Ark untill the flood come, no man will seek for Corn untill the famine come, and scarce *Lot* will be gone out of Sodome before the time of execution of Gods wrath do come upon them.

Mat. 27.25.
Gen. 7.
Gen. 24
Gen. 19.

We

We preach unto you, and call upon you, we have even wearied our ſelves among you, we have reproved you for time, and we muſt ſtill reprove you untill you amend: now therefore, if there be any grace in you, if you have any knowledge, any feare of God in you, if you have any goodneſſe in you, if you have any leaſure to be ſaved, turne back now from doing evill, come out of Hell, and pluck your limbs out of the clutches of the Serpent: for verily we have not done ſo well in this City as the Ninivites did, for all the preaching and teaching we have had. For who hath determined in his heart to amend his life? Who hath left his pride? Who hath reſtored that which he hath taken by Extortion, Uſury and Wrong? Surely they that have done thus, are Monſters, I cannot ſee him, he walkes invisible and cannot be found. The heavens trembled at the death of Chriſt, the Sunne did hide his face, the earth quaked, the vaile of the Temple rent in ſunder, the dead bodies roſe out of the graves; and all this was to ſhew that the Prince of the world ſuffered violence, and that the Lord of life ſuffered death for the ranſome of us, and of all whoſoever thorowout the world doe beleeve the Goſpell, and live in obedience thereof; and withall, that he ſuffering for ſinfull and wretched Man, was a Conqueror over Hell and all evil, and hath overcome death. The Scribes were againſt him, and Phariſees were againſt him, the Rulers band themſelves againſt him, the Atheiſts againſt him, and all the ſpitefull and envious Jewes againſt him; whoſe birth was baſe, whoſe life was contemptible and whoſe death was ignominious: but God was with him, and in him, by whoſe power he overcame them all, and ſo became the ſalvation of God. *Mat.* 27. 45. 51, 52, 53.

*David* being to encounter with *Goliah*, *Saul* tooke and put on him his owne Harneſſe, but he could not wear it, it was too heavy for his little body, therefore he tooke *1 Sam.* 17. 39.

took nothing but a ſtaff, and a few ſtones in a ſcrip, and ſo *David* ſlue the pride of the Philiſtines, and the feare of Iſrael. And even thus the Lord ſet his Sonne to fight with the Prince of this world, not with Swords and Targets, Bowes and Bils, but with the Word and Spirit of God, with the which he hath overcome, and through him we alſo have the victory.

*Which thou haſt prepared before the face of all people, &c.*

He ſpeakes, to the end that the eyes of all mankinde may be fixed upon him, as the eyes of all Iſrael were fixed upon the brazen Serpent in the wilderneſſe, that when they *Numb.21.* be ſtinged with the ſting of that fiery Serpent, which deceived our forefathers, they may fly unto him for helpe, leſt they periſh in their ſinne, and their blould be on their owne heads.

*Which thou haſt prepared.*

He was prepared long agoe, as it doth moſt plainly appeare: for the Virgin which bare him, the place of his Birth, the poore ſtate wherein he was, his Miracles, his Apoſtles, his Torments, his Croſſe, his Death, his Reſurrection and Aſcenſion into heaven, all theſe were foreſhewed and fore-told, long before they came to paſſe. Therefore ſome ſaid, Who is this, that is ſo often ſpoken of by *John 12.* the Prophets? Who is this, that can doe many Miracles, *Luke 8.* that the Scribes and Phariſees cannot doe? that can raiſe *Mat.27.* the Dead, that can ceaſe the Winds, that can calme the *John 10.* Waters? at whoſe ſuffering the earth quaked, the Sunne *Marke 6.* hid his face; darkneſſe came over all; and being dead, roſe againe by his owne power, and aſcended into Heaven in the ſight of a great multitude? How can it be then, but it muſt be knowne *before the face of all people*, which was ſo manifeſt by Dreams, by Viſions, by Oracles, by Power, by Authority, and every thing? For there was nothing which had not a tongue to ſpeake for God. Every thing

was

was prepared for him before he came to be revealed: He came not in the beginning, nor in the ending: He came not in the ending, that we which come after him, might long for his second coming. He came not in the beginning, because that such a Prince as he should have many Banners and Tryumphs before him. He came not in the beginning, because the eyes of faith should not be dazled in him, and lest they, which should live in the latter times, should forget him and his coming, which was so long before, even as you forget that which I have said, as soon as you are gone hence. He came not in the beginning because if he had come before man had sinned, Man would have acknowledged no need of a Physician; but when Man had sinned, and had felt the smart of sinne: For when they were cast out of Paradise, they ran unto Christ as the Israelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to shew that he brought with him perfection, perfect joy, perfect peace, perfect Wisedome, perfect Righteousnesse, perfect Justice, perfect Truth: signifying thereby, that notwithstanding he came in the perfect age thereof, yet he found all things imperfect. The Jews thought that he should come like some great Prince, with pomp and glory, which was a carnal conceit, for herein they were marvelously deceived, his Father was but a poor Carpenter, and his Mother but a simple woman, and he a silly Babe wrapt in clouts. Then, ought not we to reverence our Lord, and to praise his Name, for that he became so humble for us most vile wretches, that are worthy of nothing? yet we see how cruelly they dealt with this blessed One, which came to save them. Ignorance sate in the chair, Deceit gave the sentence, and Cruelty executed him with the most painfull and shamefull death of the Crosse. O, that your eyes do not dazle, and your ears tingle, and your hearts marvail at this dealing of yours to our loving Saviour,

which came to ſave them that would, and ſpecially in that now you ſee, that he abaſed himſelf for our ſakes, even to the uttermoſt! O wonderfull thing to think of! If you would mark, I would make you in love with him, before I have done with you. I ſay unto all thoſe that come hither to be edified, take your fill of pleaſure, enter into Paradiſe, lift up your eyes, ſtretch forth your hands, and eat your fill of the Tree of life, and the Lord will go home with you: Embrace him, and kiſſe him, entertain him well, and he will dwell with you for ever. But you that come hither for faſhion ſake, either to ſee, or to be ſeen, to finde fault with ſomewhat, or to make an hypocriticall ſhew of godlineſſe where there is none: I tell you, that comfort ſhall ſhake hands with you at the door: mark it, and you ſhall ſee my words are true. Shew me what it is that is better than ſalvation. I would have none of you to be damned, if I might prevent it: not ſo much as a piece of you to be given unto Satan: therefore I would I knew that ſtone that would kil *Goliah*, for I would ſtrike it with my might into his temples. If you will, you may be ſaved, & the Lord will one day put thoſe words in to my mouth that will touch your hearts. Therefore now ariſe, kiſs & embrace the ſweet Babe Jeſus, and then afterward frame your ſelves to obey him, for then the Lord will knock at your hearts, & if you will let him in, he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to ſhew, that if it will not learn now, it will never learn to come unto God by repentance and amendment, that they *Pſal 2.* may learn to kiſſe the Sonne, leſt he be angry, and ſo they periſh in his wrath, like Sodome. He came in the middle age of the world, to ſhew that he was indifferent for the world to give light and life unto all that return *Acts 10.* unto him. For God reſpecteth no perſons, but every man, of what Nation or Countrey ſoever he be that

feareth

feareth God and worketh righteousnesse, is accepted of him, and he will fulfill their joyes through Christ, yet not when we will, but according to his own good pleasure and when he thinketh good. Therefore stay, *Elias*, anon the Ravens will bring thee meat, and thou shalt have enough. Anon *Moses* will deliver Israel. So salvation is already prepared of God, and hath been long since with fulnesse of knowledge, and all excellent gifts, and he will give them to us when he seeth good. But we are like whining children, that will not stay untill their milk be cold, but would have it though they be scalded with it: So we would have the knowledge of God and liberty, before we know how to use it. We would know the high mysteries and deep counsels of God, before we know our selves: We would have the liberty of the Gospel, when we know no way how to use it but in security. But the Lord, he will wisely give unto us as it were our bellies full, when he seeth it good, and when he seeth us ready for it, who knoweth our hearts better than we our selves. 1 *King.* 17. *Exod.* 14.

*A light to be revealed to the Gentiles, and the glory of thy people Israel.*

You have heard *Simeon* shewing the cause why the Sonne was sent from the Father, why he became Man, which reigned before in Paradise. What moved God to leave his joy and his blisse, and suffer more than all the world could suffer together? A great cause it is that would make a King leave his Kingdome, and fall to beggery. A great and wonderfull cause it was, that made *Jesus* to come down from heaven to suffer misery upon the Earth. Two other causes *Simeon* sheweth, why this Messias came from heaven. The first, that he might enlighten the Gentiles, which sate in darknesse: and the second, that he might be the glory of *Israel*, which gloried in their sacrifices, and in their ceremonies, and so had no glory before he came, but were like the Moon when

the Sunne doth ſhine upon it, or like *Rachel*, which de-
*Gen.29.* ſpiſed *Leah*, and became barren. And they deſpiſed the
Gentiles light; like that ſonne which was angry, becauſe
*Luke 15.* his loſt brother came home again; or like thoſe Labou-
*Mat.20.* rers which checked the Lord of the Vineyard, becauſe
he gave unto the other Labourers as much as he gave un-
*Gen.29.* to them. But the Gentiles are like *Leah*, who being de-
ſpiſed became fruitfull. *Simeon* did rejoyce in Chriſt, not
only for that he was the glory of *Iſrael*, but alſo for that
he was the light of the Gentiles. Shall the head be ſorrow-
full becauſe the hand is well? Nay, rather the hand ſhould
be glad becauſe the head is well, and the head becauſe the
hand is well. The father ſhould be glad, becauſe his ſonne
is ſtronger than himſelf: The mother ſhould be glad, be-
cauſe her daughter is wiſer than her ſelf: the brother ſhould
be glad, becauſe his brother is richer than himſelf: The
miſtris ſhould rejoyce, becauſe her maid is better houſwife
than her ſelf. But we envy our Brethren and Neighbours,
becauſe they are better than we, and becauſe God hath
bleſt them with temporal or ſpirituall things above us;
if we ſee they have learning, then we envy them for their
learning: If he have more gifts, we envy him for his
gifts; if he have more knowledge, we envy him for his
knowledge; if he have more zeal, we envy him for his
zeal; if he have more riches, we envy him for his riches;
and how can we rejoyce, when every bodies good is our
evil, and every bodies joy is our ſorrow? But fix your
eyes upon Chriſt alone, and he will fulfill your joy,
if you look not back to Sodome like *Lots* wife: If you
*Gen.19.* love joy and gladneſſe, Chriſt is joy and gladneſſe: If you
love comfort, why, Chriſt is the comfort of all that
bear his Croſſe: If you love life, Chriſt is eternal life:
If you love peace, Chriſt is peace: If you love riches,
Chriſt is full of heavenly riches, and full of liberality, to
beſtow them upon all ſuch as love God: So Chriſt is all

in

in all unto the godly, and they have more joy in Christ alwayes, and in all things, than the richest and most glorious, and sumptuous Prince in the world; than *Salomon* himselfe had in wordly riches, honours, pleasures, joy, ease or felicity. For the wicked, which put their trust in riches, and make them gods of gold and money, of ease and pleasures, though they do all that they can to fulfill their lusts, and take never so much pleasure, and be never so merry, yet they can have no true joy, nor peace of conscience; for all the peace, the mirth, and sport they have, is but deceit, all false, and indurable, like the grass, greene in the morning, and withered ere night. But when *Esa.57.& 58.* the Lord doth knock at their hearts, and strike them with a feeling of their horrible transgressions, as no doubt he will, then they are all in a maze, and they can have no joy, no peace, no rest; but they may say, in laughter my soule is sorrowfull, in ease my soule hath trouble, in mirth moane, in riches poverty, in glory shame, in life my soule is even dead, in plenty my soule wanteth all things, wherein it should rejoyce; it is destitute of all comfort, and possessed with all slavish feares; like *Cain*, who be- *Gen.4.* ing Lord of all the earth, yet had no joy in it when God had once forsaken him. Likewise *Saul*, when God had *Sam.16.* forsaken him, he had no joy of his Kingdome, nor of all his riches: and then who had more joy, *Saul* the King, or *David* the Subject? So then we see, that perfect joy can be had in nothing but in God, and in Jesus Christ. Wherefore, as by the streame you may be led to the Fountaine, even so let the joy and peace of this life serve to lead us to God, who is perfect joy and peace, and there rest like the wise men, which were guided by the starre, to come to the true Sonne of Grace, Jesus Christ, when he was borne: and if we rest not in him when we have found him, there is no rest for us, we shall be like the wrestlesse Dove, which fluttered about, and found no rest any way, till she returned

to

to the Arke: but we ſeeme as though we ſought him and found him; when as we doe but play the Hypocrites. *Solomon* ſaith, That the wayes of the Whore are proſperity and welfare, for ſhe ever putteth on a Vizard, that ſhe might not be knowne to be ſo vile as ſhe is: under the colour of goodneſſe, evill is alwayes lurking.

Therefore alſo is Chriſt called the Light, becauſe we ſhould leave our fooliſhneſſe, ſeeing light is come, and that we ſhould forſake all our lights which are but darkneſſe, and cleave unto his light, which is the true Light indeed.

*A light to be revealed to the Gentiles, &c.*

He came to lighten the Gentiles, and they received him with thankfullnes, of whom there was no hope of goodnes at all. Who would ſuppoſe that the barren Woman ſhould become fruitfull, or the prodigall ſonne returne home againe? It is like, as if an Owle ſhould be converted to the light, or as if the ſtreame would returne into the fountaine, or as if an old man ſhould become young againe.

*A light to be revealed to the Gentiles.*

To be revealed, not yet revealed: the Jewes muſt firſt reject him, before the Gentiles receive him: and when the Jewes did oppreſſe him, condemne him, and crucifie him, then were his armes ſpread unto the whole world. Luke 14.23. When the gueſt would not come, then he ſendeth into the high-wayes, to compell others that would not come willingly unto it. Comfort is on foot, and that which will come, ſhall come, &c. The Queen of Saba came from the uttermoſt part of the earth to heare *Solomons* wiſedome: Matth. 12. and the wiſe men came from the Eaſt to ſee Jeſus Chriſt: but we may ſay, the Lord was here in the Temple, and *I* was in my Shop Selling and Buying, Lying, Deceiving, and Swearing. Well, when he comes back again, I will be better acquainted with him; and ſo we eſteeme not of his preſence in any reverent ſort.

The



namite said: Let us build a Chamber for the man 2 King. 4. 10.
then we should build an house. Zacheus climbed
a tree to see our Saviour, and the Lord seeing his
called him, Zacheus, come down, for I will Luke 19.
house this day: and that was a joyful day with
then salvation came into his house, and upon
he gave the Lord a feast, and the Lord made
better feast of peace, a feast of joy, a feast of hea-
and so for his zeal and endeavour to see
he shewed himself unto him spiritually, even
desire.

*To be revealed.*

an eye to the future tense: that which is not, shall 1 King. 3. 12.
example, Solomon was wise, but he is foolish. 11.
was strong, but he is weak; Judas was a Prea- Judg. 13. &
he is a Traitor; Paul was a Persecuter, but he is 15, & 16.
Luke 6.
Peter was a denyer of Christ, but now he is Acts 1.
for of Christ; Moses was learned in the wise- Acts 9.
the Ægyptians, but now he is learned in the wise- Mat. 16.
God, by which the wisedome of the Ægyptians is Acts 4.
meer foolishnesse in the sight of God. Others, Acts 7.
then Philosophers, Plato, Aristotle, Cato, Crates,
like, were counted very wise men in the sight of
they wrote so many Books full of wisedome,
adorned with notable sentences and witty say-
one would think all wisedome were buried with
famous were they, and so full of earthly unde-
teaching manners, counsels, and policies. yet, for
I have neither seen nor heard of any such, being
worldly things, and without the wisedome of God,
they have committed some notorious foolishnesse
ight of all men, like Achitophel, of whom we read, 2 Sam. 16 23.
was so wise a Counseller, that his counsell was 2 Sam. 17. 23.
one had asked counsel at the Oracle of God; and
the end of him, he hanged himself, and all for the
want

want of the knowledge of God. It had been better therefore for him to have had more Wisedome, and lesse Wit. *Crates*, *Aristotle*, *Plato*, and other of the wise Philosophers, have either poysoned, burned, or drowned themselves: and so we see that the end of the worldly wisedome is meer foolishnesse, and the foolish have more peace than the wise: for their wisedome without the fear of God, doth them no more good than the Ark did to the Philistines, which did nothing but torment them, because they knew not how to use it, and therefore unreverently abused it. For if your wisedome consist in eloquence of words, in profundity of wit, to gain craftily, and spend warily, to invent Laws, to expound Riddles, and interpret Dreams, to tell Fortunes, and prophesie of matters by Learning: all your wisedome is but vexation of the spirit; for all these without the fear of God, do us no more good, than their wit did these Philosophers, which notwithstanding sate in darknesse. And I am afraid, though Christ brought light unto the Gentiles, yet it may be said, that the Gentiles sit in darknesse still, saving a few Levites scattered upon the Mountains, for whose sake Sodome is spared. And because those had not the knowledge of God, therefore they worshipped *Mars* and *Cupid*, *Sun* and *Moon*, *Beasts* and *Serpents*: So the Philistines worshipped *Dagon*, the Ephesians worshipped *Diana*, the Assyrians *Nesroch*, the Israelites worshipped a *Calf*, *Ahaziah* worshipped *Beelzebub*, the Moabites worshipped *Chamos*, the Samaritanes did worship unto *Baal*; so the truth to such seemeth falshood, and error seemeth truth. As for example, that the world should be made of nothing, that the Word became flesh, that God and Man was joyned together in one person, that one man may be righteous in the righteousnesse of another, which is Christ, and that the dead shall rise again: These seemed foolishnesse unto the Gentiles, neither could they believe

1 Cor. 1. 20.
2 Sam. 5.
2 King. 17. 30. *Judg.* 16. 23. *Acts* 19. 33. 2 King. 19. 37. *Exod.* 32. 46. 2 King. 1. 2. 1 King. 22. 13. 2 King. 16. 32.

them. No more can some Gentiles amongst us at this day, which are but natural men therefore they do not Rom. 1. 22.
know them: for when they professed themselves to be wise they became fools, saith the holy Ghost. So then we know what Christ hath done for us, he hath bound that strong, which hath sown all the Tares, so that the devil was for want of better lodging, to enter into Swine.

Heretofore, whereas one followed God, a thousand followed Baal, but now Kings and Princes lift up their heads, seeking Christ to raign with them, and in them. Heretofore we made our selves like the wounded Man, we were naked, we were stript naked, and we were bathed in our own blood being full of wounds, but now Christ hath furnished us, he hath washed us, he hath cloathed us, and we are now Deut. 32.
become true Israelites; us, which were the vile and wild Olives, he hath grafted upon the true Olive, and planted us in a fruitfull soil. And what cause can we have for this, but only mercy? For heretofore we were called foolish, but the Lord hath made us wise, according to the wisdome of God, in these dayes by his Spirit: but if we deserve to be called the foolish Nation again, then ye are most unhappy and most cursed. So now we have heard that the Lord doth reveale his counsel unto his Prophets and how the glory of Israel is now revealed to be the light of the Gentiles. And you have the cause why: Because the Jews rejected their own salvation. You have heard that the cause was only his mercy and love, because mercy cannot contain it self within Israel.

*A light to be revealed to the Gentiles, and the glory of thy people Israel.*

You have heard why Christ is called light, why he is the light of the Gentiles, why the Lord did change curse into blessing, and why the Gentiles did change darkness for light, and a thousand gods for one true God.

Then

Then the Gentiles received more grace than they deserved, for the Lord came uncalled unto their houses, and made a feast unto them in their own houses. The light of the Gentiles is our light, your light, and my light: Christ is our grace, your grace and my grace: and Christ is our salvation, your salvation, and my salvation. He came unto the Jews, and for the Jews, and yet his coming unto the Gentiles, was better than to the Jews.

He came into the world when the world did abound in all wickednesse, and saved us when we most deserved wrath. Wonder at this, you that wonder at nothing, that the Lord would come to bring salvation, to redeem our lost soule, even (as it were) against our wills: so that now we would not be as we were, for a thousand worlds.

The blindnesse of the Jews was and is wonderfull, who heard of their rejection, and of our conversion, and yet understood it not, neither sought to prevent Gods wrath in rejecting of them. Therefore the Rock, which should have saved them, shivered them in pieces: Wherein we shewed their wonderful blockishnesse, having it so often fore-told by their Prophets, fained in their Law, shaddowed in their Sacrifices, and read in their Churches from Sabbaoth to Sabbaoth. Every thing that comes to passe in Churches, in Common-weales, in Cities, in Countries, in Kingdomes, and in Provinces; these are all fore-told in the Scriptures, and yet none do understand it, saving a few chosen ones whom God loveth: For, the coming of Antichrist, the overthrow of Kingdomes, the darknesse of Popery, the light of the Gospel, the conversion of the Gentiles, and the rejecting of the Jews: All these are set down in the Scriptures, and yet we cannot understand it, though we hear it day by day, because we do not give our minds to understanding.

Such hearers shall stand in a maze before the righteous

es and terrible Throne of God: The dead shall rise, the trumpe shall blow, and all the world shall be in an uproar, and they shall stand quaking, when their hearing without speaking shall be laid to their charge, and they shall say; O we have known no such thing. But surely if the Jewes could come out of hell, they would admonish us to take better heed how to hear: For we hear as though we did not hear at all, our mindes are otherwise occupied. Now when we see any thing come to passe, as it is foretold in the Scriptures, then we must say as Christ said, This prophecy is fulfilled, for all things, that are written, are come to Scriptum est, & factum est; that is, as sure as it is written, so surely doth it come to passe. It prophesieth nothing, but that which truly is fulfilled in due time; and the more often it speaks of a thing, the more certain, the more excellent, and the more to be believed it is. Like a Jewel that is set with pearl, so is our calling adorned with Scriptures, for so doth God tender our calling, which is often in his mouth, and we so often in his remembrance, that he speaketh of us in every Book throughout the whole Scriptures; like a kinde Spouse, whose Love is in a strange Country, and he delighteth himself with thoughts and imaginations of her: so he did long until the Gentiles were come to him again, like the prodigal childe, whose Father did long till he had embraced him. When shall my prodigal sonne come home again, saith he? I will put my best garment on his back, and my gold Ring on his finger, and his fare shall be the daintiest morsel. And thus God longeth for our salvation, and he knocketh at our doors; is Faith here? Is Love here? Is one called the fear of God in this place? Luke 15.

And as love maketh lovers sometime to speak plainly and familiarly one to another, sometime by dark speeches and riddles, sometime by letters, sometime by dumb shewes and signes, and sometimes to hide them-

ſelves one from another: So our God ſpeaketh ſometime plainly to his Church, ſometime darkly and myſtically, ſometime he turneth his face from his Church and dear Spouſe, as though he would not ſpeak unto her for love; as appeareth in the book of the *Canticles*. Of the caſting off of the Jews, and calling in of the Gentiles; the firſt type or figure was *Cain* and *Abel*: *Cain* was the eldeſt ſon of *Adam*, and *Abel* the younger, yet God loved *Abel*, and accepted his ſacrifice: but God rejected *Cain* for his wickedneſſe, and he became a reprobate. Even ſo doth God, he rejected the Jews, which were the eldeſt ſonne, the true Olive, and the natural ſeed, and Gods dear children, if they had continued in obedience; and he taketh us, being but the youngeſt ſonne, the wilde Olive, the ſeed of the wicked, and maketh us children by adoption unto him, only of his mercy, without any other cauſe.

*Gen 9.* *Gen. 5.1.2.9. 24.10.21. & 11.10.* *Gen 9 27.* *John 10.16.*

The ſecond example was *Sem* and *Japhet*, both which were *Noahs* ſonnes: *Sem* was the ſecond ſonne, and *Japhet* the firſt, and of this *Japhet* came the Gentiles: of him ſaid *Noah*; *God perſwade Japhet, that he may dwell in the tents of Sem*: that is, that they may be united together, as we ſee it is come to paſſe. Other ſheep I have (ſaith Chriſt) which are not of this fold, them alſo will I bring, and they ſhall hear my voice, and there ſhall be one ſheepfold, and one ſhepherd.

*Gen 21.*

The third type or figure was *Iſmael* and *Iſaac*, both the ſonnes of *Abraham*: *Iſmael* was the eldeſt, *Iſaac* the younger, yet *Iſaac* was choſen of God, and joyned the promiſe, and *Iſmael* his eldeſt brother, a mocker of *Iſaac*, was put away, the Lord was not with him.

*Geneſ. 25.*

The fourth type or figure was *Jacob* and *Eſau*, both the ſons of *Iſaac*: *Eſau* was the elder brother, and *Jacob* the younger, yet God loved *Jacob*, and hated *Eſau*, becauſe *Eſau* contemned his birth-right, and ſold it to *Jacob* for a meſſe of pottage; and therefore *Jacob* ſtole the bleſ-

ſing

ſing from him: ſo God bleſſed *Jacob*, but curſed *Eſau*: whereby he ſhewed, that the Lord did for the contempt of the Jewes, take away their birth-right and their bleſſing, and hath given it unto us.

The fifth type or figure was *Leah* and *Rachel*, the two daughters of *Laban*: *Leah* was the elder, but bleare or faint-eyed: *Rachel*, the younger, beautifull and faire, *v.* 17. Therefore *Rachel* was beloved of *Jacob*, and *Leah* deſpiſed, 31. yet *Leah* was firſt married, 23. And alſo made fruitfull, 31. but *Rachel* alſo was after married, 28. and more below, 30. and having envied her ſiſters fruitfulneſſe, *c.* 30. 1. and repented, God remembered her, and made her fruitful. So Chriſt firſt married the Jewes, and made them glorious; but when they deſpiſed their glory, he married with the Gentiles, and they envying their happineſſe, of barren in all goodneſſe, became fruitfull in true holineſſe: *Gen.* 29. 16.

The ſixth figure was *Manaſſes*, and *Ephraim*, the two ſonnes of *Joſeph*: *Manaſſes* was the eldeſt, and *Ephraim* was the youngeſt. Both of them *Joſeph* having brought to ſee his Father, that he might bleſſe them, he tooke *Manaſſes*, & put him towards *Jacobs* right hand, that he might bleſſe him firſt and more plentifully, and he took *Ephraim*, and put him towards *Jacobs* left hand: but *Jacob* ſtretched out his right hand, and laid it upon *Ephraims* head, which was the younger, & his left hand upon *Manaſſes*, diſcreting his hands ſo of purpoſe, for *Manaſſes* was the elder of them. Thus the Lord bleſſed us, when there was no hope left for us.

The ſeventh figure was *Rahab*, a harlot in Jericho, who was a Gentile, yet her heart was touched ſo, that ſhe received and entertained the *Spies* that *Joſhua* ſent, and in time of danger hid them, that they ſhould take no harme: ſignifying thereby, that the Gentiles ſhould receive and embrace the Iſraelites and Meſſengers of the Goſpell, and keepe them as ſafely, and defend them *Joſhua* 2.

as diligently, as *Rahab* did the Spyes of Israel.

*Ruth.* 4. The eighth figure was *Ruth* a Moabite: of her *Christ Jesus* vouchsafed to come as concerning the flesh, to shew that he came not only of the Jews, and for the Jews, but also of, and for the Gentiles, which were the lost sheep unhoped for, being strangers from the covenant.

*Judg.* 14. The ninth figure was *Sampson*, who being a Jew, would needs marry with a Gentile: signifying that *Christ Jesus* would also marry with the Gentiles, as he did with the Jewes.

1 *King.* 11. The tenth figure was *Salomon*, who married *Pharaohs* daughter, which was an Ægyptian and Gentile, signifying thereby, that Christ would take him a Spouse among the

*Psal.* 45. Gentiles to marry with himself, as *David* in the *Psalms* declareth.

2 *King.* 5. The eleventh figure was *Naaman* the Syrian, whose leprosie is turned upon *Gehezi*, the leprosie of an Heathen and ignorant man turned upon an Israelite, and one that had the knowledge of God, being the servant of a Prophet: signifying that our leprosie of sinne and ignorance should be turned from us upon the Jews, who had the knowledge of the Law of God, but esteemed it not, but were unthankful for it. Many like examples there are in the new Testament. For like as the Cherubins, though severed in sunder, yet looked one towards another: and both upon the Mercy-seat: so the old Testament and the New look one towards another, and yet point at one and the same thing.

*Matth.* 2. The first type or figure in the new Testament, was the Wise men, which were the first fruit of the Gentiles, and came from the East, being guided by a Star: signifying that by the guiding of the Word and Spirit of God, the Gentiles should come from all the places of the world to

*Matth.* 2. embrace *Christ Jesus* with joy.

The second type or figure was Christ his going into

Ægypt

Page signifying thereby, that he should go from the Jews to the Gentiles, because the Jews refused him, through unbelief, abundance of wickedness, and want of reformation: so we see that nothing can drive away Christ but sinne.

The third type was, Christ whipping the Jews out of the Temple, shewing thereby, that the Jews should be whipped or cast out of the spiritual Temple; and the Gentiles should occupy it. This (beloved) belongeth unto us, to whom the Lord so wonderfully hath made his light to shine. *Mat.* 21. 12.

The fourth figure is, the parable of the Vineyard, that was taken from them that possessed it, and given to them that should bring forth the fruits thereof, and yield better increase unto the Lord of the Vineyard. *Mat.* 21. 33.

The fifth figure was, the Parable of the two Sonnes, that were bidden to go and work in their Fathers Vineyard, of whom the first said, he would, and did not: the second said, he would not, and did repent, and went to labour in the Vineyard: the first signified the Jews, which made many vowes, with such a shew of godliness, which was but hypocrisie, whom the Lord rejected and cast off, and said, that the Publicans and Sinners should stand in judgment to condemne the greatest of them. *Mat.* 21. 28.

The sixth figure was, the feast that the Lord made unto the disobedient Guests, whom the Lord invited to his banquet, which was only ordained for them, and who promised to come unto it, and yet refused and would not come, but alledged slight excuses, taken from their love of earthly and transitory things above God. Therefore the Lord sent into the high waies, to call and compel the Gentiles to come, which came, though some left their wedding garments behind them. *Mat.* 22. 22.

The seventh type or figure was, the vision of *Peter* in Joppa, when he was on the top of the house, where he *Acts* 10.

saw the vessell come down, that had in it all manner of four-footed beasts of the earth, and wilde beasts, and fowles of the ayre, and creeping things, where also the voice said unto him, *Arise Peter, kill and eat*, where in the Lord shewed unto him, that he should count no man unclean, although the Gentiles then were counted unclean, as were the unclean beasts set down in the Law of God; therefore when *Peter* was sent to *Cornelius* house, he said, *Of a truth, I perceive that God hath no respect of persons, but in every Nation he that feareth God, and worketh righteousnesse, is accepted of him*,

*Act.* 34.

Many other examples of our calling, as the strayed sheep, the lost groat, the prodigall sonne, and Christ eating with Publicans and sinners, which when we read, we should cast our figure, and say, Of whom is this spoken? of the Gentiles? then is it of me, for I am a Gentile. But am I converted? if I be not, then have I not fulfilled the prophesie; therefore let us strive to do well, and to mortifie and subdue sinne, which dwelleth in our mortall bodies, for none but the valiant can enter into the Kingdome of heaven.

*Luke* 15. *Luke* 5.

Now all these prophesies are fulfilled, the blind see, the lame go, the dumb speak, the deaf hear, the maimed work, the dead are quickened, the lepers are cleansed, and the poor receive the Gospel. Therefore who will despair, and say, Light is not revealed unto me, when as he seeth it to be revealed unto whole Nations? And so solemne is our calling, as that in so many places of the Scripture it is foretold, whereby we see how dearly the Lord tendereth our salvation, like as a kind Spouse, which was longed for, while she was in a strange Country, for Christ longed for the Gentiles, till they came home again unto him. Therefore let us now consider what he giveth us, namely, righteousnesse and salvation: First righteousnesse, then salvation: first repentance, and then forgivenesse of sinnes, we come of the Gospel,

Christ, lest we should see Heaven in Hell, and Light in darkness, and joy in anguishes. Let us not contemne our light, or grow carelesse of it: let us not build with one hand, and overthrow with the other by prophanesse, like those men, which while they sustained at their glutto-nous Tables, called upon God for health. Christ is not re-ceived with the left hand: if the Father offering a gift, do see the Son stretch forth his left hand, he will withdraw his gift from him. I say, let us not contemn our light, as the Jews contemned their glory.

For what is light to him that will shut his eyes against it? What is this light? It is such a glorious light, and such an excellent revelation, that great and mighty Kings have greatly desired to see, and Princes have laid down their crowns to reveale it. Let us embrace this light, let us take up on the wedding garment, and go to the banquet unto which a thousand Messengers have invited us, and make none excuses: say not, *I have married a wife, I have bought Oxen, I go to see a Farme, &c. and therefore I can-not come*, neither will I come. Well, do so, if that ye will not: but remember that thou wast invited, and there-fore the blessing shall be given to another: and *Esau* shall weep for the blessing, but shall not have it. *Matth.* 13. *Matth.* 22. *Heb.* 12.

But give me a reason, I pray thee, why thou wilt be cal-led the servant of God, which doest not serve him; or the child of God, which doest not love him: or the Disciple of Christ, which doest not learn of him: yet his rain falleth upon all, just and unjust, and he giveth thee all things for nothing: The Sun doth give his light for nothing, the Sea doth give his moysture for nothing, the Rivers do give their waters for nothing, and the Earth doth give her fruit for nothing.

What shall we do then when the Sunne shineth? We must not do as we do in the dark, for then men ought to betake them to their labour. Learn of the Sal- *Rom.* 13. *Ephes.* 5.

vage beasts; who assoon as the day springs, betake them to their travell, and every bird welcometh it with many a sweet song. Christ is light, and this light is come, therefore he that seeth not now, is blinde. Are not they then blinde which yet see not, that prayer for the dead is vain, needlesse, and bootlesse? But thick darknesse needs a mighty light to chase it away. So that he which beginneth to root out some error or superstition, at the first shall have much adoe: for custome and naturall corruption are the first causers of heresie, and shall cry against her in the maintenance thereof: and withstanders of reformation shall say, Great is *Diana* of Ephesus: and so for a long time they seem to wash the *Æthiopian*, or the black Moor; the more they wash him, the more they gall him, and yet he is an *Æthiopian* still: but in the end the Ark standeth, and *Dagon* falleth down, and truth tryumpheth over falshood, having got the victory; and light chaseth away darknesse with the brightnesse thereof. Why then doth this darknesse continue amongst us still? To him that asketh, what Scripture have you against it? It is sufficient to answer, what Scripture have you for it? For if the word commaad it not, God rejecteth it, and will say, who hath required these things at your hands? But what is this? for every idle word you must give account, as our Saviour Jesus Christ saith, *Matth.* 12. And whatsoever is not of faith is sinne, *Rom.* 14. 23. They ask, What, shall we not say, God be with them? Why should you? Why (say they) must we say nothing? what if thou do not? What sayest thou, when thou mentionest the death of thy first Fathers, *Adam*, *Seth*, *Enos*, *Enoch*, *Noah*? Doest thou lesse love these, not praying for them, than thou doest them, for whom thou sayest, God be with them? &c.

1 *Sam.* 5.

But thou hast speeches enow to use, if thou wilt needs say somewhat, and leave such superstitious and offensive sentences: if he be a good man, thou mayest say, The Lord

Lord be thanked for his deliverance, and the like; but if he be not, then thou maiest say, God grant we may do better than he hath done, and that by his fall we may learn to rise from sinne, or some such thing: whatsoever he be, thou maiest say as *David* said of his childe, giving a reason why he would not pray for him any longer being dead: Can I call him back again? I shall go to him, but he shall not return to me: Or any other words, so they be wise, and therefore not against the Word. What then is to be done? As *Jacob* said to his wives and children; Give me your Idols that I may bury them: so say I unto you; Give me your superstitions that I may bury them, that they may remain with you, or in you no longer, to the dishonour of God, offending of your weak brethren, or to my grief. For I am jealous over you: and because you are mine, and I am yours, O that my voice were as the whirle-wind, to beat down, root out, and blow away all your superstitions, that they may no longer reign amongst you! Or rather, O that Christ, which is our light, were come into us all, and shined so bright, that we were ashamed of all our darkneſſe! of all, not of mind only, but of will also, and of works, that we no longer would walk in darkneſſe, for few have the will to walk according to the Word, either in darkneſſe or light: we can see to sinne in the dark, aswell as in the light: and do rather, because the light discovereth both the harlot and the thief; so they are afraid of the light: but assured be we, where light is not, Christ is not: for Christ is light: and let none be afraid to seek this light, which is so good, so excellent, and so profitable for us; for it doth not only descry it self, but all other things round about it. Therefore if thou have this light, thy faith, thy fear, thy love will shew it self, and good things cannot now hide themselves, for he that is light, doth delight to please God in the light. It is no marvel, though a man stumble in

*John* 1.

the

the dark: but he which ſtumbleth in the light, is not very ſtrong, becauſe he ſeeth his way before him. Once we ſtumbled at every ſtraw, when we walked in darkneſſe: for then wrath had a fall, pride had a fall, luſt had a fall, drunkennes had a fall, penury had a fall, ignorance had a fall: or if you will, pride roſe, & we fell, luſt roſe and we fell, &c.

Were *Egypt* as light as *Goſhen*, we ſhould have Idolaters as joyfull as true worſhippers: but there is palpable darkneſſe, tedious, fearfull, and of long continuance in *Egypt*, clear light only in *Goſhen*: therefore fly *Egypt*; but if thou live in *Egypt*, that is, walk in darkneſſe, or commit wickedneſſe, though thou ſinne in the dark, the light will bewray thee, and thy conſcience will accuſe thee, and condemne thee for it. Therefore now give over darkneſſe, and arm thee with light, for our light ſhineth as the light; therefore now we ſhould be *Iſrael*, for *Iſrael* is revolted.

But many ſcroules may be written of our ſins, and thus the Gentiles are as Gentiles ſtill. He that believeth not the word, is an Infidel: he that believeth not God, is an Atheiſt: he that worſhippeth any thing more than God, is an Idolater: every mans conſcience ſhall condemne himſelf. Yet men will leave godlineſſe for riches, but they will not leave riches for godlineſſe. What madneſs? Yea, the Jews never ſerved God at any time with ſuch devotion, as many do now their gold and their riches: O intolerable wickedneſſe! For many there are that could be content never to dye, but to live here with their riches and pleaſure. And is not the godly more deſpighted for his godlineſs, than the wicked for his wickedneſs?

Are not the members of Chriſt more hated, and worſe entertained by us, than the limbes of Satan? So dearly every one loves ſinne, and drawes ſinne upon ſinne, till there be a Chain of many links, and monſters therein drawn moſt loathſome. And though we of our ſelves run ſwiftly to hell, yet the moſt drive us, to make us hie faſter: they

they come unto us, and say, Your fathers loved us well, and said unto us, If you will be fair, you shall be wise; if you will be drunk, you shall be rich, &c. Yea, every one pointeth, and shew us the way that leadeth to destruction: and how few are the number of them that do shew us the way of vertue and godlinesse?

And thus we are even as forward as those Jewes that strive who shall come into hell first. Who did ever thank God that he was not born an hundred years agoe, when ignorance spread over all, and all Egypt was smitten with darknesse? or that the Lord hath not left him to himself to become an Atheist, or an Epicure, which lives without God in the World? we have all Gods gifts offered us, but we have refused them Christ brought light: but we had rather he had brought darknesse: for we loved darknes more than light. The Angels, the Heavens, the Word, the Spirit, are light, and we that see it, are darknesse; for we cannot abide light, but are like an Owl that flyeth out of a bare field from the light of the day, such a death is day unto us. Faith is flown away, Truth is become a Pilgrime, and every string is out of tune. He that should weep and be sorrowful, laughs: and truth is brought to the ground, yea, poor truth is persecuted to death: but sinners are stubble, and their sentence is, Burn them.

How fine would be the way of vertue, if you would pare away the rubs that are in it, if you would take away all occasions of sin, and give it gall to eat, & when you have done so, set a crown of thorns upon the head thereof, and when you have thus crowned it, make it carry the cross, and when it hath carried the crosse, condemne it, and when you have condemned it, put it to death, and when you have put it to death, bury it, and when you have buried it, role a great stone upon the head of it, & set watchmen to keep it, even fasting & prayer, that it may never rise again to reign any more: the which the Lord for his mercy sake grant, *Amen.*

*FINIS.* THE

UMI

# THE CALLING OF JONAH.

JONAH. 1.1,2.

1. *The word of the Lord came to* Jonah *the son of* Amittai, *saying,*

2. *Arise and go to* Nineve, *that great City, and cry against it; for their wickednesse is come up before me.*

YOu have heard the sweet song of old father Simeon like the pleasant song of a sweet bird before her death, setting forth the joy of the righteous that embrace Christ Jesus. Before Christ Jesus vouchsafed to come to us, we would not come unto him, but in all our doings we wrought our condemnation, and through the innumerable heaps of our iniquities, laboured to drive him without all hope of mercy from us. So we continued like flies, which flutter about the candle, till they have consumed themselves. When we had done as much as in us lay to drive him away from us, then he saved us, and recompenced good for evil unto us. So that if God had loved us, no more than we loved our selves, we might

might have perished in our sins, and our bloud should have been upon our own heads. If Christ be the light of the Gentiles, let us embrace him, and every one walk as becometh the children of light: but many do shut their eyes against it, lest they should see: and not only many smother their own light, but the Sun saith unto the Moon, Shine not; and the Moon saith unto the Stars, Be not bright. And many have smothered their light so long, that the damp hath put out the candle; and thus they labour to bring the darkness of *Egypt* upon *Goshen*: so that their eyes have forgotten to see: and so many go out of the way, because they would not look upon the candle, and the Devil giveth to every one that which he wisheth, so it may be for his hurt. But who can but pitty, that with the same Manna which cometh from heaven, and feedeth many to life everlasting, so many are poysoned, and finde it is nothing but the savour of eternal death.

The Jews had no cause to envy our Light, for he gave them glory: he was poor, and yet he gave them riches: he was counted base, and yet he made them honourable: he was contemned, and yet he made them beloved: they were full of darkness, and he brought them light, but they contemned his light, and so procured their own condemnation. And therefore now it is come to passe, that they are become vagabonds upon the earth, and most contemned of all other Nations, and in every people have a dwelling; ever since they propheſied evil unto themselves, saying, His bloud be upon us and our children, goodness hath put on the face of bashfulness amongst them.

If thou embrace Christ as *Simeon* did, then Christ is thy glory: but if thy glory consist in beauty, which fadeth; in gay cloth, which weareth; in wealth, which wasteth; or in Gold, that rusteth; then Christ is not thy glory.

We have gone long with an old man, and now we have lost him, but we are loath to part with him, he is such a good

good companion: nevertheleſſe we hope to finde him again in *Jonah*.

We have gone but ſlowly with him, as with an old man that is not very ſwift of foot: But now we muſt run with him as with a poſt, leſt *Ninivie* be deſtroyed.

*The Prophecy of Jonah.*

I need not to ſhew the authority of Prophets: but conſidering their ſorts and differences; there are three ſorts of Prophets. The firſt were ſuch, as called upon the name of the Lord in prayer for the people, and received an anſwer from the Lord in the peoples behalf: Of which ſort was *Samuel*, and theſe were called Seers. A ſecond ſort of Prophets were ſuch as God raiſed to expound the Law, and declare the will of God unto the people, when the Prieſt and ſuch as ſhould do ſo, were ſlack in their callings, of which ſort was *Eſay*, *Jeremie*, *Ezechiel*, *Daniel*, *Hoſea*, *Joel*, *Amos*, *Obadiah*, and the reſt of the holy Prophets. A third ſort were ſuch as have been ſince Chriſt, working ſuch like deeds, of which ſort was the Prophet *Agabus*, of whom mention is made in the 11. of the *Acts* and 28. *verſe*. 1 *Sam*. 10. 9.

Now in the ſecond ſort of theſe, was *Jonah*, whom God ſent to declare his will to the people, unto whom alſo the Lord did reveale the ſubverſions of Kingdomes, the overthrow of Tribes, the captivity of Nations, the Calamities that were to come unto the ſons of men for iniquity and rebellion againſt God.

As all wiſe men were not born at once, nor lived together: So theſe holy Prophets have not been at once, but were raiſed up by the Lord God, ſome here, ſome there, according to his pleaſure, and as he ſaw the people ſtand in need of them, by reaſon of the corruption of the times.

And furthermore, the Lord hath not at any time revealed unto one of theſe, all things that might be revealed, but as much as was ſufficient for them, every one in their time and places. Neither hath any of them told as much

much of the will of God as might be declared, nor fully expounded his Laws: But the Patriarks left some to the Prophets, and the Prophets left some to the Apostles: But they have left none for us, but they have all set open the whole will of God unto us, and every Prophet now bringeth only gold, myrrh, and frankincense, like the Wisemen that came to see our Lord.

There are three things that moved me to take this story in hand above all others. First, because you know the story, and therefore can the better conceive of the matter, as I go forward with it. Secondly, because it is brief, and doth contain a great deal in a little. Thirdly, because it is most agreeable for the time and state of this sinfull age wherein we live, and therefore most convenient for us. It is manifest that *Jonah* lived in a very troublesome time, namely, in the time of *Jeroboam* the sonne of *Joas* King of Israel, a wicked King, though not he that is called the *Jeroboam* that made Israel to sinne. For of this second *Jeroboam*, in whose time he prophesied, it is written, 2 *King.* 14.24. He departed not from any of the sinnes of *Jeroboam* that made Israel to sin; which commendeth the holinesse of *Jonah*, in that he, in the midst of their corruption wherewith all the people were overflown, was uncorrupted and unspotted, and called to be a Prophet amongst the people of God. For he had prophesied in Israel, before he was sent to *Ninivie*, as the word also doth argue; which layeth open and magnifieth the great love of God, in that he sent a Prophet to admonish this ungodly people, when as he should have sent a thunder-bolt to terrifie them, or rather utterly to destroy them; so that where mercy kept before judgement.

2 *King.* 14.25.

His name was *Jonah*, which signifieth a Dove, which admonisheth us, that as we labour to be as wise as Serpents, so we should also desire that we might be as simple as Doves. His Fathers name was *Amittai*, which signifieth

Truth. I would that Truth were every Preachers

There are two ſpecial things contained in this Hiſtory. 1.
The firſt, the great mercy of God ſhewed unto three ſorts
men: the *Ninivites*, *Jonah*, and the *Mariners*. In reſpect
the Ninivites, that he ſent a Prophet to Ninive, a City
the Gentiles, which were ſtrangers from the Covenant,
the promiſe, and ſtrangers from the Common wealth
Iſrael, and converted them by his preaching, and ſo
ved them now.

In regard of *Jonah*, that being, for his diſobedience in 2.
to Tarſhith, when he was ſent to Ninivie, thrown
the Sea, he prepared a great Whale to ſwallow him,
in his belly, even in the bottome of the Sea, where
was no hope of life for him, preſerved him: and af-
three dayes delivered him thence ſafe, and then caſt him
off, but continued him in his calling, and wrought
erfully by him, both in the ſhip, converting the Ido-
rous Mariners, and in Ninivie, humbling the King, and
whole City.

And laſtly, when he had moſt unworthily doubly mur-
ed and juſtified himſelf againſt God, he contented
ſelf with gentle and milde reproof of him. In confi- 3.
ion of the Mariners, that having been Idolaters all
lives, & now in danger, giving the honour of God to
own fancies, God yet converteth them, ſo that they
upon him, and facrificed and made vowes unto the
God; and by his mighty power, having the Wind
Seas calmed, were then, and for ever ſaved.

The ſecond thing is *Jonahs* fall, and riſing again. His
firſt, ſinning, both flying from God, and murmuring,
therein juſtifying of himſelf: Secondly, ſuſtaining his
ſhment, manyfold and long feares, caſting into the
, and continuing in the Whales belly three dayes, and
ward his reproof and conviction. His riſing, firſt,

repenting in the ſhip, in the belly of the Whale, and being caſt out of it. Then alſo faithfully diſcharging his duty, crying againſt Ninivie courageouſly.

We have ſeen *Jonah* afar off; if we would, we might ſee him nearer. He that receives a Prophet in the name of a Prophet, ſhall receive a Prophets reward. Therefore let us prepare our ears to hear, and receive the Word of God, preached by the Miniſters, and let us think, that *Jonah* is come again to our houſes to preach, and whether it be 40. dayes, or 40. weeks, or 40. years; they that live like Sodome, ſhall be puniſhed like Sodome. But as our Saviour ſaith to his diſciples, *Pray that your flight be not in Winter, nor on the Sabbaath*: ſo ſay I unto you. Pray that the Lords coming be not on the week dayes, for if he come then, how ſhall he finde you? Therefore I pray you learn at leaſt now and give good care, that you may hear ſufficient for all the week.

*Matth.* 24. 21.

*The Word of the Lord came to* Jonah, *the ſonne of* Amittai, *ſaying: Ariſe, and go to Ninive*, &c.

Herein I obſerve, that *Jonah* went not before he was ſent: for going to preach unto Gentiles, it was needfull that he ſhould have a ſpecial Calling and Commiſſion from the Lord himſelf: for it was unmeet to caſt the Childrens bread unto the Dogs, unleſſe he had a ſpecial Commandement from God ſo to do.

None ought to take upon him the function of preaching in the Church, unleſſe they have their warrant or authority from God, as *Aaron* had: And although they have not their authority in that form and manner, as *Jonah* had his (namely as it were by word of mouth even from God himſelf, *Ariſe and go to Ninive*: yet they muſt have their warrant from him, elſe their calling is unlawfull.

*Heb.* 5. 4.

But now here is another authority crept into the Church, that makes ſo many Idols, which have eyes and ſee not, tongues and ſpeak not, eares and hear not, and

that

that is this, when one ſtalleth up another into *Moſes* Chair, not having *Moſes* Rod, nor *Moſes* Spirit. But this Gall will not hold ſpurring. Further, I obſerve, that as the Word of the Lord came to *Jonah*: ſo the word of the Pope came to his Prieſts, Jeſuits, and Seminaries, but ſo and in ſuch ſort many times, that they are drawn to Tyburn, while Maſſes are ſaid for them at Rome.

*The Word of the Lord came to* Jonah, &c.

That which came unto him, was not alwayes with him: but ſo it was, that when the Word of the Lord came unto any of the Prophets, then they were well furniſhed with ability to teach, to preach, to reprove, or to command whomſoever the Lord would have ſo handled. As by example: *Nathan* the Prophet bid *David* the King, that he ſhould build a Temple, 2 *Sam.* 7. and 1 *Chron.* 17. And a little after, he came and bid him, that he ſhould not build it. Where we ſee, that when he bid him build it, then the Spirit of the Lord came not unto him, to bid him ſo to do. And therefore the Spirit of God came unto him the very ſame night, and bid him that he ſhould go to *David*, and bid him, that he ſhould not build it. For this is evident, that as God himſelf is conſtant, ſo his Spirit and his Word are conſtant, and therefore never ſaith and unſaith one thing.

Again the Prophet *Eliſha* ſaid, 2 *King.* 4. that the Shunamites heart was grieved, but the Lord had hid it from him, and had not as then declared the ſame unto him: which doth note unto us, that the ſame Word, whereby the Lord hath and doth reveal marvelous things unto the Prophets, was not now upon him, neither is alwaies upon any Prophet, but according to the Will of God it comes unto them, to reveal unto them what he would have them to do, and when it pleaſeth him.

Alſo *Daniel* ſaid, that the Lord did not reveale the Kings Dream unto him, for any wiſedome that he had *Dan.* 2. 30.

more than any living, but only for the Kings sake, and for the poor people of Gods sake; and so you must think of us that are the Ministers of the Gospel, that the Lord doth not reveale his will unto us, for any wisedome or worthinesse that is in us, more than other men, but for your sakes, and that we might reveale it to you. Therefore hear us even for this cause, because the Lord hath revealed unto us these things for your sakes and good.

From the calling we come to the charge.

*Arise, and go to Ninivie, that great,* &c.

God cometh and findeth us all asleep, then he bids us arise; for they are not fit to convert others, which are not yet converted themselves, according to that saying of Christ to *Peter*; When thou art converted, strengthen thy Brethren, teaching them by your experience. *Luke* 22. 30.

Now adaies men take upon them to reprooue others for committing such things, as themselves have practised, and do practise without amendment, notwithstanding their diligence in teaching others their duty; they can teach all the doctrine of Christ, saying three syllables; that is, *Follow me*. Therefore these are like some Taylors, which are busie in decking and trimming up others, but go bare and beggerly themselves. Yet they will not let us pick out the mote that is in their eyes, untill we have plucked out the beam which is in our own eyes.

*Go to Ninivie.*

Ninivie was the greatest and ancientest City in the land of Assyria, and the name of it signified *Beautifull*, which name was given it, rather for the greatnesse and beauty thereof than for the name of *Ashur*, which was the builder and first founder thereof, as we read in the Book of *Genesis*. *Gen.* 10. 12. It had a fair name, but foul deeds, like this City.

*Go to Ninivie,* &c.

God would not suffer any people to be untaught: therefore he hath written this name in great letters, that

to

to be read of all. The heavens declare the glory of God, and the firmament sheweth the works of his hands. They have no speech nor language, without them is their voyce heard. Their line is gone forth thorow all the earth, and their words into the ends of the world. In them is manifest for all what may be known of God. For his eternal power and Godhead are seen by the creation of the world: but especially he teacheth some by his Word also. Therefore he sent unto the old world *Noah*, *Lot* to Sodom, *Moses* to Israel, and here *Jonah* to Ninivie. But when *Paul* with *Silas* and *Timothy* had gone thorowout Phrygia, and the Region of Galatia, they were forbidden of the holy Ghost to preach the Word in Asia. Then came they to Mysia, and fought to go into Bithynia, but the Spirit suffered them not.

*Psal.* 19.1, 2, 3. *Rom.* 1.19, 20. *Genes.* 9. *Genes.* 19. *Acts* 16.6.

*Go to Ninivie.*

The Jews would not hear the Word of God by *Jonah*, and therefore the Lord sent him to Ninivie. They that grieve the Spirit quench the Spirit. Then goes the Prophet from Samaria to Ninivie. The word was in Samaria, it went thence to Ninivie: The Gospel was at Ephesus, it is gone into England: it is gone out of the City, but it may depart from England again. If any think that he standeth, let him take heed lest he fall.

*Revel.* 2.4, 5. 1 *Cor.* 10.12.

But the Prophet goes from Samaria to Ninivie, that was both to shake off the dust of his feet, to witnesse against them their obstinacy and hardnesse of heart, and secondly, to let them see that the wicked Gentiles were more righteous than they, in that they repented at the voice of one Prophet; yea, and that with one Sermon: whereas themselves refused, and resisted all the holy and worthy Prophets that God sent unto them. And thirdly, it may be to signifie, that the Jews, for their contempt and negligence, should be rejected, and the Gentiles should be received into the favour of God, that they might be an holy and

sanctified people unto the Lord in their trouble.

Jonah 4.11. *That great City.*

Ninivie had fifteen hundred Towers in it, as some do write, and an hundred and twenty thousand little children (as it is noted in the end of this story) therefore it may well be called a great City; but the greater it was, the more ungodly it was. For as one man taketh sickness of another: so one man is infected by the wicked words, and evil example of another, and so taught to sin the more till the measure of sin be full.

*And cry against it,* &c.

First, God biddeth him, Arise and shake off all impediments, and then go and call them to the battell; and now he bids him cry out against them, and so terrifie them. Every Prophet is a Cryer, as appeareth, where the Lord biddeth *Esay* to lift up his voyce like a Trumpet. Every

Esai. 48.1. Prophet must both be plain and bold; and this many times maketh the poor servants of God to speak their minds as plain and bold, as if they sat in judgment. *John* was a voice, a voice would not serve, he was the voice of a Cryer, and

Luke 3. yet he could not make all the crooked strait, nor the rough plain.

And because all the Preachers of the Gospel should cry, that is, preach zealously, in the second of the *Acts* it is written: The holy Ghost came down in fire and tongues: but this fire is quenched, and the tongues are tyed up, so that they that should cry are stark dumb: but though they cannot speak, they can see if a great Benefice fall, though it be an hundred miles off: and *Pharoah* had more care of his sheep, than we have of our souls.

If Preachers were not deaf, they needed not to cry one to another; but such is the dumbness of Preachers, and the deafnesse of all sorts of hearers, that there is great slowness of followers, so that there is but little good done, and but a few fruits gathered.

If

If ye were not deaf, we need not to cry, but because ye be dull of hearing, therfore we cry with mouth, with heart, with hand, with foot, and with all the powers of our bodies unto you, and yet how little do you regard it? But are not we commanded to hear, as well as we to cry? Yea, the Cock croweth when men are asleep, yea, the Cock croweth, and still *Peter* yet denieth his Master. *Matth.* 26.70, 72, 74.

Before you cry unto the Lord, hear what the Word cryeth unto you, and let not your works cry for vengeance while your tongues cry for mercy.

When men hear the Preacher speak against pride, hypocrisie, covetousnesse, or any other sin, then they look one upon another, as though it belonged not unto them: but who can say his heart is clean?

*And cry against it.*

Our sins buffeted God on every side, as the Jews buffeted Christ, first one the right side, then on the left side, and never leave, till they have provoked him to cry against us. When God cryes, then we should weep, considering wherefore he cryes: for there is nothing that can provoke the Lord to cry but sin, and that he ever cryeth against it. Do what you will, and say what you will, and the Lord will not be offended with you, unlesse you sin: but if you commit sin, he is just, and therefore will not leave till he hath by crying slain either you, or sin, that raignes in you. For as an angry man ever pursueth that which he hateth, until he hath destroyed it: so the Lord crosseth and followeth us with his judgments, untill he hath slain that, which most deadly he hateth, sin. *Prov.* 28.9.

*And cry against it, &c.*

Reproof is the necessariest office, yet it is least regarded, yea most abhorred. For now we think if one reprove us, he hateth us. But the Lord saith, *Levit.* 19. Thou shalt not hate thy brother in thine heart, thou shalt reprove him, and suffer him not to sin: noting thereby, that if we flatter any *Levit.* 19. 17.

in their sin or see them sin, and not reprove them for it, it is a manifest signe that we do it of hatred, how great love and good will soever we pretend toward them: seeing the matter tends to the hurt of their souls, and the offence of God.

Yea, if a Preacher reprove sin, he is thought to do it of hatred, or of some particular grudg: and to be too busie, too bitter, too sharp, too rough; and therefore say, he should preach Gods love and mercy, for he is a Preacher of the Gospel, he tels us of, and threatens with the Law, and so throws us down too low, some to despair: as though we preached the Law only or chiefly, and not the Gospel also continually, to them that loath and strive against their sins, though they sin grievously. Others, as though they were galled, will say, Let him keep his Text, or they will say, He is beside his book: as though no text in Scripture reproved sin, and so of all doctrines the doctrine of reproof and reprehension of sin, is most contemned, and least esteemed. But let a Preacher preach dark mysteries, or prophane speeches, or unprofitable fables, or frivolous questions, or curious inventions, or odd conceits, or brain-sick dreams, & any of these will be more welcome unto them than reprehension, which is most profitable and necessariest of all. *Balaams* Asse never spake but once, and then he reproved. Then if *Balaams* Asse reproved *Balaam*, how much more ought *Balaam* to reprove Asses, or such as will be no otherwise than beasts in their behaviour? But perswade your selves beloved, which is most true, though we speak, as if we were angry with you, and threaten, as if we would hurt you, and cry against you, as if we hated you, yet we love you in the dearest blood we have; and therefore, though with persecution we preach the Law, to lead you to the Gospel: we preach judgement that you may find mercy; we preach hell to bring you to heaven; whatsoever and whosoever we preach, we do all to fil your hearts with joy in believing, and having made you fruitful

Num. 22. 28.

in all good works, present you without spot, nay, glorious also as a Virgin most beautifull, to the Lord of all grace and glory, Christ Jesus.

Hitherto we have heard of *Jonah* called, and charged to cry; but what should he cry? indeed it is not expressed in this place. But what then? why then, the Papists may say, that he was charged to cry against them for neglecting their Traditions. Assuredly they may with as great truth, and as much probability, as they do gather out of divers places of the new Testament, that they ought to be observed. But *Jonah* hath not left it doubtful what he was to cry: for in the third Chapter, Ver. 2 the charge is repeated, and thus expressed: Go, and proclaim against it the proclamation which I speak unto thee. He was then to cry what God had commanded him. O that none would cry but what God had commanded!

*John* 16.12. *John* 21.25. *Act.* 1.3. 1 *Tim.* 6.20. 2 *Tim.* 1.13. & 22.

But what did God command him to cry? even that which he afterward cryed: Yet forty daies, and Ninivie shall be overturned. Overturned? Yea, ancient Ninivie, fair Ninivie, proud Ninivie must be destroyed. No man sits so high but destruction sits above him, and will fall on all that persist in their defection. Justice would have come against them before it cryed against them; but God the most gracious would have them cryed against, that they might cry out wo and alas for their sins, so preventing deserved and threatened vengeance: for they hearing the cry of God, cryed out themselves and that in great humbling to God, so God heard their cries, and took pitty on them.

*Isaiah* was commanded to cry, and he cried: All flesh is grasse, yea, all the glory thereof like the flower of the field: The grasse withereth, the flower fadeth, when the Spirit of *Jehovah* bloweth on it. Surely the people is grasse. *John* was commanded in the spirit of *Eliah* to cry, and he cried, Prepare the way of *Jehovah*, make even in the desart a path for our God. And *Jonah* was commanded to cry, and he cried:

*Isai.* 40.6,7. *Isai.* 40.

Matth. 3. 3. Jo. 1. 2. & 3. 2 Isai. 58. 1. cried: *Yet fourty dayes, and Ninivie shall be overthrown.* And all the Preachers of the Gospel are commanded to cry, and that *aloud*, not to *spare*, to lift up their voices like a Trumpet, to shew Gods people their defections, and the house of *Jacob* their sins. And then also, if they thereby be truly humbled, to proclaim unto them, Their iniquity is pardoned, they have received at the hand of *Jehovah* double for all their sins. *It is required of the disposers of Gods secrets, that they be found faithfull.* And woe to them that love the pleasures or sin more than the glory of God.

Isa. 40. 4.

1 Cor. 4. 4.

*For their wickednesse is come up before me.*

*For*, &c. We have heard the charge it self given, heavy news, that a most beautifull City, a most rich City, a most populous City, and a most ancient City, must be overturned, and that within fourty dayes; what is the cause? *Their wickednesse is come up before me*: as if he had said, Ninivie hath followed her lusts, and forgotten the Law, to satisfie her desires; she hath notoriously despised her Soveraign, defied all well meaning, all good dealing, and this is known to the just Judge, and at his barre she is arraigned, and her accusers stand crying at the bar of justice. Therefore she may no longer be forborn, execution of justice must needs be done: let her therefore prepare for death: and that she may *cry against her, Yet forty dayes, and Ninivie shall be overturned: for their wickednesse is come up before me.*

When God sends cries unto a people, it is a most manifest signe, that their wickednesse is come up before him, which doth cause him thus to exclaim, thus to cry out against them. And then if they will not repent, whilest Gods cries continue crying amongst them, the Lord of hosts will rise up in armes against them.

*Their wickednesse.*

Will you see the Ninivites in a scroll, that withall, you the daughters of Ninivie may see, that wealth and wicked-

nesse

felf got together, prosperity and security kisse each other? Nineve (saith *Nahum*) was like a pool of waters, most populous, and full of all store, which to increase, it was wholy full of lying, deceit, & fraud full of robbery, oppression, & violence, a bloudy City: whereby it increased in wealth, they flourished in honour and glory, & therefore as *Zephaniah* hath it, was a rejoycing, a rioting city, sate securely, & proudly contemned others, saying, I am, and none is beside me. Moreover it was the Mistresse of Witch-crafts, a most idolatrous city: yea, sold people through her whoredoms, and Nations through her Witch-crafts, and made other idolatrous like her selfe, as 2 *King.* 16. 10. *Nah.* 2. 8, 9. 3. 2 & 2. 11. 12. *Zeph.* 2. 15. *Nah.* 34.

*Their wickednesse is come up before me*

Sinne mounts up on high, like the Tempter, which led Christ unto the top of the pinacle, to behold all the pleasures of the world at once, and then because we have fall'n down before the God of this world, and tempted the God of heaven, whether he be just or no; therefore wrath speaks out of the fire. Now thou hast taken thy pleasure, thou must also take thy punishment.

A most heavy and grievous thing it is, if you knew what you are doing here, and what your sinns are doing at the barr of Gods just judgment. For even now before you came hither, you were serving the Devill in sinne, but now it is too late to speak of it, and where are they now? Flesh and blood could not stay them, nature could not stay them, pleasures could not stay them, riches could not stay them, nor they could not stay themselves, but they are ascended up before the face of the eternall God, to stand at his barre, and cry for vengance to fall upon us, for committing such hainous sinns against the Majesty of God.

An Arrow is swift, the Sunne is swifter, but sin is swiftest of all: for in a moment it is committed on earth, it comes before God in heaven, and is condemned to hell; for though

though *Nimrod* could not climbe to heaven, his sins flew up to heaven: and though we stay below, our sins ascend high, like the Tower of *Nimrod*, but they sling us down to confusion, and we become Babel. For when we sin, we are as the shell-fish, which the Eagle taketh, and flyeth into the aire with, and then letteth it fall upon the rocks, and so dasheth it in pieces, and then devoures it. For the wrath of God taketh us up on high, and throweth us down low upon the rocks of shame and contempt, and terrour of conscience: and so having crushed us, and bruised our very bones, consumes us with double death, the grave devouring us, hell swallowing us.

*Is come before me.*

To them which ask, how our sins ascend and flye up before God, I answer, God here speaks unto us after the manner of men, who cannot see a thing afore it be brought unto them, even where they are, and before them. So that hereby is signified, God had seen their wickednesse.

We fast as before him, we pray as before him, we give almes as before him, and we do every good thing as before him, because we do it freely, and as it were, not caring who looks upon us. But we sin as behind him, because we hide and cloak our sins, and commit them in secret, loth that men should spy them: our conscience in such actions accusing us, and instantly telling us, we are about that which we cannot justifie. And we suppose that we sin behind him, because we sin here below, saying with our selves in the consideration of our blinded hearts, as *Eliphaz* accused *Job* to have said: is not God in the height of heaven? and see the highnesse of the stars how high are they? Therefore how should God know it? Should he be able to see through the dark? The thick clouds are a covering to him, that he may not see, and he walketh up and down the round circle of the heavens. But then chiefly we imagine that God beholds us not, when men cannot see us:

*Job* 22. 12, 13, 14.

as if God could not know, when men cannot spy. But let us not deceive our selves, for God seeth not as man seeth. Man can see but only outward things committed in action, but God seeth, and knoweth, and searcheth the secrets of the heart, yea, the secretest thoughts and imaginations of it. Again, man can but see one thing at once, he cannot turn his right eye one way, and left eye another: he cannot see before him and behinde him with one look: but God seeth all things at all times. Though we sin as closely as we can for fear of hatred, or shame of the world, or for any other respect; yet God saith, Your sin is come up before me. For though we cover it and hide it, and cover it, yea, and as it were, bury it as well as lyeth in us, yet all is open unto him; therefore he saith, Your sin is come up before me.

For when we speak evil, he is all Eares to hear us, and when we do evil, he is all Eyes to behold it: Therefore O foolish man, do not think that God seeth not which man doth not: for when he looks up, he sees all below also, and when he looks down, he sees all above also. If he should see such wickednesse should lye in darknesse unregarded, and men should not be terrified from sin, but rather by the example of other allured to sin freely, secretly. For, Ananias might have gained by his craft, if God had not seen his heart, which men saw not: but God saw his dissembling, and corrupt heart; therefore he lost his goods, and his life too. *Acts 5.*

If God had not seen that which men see not, *Gehezi* might have gained a bribe for his labour, when he ran after *Naaman* the Assyrian, and told him a lye for his profit, but God seeing his searches, which men saw not, turned his leprosie to a leprosie, and so made him a Leper for his labor. A fearfull example for such as take bribes: yet many care not what bribes they take, so men see it not. *2 King 5.*

The man that said, Be merry my soul, and take thy *Luke 12.*

pleasure

pleasure for many years, might have done it, had not God seen him. But he espied him falling to godlesse security, and threatned him that night to bereave him of his soul. Forget it not, ye that abound in wealth, whose cup runneth over. If God had not seen *Achan* take up the piece of gold, he had kept it to himself for his labour, and no man should have known where he had it. But God seeing it (though closely done) rewarded him with shame in the sight of all Israel. O Lord, what is man that thou so watchest him? *Achan* would never have stolne, if he had known that God did see him: *Gehezi* durst never have taken a bribe, if he had thought that God beheld his doings. Wilt thou steal, the owner looking on thee? Wilt thou speak treason in the Kings hearing? neither should we lye, nor swear, nor steal, nor hurt, nor be prophane at any time, if we consider that the Lord seeth us, and remembred that he watcheth us: if we would do this, sin might go a begging for want of service: therefore if you will marke but this part of my Sermon, that God seeth all, you would refrain from those things secretly, that are to the offence of God, which you for fear or shame, will not do before men: and you would say, even when your hand is at it, I will not do it, because the Lord seeth me. But as when we sin, though in secret, he is all eyes to see us, and when he sees it requisite to make some example, to teach all that when man cannot, nor will not discover us, he will shew that he saw us; then he is all hand to punish and plague us, and in the end, to root us out from all our pleasures: so when we repent, he is all mercy and love, and when we amend our lives, and leave all our wicked wayes, to walk before him ever after in holinesse, then he is all truth and righteousnes, to forgive us all our former wicked life, & to wash us from all our uncleannes. Now therefore repent thee of all the evil that thou hast done, lament truly, run and hie thee as fast as ever thou canst to the throne of grace,

*Iosua 7.*

prove whether thy repentance will not as boldly
before God, and as powerfully cry for pardon, as thy
dily came up before God, and vehemently cryed
imminent. No doubt the Angel that cryed, Fallen
fallen is Babylon the great, *Revel.* 18.2. though he cry-
vehemently with a loud voice, cryed not so audibly as
shall hear the Spirit of Truth crying and assuring *Rom.* 6.14.
thee, Thy sins are forgiven thee, the God of glory loveth *Psal.* 91.10.
thee, sin shall no longer reign in thee, no evil shall hurt 34.10. *and*
thee, no good thing shall be wanting to thee, all things 84.11.
shall work together to the best for thee. Wilt thou any *Rom.* 8.28.
more? he shall ever dwell with thee, in whose presence is 2 *Chron.* 16.
the fulnesse of joy, and at his right hand pleasures for ever- *Psal.* 16.11.
more. Repent therefore, but repent truly, loath all sin, 1 *Thes.* 5.22.
grieve that thou hast committed any, flye every sin, yea, 2 *Thes.* 2.10.
whatsoever occasions of it, and all appearance of evil: *Heb.* 12.14.
but love the Truth also, and follow all Holinesse, and as
much as in you is, have peace with all men, and the God
of peace will increase your peace in Christ Jesus.

All which, even this point that we speak of, *viz.* what-
soever we do God seeth us, most sufficiently assureth us
of; for this so often repeated speech, *Revel* 2.2. 9.13. and
3.1. 8. 15. *I know thy works*; is spoken as to rouse the dead
Sardians, 3.1. and to heat the Luke-warme Laodiceans,
3.15. so to commend the faith, hope, love, patience, &c. of
the other Churches, and so to establish, and set them for-
ward therein, knowing he is just, and a liberal rewarder
of them that seek him, *Heb.* 11.6.

*Their wickednesse is come up before me.*

One once committed, casts no doubts of coming present-
ly before God: but the thoughts of the heart of the car-
nal man, thinking of the way to heaven, are the saint
sies that went to the land of *Canaan*, which say, that jour-
ney is further than you are able to go all your life: the way
is like a thicket, and the door like a needles eye: therefore
it

it is impossible for you to come thither. But when you send Faith, Hope, and Love (those Messengers of Peace and Truth) they will bring you word, saying, Your Ruffs must be ruffled, and your Fardingals crusht, pride must be put off, and other sinnes: and none shall be kept out of Heaven, but such as love the World better than Heaven, or such as will take their sins with them; for they be unseeming the fashion of that Country: so that ere we come thither we must leave them, like the shadow when we go into the door, and we must shake hands with them, and bid them farewell.

*FINIS.*

THE

# THE REBELLION OF IONAH.

3. But Jonah *rose up to flie to Tarshish from the presence of the Lord, and went downe to Japho, and founde a ship going to Tarshish: so he paid the fare thereof, that he might go with them to Tarshish from the presence of the Lord.*



He charge given to *Ionah* hath hitherto been spoken of: now it followeth to be shewed, how it was by *Ionah* discharged. First, *Ionah* rebelliously neglected it; then being chastised, and so repenting, he faithfully discharged it. First therefore, let us consider his Rebellion: afterward we shall see his correction.

*But Ionah rose up to flye to Tarshish from the presence of the Lord.*

We cannot stand to speak of Tarshish, nor what it is to flie from God, but this shall be our mediation: *Ionah* the Prophet was commanded to go to Ninive, and there to cry out against sinn, to preach against pride, and all kinde of ungodlinesse the reby to reclaim them, and stir them up, in laying open their sinne, and the punishment that hanged over them, that they might speedily repent, and so turne away from them the wrath of

God thereby deserved. How beautifull should have beene the feet of him that should have brought so powerfull a message, as should have wrought such an happy effect? How blessed should Ninivie have been, when the Lord had vouchsafed them so great mercy? But still one Flye or other marres the whole Box of oyntment: as soone as he was commanded to go thither, Satan stood in the gap, and enticed him to goe to Tarshish, for he thought that if he could let *Jonah* from going to Ninivie, then first of all he should put a singular Prophet out of Gods favour, and bring upon him some judgement, not onely inward, as torment of Conscience, decay of Gifts, or the like: but visible also, whereby the people, to whom he had preached, might think he was some false Prophet, as they are ever ready to condemne for hated of God, whom they see grievously afflicted. And so secondly, the people should be hardened in their sinnes, and obstinately condemne ever after, him, his like, and their preaching too. And thirdly, the godliest, the most populus, and the wealthiest City in Assyria should be destroyed, the good with the wicked, the young with the old, one with another, all should unrepentant die in their sinnes, and so the very Angells in Heaven should mourne. So that he thought he should by stopping *Jonah*, every way gaine well by his labour.

*Eccles.* 10. 1.

Therefore he comes to *Jonah*, he flatters him, he tempts him, thus he begins with him: It is good that men look before they leape, haste makes waste, words are not alwayes to be taken as they properly signifie: one thing is often spoken, and another meant: but thinkest thou, God meaneth thou shouldest goe to Ninivie? Why? doth he regard Idolaters, and his professed Enemies, so that to have them admonished of their ruine, he will bring shame upon his owne people? for the very going of a Prophet from Israel to preach to Ninivie, must needs pro-

proclaime, that there is more hope of most sinfull Gentiles, than of naturall Israelites. And how couldest thou seem so to think of thine owne Nation, thine own Bretheren, thine owne bloud, the chosen of God? Or if thou doe, shalt thou not thereby procure their utter hatred for ever, and make them to detest both thy person, and whatsoever thy preaching, whatsoever thou hast heretofore, or hereafter shalt teach them?

What? for thy faithfull prophesying here among Gods people, will God, thinkest thou, recompence thee, thee whom he hath made reverend, and to be honoured of Kings and Princes of Israel? recompence, I say, Thee with shame and contempt among Heathens, yea, with a cruell death, or with a more miserable life? For what other successe may be hoped for at the Ninivites hands of such a message by thee? For thou knowest, they have all Jewes in contempt; therefore when thou shalt come among them, and tell them not these few words onely, and in this forme which God hath spoken them in (for if thou so doe, who will not count thee rather a mad man, than Gods Prophet?) but at large, that there is one All-seeing, most Just, Almighty, and Ever living God, and no moe? and so all their gods are no gods but idols; and that they above all other have given his glory to stocks and stones, worshipping them for gods, alluring and inforcing others likewise to dishonour him: that they have abused his blessings most unthankfully, most ungodly to all excesse, and are most proud contemners of their betters, and most notorious Drunkards, Gluttons, Fornicators, Adulterers, Thieves, Oppressors, Witches, Murtherers & the like, and therefore have so provoked him that is most mercifull and patient, that he will without all pity destroy man, woman, young and old, high and low amongst them; yea, their very City also, and all that is therein, whereby they have been so wicked, and that within forty dayes:

When, I say, thou being a Jew, shalt tell them this, this in despight revile (for so they will take it) thus utterly condemne them and their Gods: will not the best of them mock and despise thee? Will not the rest gnash their teeth at thee, be ready to teare thee in peeces, put thee to exquisite torments, condemne thee to some horrible death, or continue thee in intolerable paines, in a most bitter life? No question. Think not therefore that thy good God, thy most kind and tender Father, will recompence thy faithfulnesse, with sending thee so far to sustain such misery: it were impiety to think he willed it; it is blasphemy; terrible blasphemy, to think he commands it: for it is to condemne him of unkindnesse, for thou hast shewed fervent love; of untruth, for he hath promised it should go well with the Just; of Injustice, for godlinesse should have the reward due only to wickednesse, Yea he should seeme contrary to himselfe, to charge thee cruelly to murther thy selfe, which hath commanded all to kill none, if he should will thee to provoke that bloudy City so. But the very thing it selfe also argueth, God meant nothing lesse than to commit thee to such danger, or that thou shouldest do to the proud Ninivites such a message. For to what end shouldest thou so cry against that City? to make them flye, and so to free them from destruction? How shouldst thou then not be found a false Prophet, and God a Lyer? What then? To bring to repentance, and then to spare them? How should not God so again be found unto me, and thou his lying messenger? what then? To convert them, and so to destroy them? what justice were that? and how contrary to his promise to *Salomon*? 2 *Sam* 7. 14. Therefore it is manifest, God meant not thou shouldest go and cry so against *Ninive*, but signified that thou wert as good, for any good may be done here, to exclaime so like a frantick man against Ninive, as to preach in Samaria any longer now. Men here are so hardned, that they contemne

cause all, part are so cloyed, that they loath all the best part little esteem all that is preached: of none is the word accounted precious, of none reverently heard: and therefore thou shouldst for a time, to make the word precious, & to sharpen mens affections towards it, give over preaching here and where thou wilt refresh thy selfe awhile, now here, thou maist not be idle: at Tarshish thou maiest be quiet: thou mayest at Tarshish, that famous City, among the strangers of many Countryes, heare many strange things, much delight thee in the variety of their manners, in the abundance of all things, with great pleasure live. No time so fit as this to see the world. At Japho thou canst not want shipping thither. Seeme not to make small account of this kindnes of God, defraud not thy self of the granted good.

Thus Satan is ever crossing, tempting, inticing us when we are or should be addressing our selves to doe the will of our God. So was *Moses*: *Ieremy*, *Ezechiel*, *Nehemiah*, Christ himselfe tempted, being about most laudable works. What said our saviour to *Peter*? Satan hath desired to sift and winnow you as wheat. Who are these whose perill Satan so earnestly desireth? Even *Peter*, and *Iames*, and *Iohns*. No marvel, for Christ himselfe, though acknowledged the Sonne of God, was most fiercely assaulted of the Tempter forty dayes and then indeed was left, but it was only for a season, *Luke* 4.v.13. Therefore never dreame of a truce with Satan, whosoever thou be, whatsoever thou art about to doe. For the enemy, the envious Foe, the tempter, the false Accuser goeth about continually seeking whom he may devoure. Now his manner of tempting is, first and most usually with flattering, but yet very often with most terrible threatning. For whatsoever we doe or feele, commeth from one of these three spirits, the Spirit of Satan, the spirit of God, or our spirit, Now our owne spirit of it selfe is alwayes occupied about worldly things, seeking

*Exod.* 33.11. & 4.10.14. *Ier.* 1.6. *Ezek.* 3.14. 14 *Neh.* 2.19. 4. 2.8.5.5.6.6.7 10. *Luke* 22.31.32 *Matth.* 4.1. *Luke* 42.4. 13 1 *Pet.* 5.8.

delights in pleasures, not disquiet by threats. The spirit of God is gentle, loving, and meeke, not forcing, not threatning. Therefore Christ saith, if any will follow me, let him deny himselfe, and take up his crosse daily, &c. And mark his spirit, he saith not, you shall follow me, and, you shall deny your selves, and take up your crosse, but if any will follow me let him deny himselfe, and take up his crosse: *Let him.* The same is to be seene in the *Canticles*, where he saith Open unto me, my Sister, my Love, my Dove, my undefiled; For my head is full of dew, and my locks with the drops of the night. For when she opened not unto him, making most unmeet excuses, though he had most lovingly prayed and lively urged her to open, and she most unkindly, most unworthily had denied, yet he went his way mildly without any threats; but the spirit of Satan takes another course: For when by lying and deceit he cannot allure to sinne, he threatens most fearefully with sinne, griefe, or losse of goods, solitarinesse and want of pleasure, and sometime by his ministers, Imps of his owne likenesse, he threatens death and deadly torments, whatsoever they may inflict upon any.

*Luke* 19.23.

*Cantic.* 5.2.

3.

2.4.6.

Christ saith; If you will follow me. If you will: but he saith, I will make you follow me, and doe as I bid you, you shall have fire and fagot, scalding lead and burning pitch; if you will not follow me, you shall whether you will or no: we will make you doe as we command, saith his eldest sonne Antichrist, usurping authority over Nations, and inflicting torments on the Saints. His order of tempting is, first, to make us doubt of the word of God, whether such or such doctrine be true, such and such an action bee commanded, such and such a promise, such and such a threatning be certaine. Then secondly, he falls to flat denying of it; This doctrine, these promises, these threatnings are false, this thing is not commanded, this action is not commended. And then comes he in with his con-

contradiction, contrarie assertions, and countermands. For there is no commandement of God, but the devil commands the contrary, and he is ever gainsaying that which God saith. For our God saith unto *Adam*, If you eat of the forbidden fruit, you shall surely dye: the Devill came, and he told them, first, *It is not certaine you shall dye*: then You shall not die, then thirdly, You shall be as gods, knowing good from evil. God saith, Submit your selves one to another in brotherly love: the Devill saith, First, you need not to abase your selves so much; secondly, You should not yeld to others: then thirdly, advance your selves, and contemne others. God saith, Love thy neighbour as thy selfe, the Devill saith, first Love little and outwardly, then Love none but thy selfe: then inwardly, hate thine enemies, envie thy betters, disdaine thine equals, despise thine inferiours. God saith, Labor for that food that perisheth not: the Devill saith; first, Care not much for it; then secondly, Contemne it; then thirdly, Stirre not an inch for it. God saith, forsake the world; the Devil saith first, neglect not the world; then, Love the world; then, thirdly, Give over your selves unto the world; above all, Follow the world with all the lusts thereof.

*Gen.* 3. 1. 7. *Gen.* 3. 4. 5. *Pet.* 5. 5. *Matth.* 22. 39. *John* 6. 27. *Rom.* 12. 2. 1 *Joh.* 3. 18.

Now the meanes whereby the Devill tempts, are arguments fetcht, some from the wit and reason of man, or from the customes of the world: some from the holy Scripture, either corrupted, or wrong applied: now in consideration of the persons, then in regard of the thing it selfe, &c. In respect of the persons to whom he should preach, and himselfe, *Jonah* is here tempted, and so thus reasoneth with himselfe: I have long preached unto the Jewes, which are the chosen people of God, and seeing they will not heare me, it is in vaine to preach unto these Gentiles, which never heard of God, or godlinesse, and therefore will esteeme my words the lesse.

Thus *Jonah* is loth to lose his labour, and puts in a

doubt where he needs not, because he considered not the great power of God in mens hearts. The Ninivites are Heathen people, and therefore (saith *Jonah*) why should I venture my selfe amongst them; For seeing my owne Country-men kick against my words, and cannot abide to heare the word, which commeth from the Lord, to reprove sinne, then how much more shall I be despised by these, and persecuted to death; thus flesh and blood standeth staggering when it should doe any good, misdoubting troubles, jealous of his owne case: but when it goeth about to doe any mischief, it never considereth the danger, it weigheth not the following woe: yet doing good, it is vncertaine whether all will not according, or even above our hope succeed; it is more likely we should be kept safe: but doing evill, mischiefe most certainely is procured, not danger onely, but losse of the best things commonly, peace of conscience or spirituall graces, of some blessings alway, or at least not receit of those things which much would rejoyce us. For sure this was a sore temptation, to bid a man (being in reasonable good estate touching his body and life) that he should go and preach unto a savage Heathen people that never heard of preaching, and that this doctrine, that there is but one onely True God, to them who will serve a thousand, and cannot abide the contrary to be spoken,

*Deut. 6. 4.*

If a Preacher were commanded to goe and preach at Romes gates against Antichrists iurisdiction, & the Idolatrie that is so inordinatly vsed in that Sinagogue of uncleanesse, seeing that is a matter for which they torment and kill all that preach it sincerely: I feare it would hardly come to passe at all, that this Preacher would go from a reasonable quiet estate touching his body, to venture his life among such cruell Tyrants: I feare he would rather content himselfe with his present case, than commit himselfe so so likely misery.

If

If I goe to preach unto these Infidels, saying yet fortie dayes and Ninivie shall be destroyed, then (saith *Jonah*) it may be they will repent, and God will have mercy upon them, so I shall be counted a false Prophet for my labour, if thus we regard our credit, more than the glory of God in the obedience of his will: and rather than we would receive any reproach by our doings (in the sight of the world) we rather choose to enter into no great action touching the glory of God, & the good of the Church. In respect of the Israelites and himselfe: If I leave mine own people, and preach unto the Gentiles (saith *Jonah*) I shall bring shame upon Israel before all people, because a Prophet is gone from them for their obstinacy, choosing rather to preach unto circumcised Gentiles than unto them, as if there were more hope of the Gentiles, than of them. So *Jonah* more feareth the Childrens disgraces than the Fathers dishonour, and their dispight, than his displeasure. Satan is too well acquainted with mans nature, and so more certainly knowes than we wisely consider, that all *Adams* sons are from labour easily brought to loyter: more willingly from feare and paine, to security and pleasure: therefore seldom or never doth he in tempting omit this inticement; It will be for thy ease, for thy delight, for thy security. Therefore he saith to *Jonah*, not only the way to Ninivie is long and dangerous, thy person and message odious, therefore thy travell must needs be tedious, thy troubles grievous, &c; but also thy passage to Tarshish is safe, thy security there sure, thy pleasures many, thy delight great, yea, with this he assaulted Christ himselfe, saying, when he had shewed him all the Kingdomes of the world, & the glory of them: All these will I give thee &c. And doth he not so also evermore perswade us, this good, this gaine, this glory, this pleasure, or this preferment shalt thou get, if thou thus and thus deale, if you will leave the society, the exercises, the profession, and the company.

pany of the children of God, and serve me, and worship me: preferring your covetousnes, your pride, your lust, before the service of God; not being scrupulous to swear for your gaine sometime, nor to lye for your pleasure, nor to coxen for riches: then you shall not only be free from the reproaches wherewith Professors are over whelmed, and the contempt wherein they are had, and the many heavy sighs that they are forced to fetch; but you shall also grow rich soone, and so be well thought of, and had in estimation, and by your wealth live in ease, with all pleasure, procuring every thing at your hearts desire.

Thus *Jonah*, which way soever he look, is tempted on every side: tempted to sinne, but not constrained: urged, but not compelled: for the devil hath power to intice to sinne mightily, but not to enforce violently. Loe then, comforts against this Crosse. Our enemies power is in our Fathers hands: and our Saviour prayeth for us being most glorious in Heaven, as he on earth in humilitie prayed for his Apostles, that our faith faile us not. Behold then also incouragements to fight against his assaults: yet see a greater: God hath given us this priviledge, this promise have we: Resist the Devill, & he shall flie from you, *Jam.* 4.7. God hath given no promise to the Devill, that if he perswade, he shall prevaile, if he urge, we shall yeeld: what a shame is it to us, that Satan is bolder in tempting, than we are in resisting? Is he not? O that we could truly say, We are as wise, as watchfull, as thoughtfull to withstand Satans assaults, as he is wily, vigilant, and more than diligent to assault.

1 *Cor* 10. 11. *Rom.* 8. 34. *Luke.* 22. 32.

But what doth *Jonah*, thus as we have heard by Satan assaulted? Resists hee as manfully as the Devill hath set on him cunningly? Alas no, *Jonah* is no sooner disswaded to goe to Ninivie, than he is perswaded it were great folly: he is as soone resolved, as he is inticed to goe to Tarshish, thinking it is a chief point of wisdome to seek

ſeek his owne eaſe, his owne pleaſure, his owne ſweet de- *Gen.* 1.
light. One ſaid, God ſpake, and it was done. Surely the De-
vill alſo but ſpeaks, and it is done, for he is ſuch an Oratour
as no man can deny him. For who can gainſay him that
counſelleth as a ſpeciall friend, yea, as a moſt holy Angell?
For he would not ſeeme to be not onely carefull, both to
keepe us from danger, and the feare thereof, and to procure
us all good; but alſo jealous of Gods honour, fearefull leſt
men ſhould deſpiſe the Word, & ſo their owne ſalvation:
therefore he made not onely *Gebezi* to take a bribe, *Demas*
to imbrace the World, *Judas* to betray his maſter, & *Caine* *2 Kings* 5. 22.
to kill his brother, but *Rebecca* alſo to perſwade *Jacob*, and *2 Tim.* 4. 10.
*Jacob* to be bold by lying to ſeeke for the bleſſing; yea, the *Mat.* 26. 48. 70
father of the faithfull to commit folly with *Hagar*, as *Gen.* 11. 8.
here *Jonah* not to goe to Ninivie, leſt forſooth, God ſhould *Gen.* 27. 13. 14.
not be true of his word: as if what to man ſeemeth un- 18.
likely, that were with God impoſſible, and hee could not *Gen.* 16. 43.
be righteous, unleſſe we ſhew our ſelves impious.

Wee have ſeene ſome cauſes why Satan aſſaulting us,
he ſtraight overcomes us: would any ſee more? We have
been taught his power, malice, watchfulneſſe, and wileneſſe:
wee have moſt fit and ſufficient armour miniſtred unto us: *Epheſ.* 6. 11.
we have a promiſe that reſiſting him, we ſhall make him 14. 10 16.
flye from us. Therefore ſurely wee forget our enemy, or *James* 5. 7.
neglect the promiſe, or take not to us the whole armour
of God, ſpecially we like not that armour-bearer Humi-
lity, ſubmit your ſelves to God, and then reſiſt the Devill.
But moreover, we to our owne certain perill and paine
(ſo corrupt are we) joyne with our Enemy, more ready
to doe his will than Gods word. Hereof, no doubt, foo-
liſh *Balaam* asked againe and againe, till God ſeeing him *Num.* 22. 8.
ſtout contrary to that he had been commanded, left him 19. 11.
unto himſelfe: and ſo *Balaam* went on in ſinne ſo long,
till the very Aſſe, whereon he rod, was conſtrained to
reprove him. But would you, however Satan tempt,

not

not be turned by him out of the right way? howsoever he fights, not to be foiled by him; would you have him soon to forsake you, speedily to flye from you, that is, would you resist him; for when we begin valiantly to fight, then forthwith he flies. Consider how shamefull a thing it is, being every way encouraged to fight, to shew our selves most dastardly cowards: how dishonourable to our Captain Christ, to yeeld the victory to his deadly enemy: how dangerous for our selves, knowing he is a most cruell Tyrant, and most inexorable, that most gloryeth, and specially takes pleasure in putting us to the most bitter pain that possibly he can; and therefore having overcome us, will for ever continue us in most intolerable torments. Yea, saist thou, these things considered, would make us couragiously to encounter with Satan, and so soon to conquer him: but he comes often as a friend, as an Angel of Light: how shall I then descry him, that I may defie him, and make him to flye?

How? here indeed is the hardnesse: for he is a notable Hypocrite, the father of hypocrisie: but thou must follow the counsel of Christ, *Rev.* 3.18. Thou must anoint thine eyes with the ey-salve, that thou mayest see. Thou must be fulfilled with the knowledge of Gods will in all wisdome and spirituall understanding, and moreover watch and be sober. And lastly consider, first, how thy spirit is affected: for our own spirit (by nature evermore hard) if it be moved by the Spirit of God, is sad, and soft, and slow: but if it be moved by the Spirit of Satan, is proud, boysterous, and stout: then whether that which thou art indeed moved to, be good or evill: if good, that is agreeable to Gods Word, then acknowledge, it comes from God, for all good motions are the worke of the Spirit of God, howsoever they seem to proceed of our selves. But if it be evill, that is, not agreeable with the Word of God, then it is alwaies either a lust of our corrupt nature, or a sug-

*Col.* 1 9.
1 *Pet.* 5.8.

UMI

ion of Satan. Wherefore it is a ſure way to ſay when tempted to evill, This motion is of the devill, for corruption came of his ſuggeſtion. For the ſpirit is alwayes toſſed between theſe two contrary ſpi- ſpirit of God procuring our ſalvation, and the ſpi- ran ſeeking our condemnation. So that if any will victory of Satan, he may not be without the ſpiri- ord, which is the Word of God, *Epheſ.* 6. 17. Yea, he ve the Word of God dwell in him plenteouſly, 7, and cry ſtill, Open mine eyes, O Lord, *Pſal.* 119. e me underſtanding 34, And incline mine heart un- ſtimonies, 36. And beware that he ſubmit himſelf d diligently watch.

*Jonah* tempted, hath conſented to neglect his and doth he forthwith repent? No, he prepares e to his purpoſed journy. *But* Jonah *aroſe to fly ſhiſh.* As *Jonah* was no ſooner tempted to goe to , but he yeelded; ſo as ſoone as he had yeelded, h he to go. So *Jonah* made himſelfe a run-away, himſelfe a diſobedient ſervant to his God. And an while, Ninive ſet on the ſcore, and had no hoe m in working wickedneſſe: but ſtill filling the l abhominations, ran downe to hell with as much d ſpeed as they could. So Ninive is ſtill Ninive, is not like *Jonah*, for the Prophet is flying, and rying, and ſo all fals to confuſion.

*But* Jonah *aroſe up to fly unto Tarſhiſh, &c.*

flyeth unto Tarſhiſh before he would go to ; and every one is like the ſoone, which ſaid he oot, before he went; and ſo ſinne is borne firſt, as s borne before *Iacob*. Therefore if evill may com- goodneſſe in particular actions, in all mankind Gen. 25. 16. 27 Evill may ſay, He is the ancienter. But as ſoone as ceiveſt any evil cogitation or motion in thy ſelfe, wroth with it, nip it in the head, put it to death,

and

and then the uncleane ſpirit that hath long been ſtrong, and with delight dwelt in thee, will ſoone be weary of thy houſe, and ſay as the evill ſpirit ſaid, Here is no dwelling for us, let us go into yonder herd of Swine,

*Mat.*8.31.

*But* Jonah *aroſe up to fly unto Tarſhiſh, &c.*

*Jonah* was ſent to Ninevie, but he went towards Tarſhiſh. And ſo it is alwayes with us, wee are ever doing, that wee ſhould not do. For either we do nothing, or that which we are not commanded, or elſe otherwiſe than we are commanded. Sometime moſt rebelliouſly wee doe that which we know the Lord ſtraightly forbiddeth, And as *Jonah* took Tarſhiſh for Ninivie, ſo we take the Devill for an Angell, Light for darkneſſe, &c. *But* Jonah *roſe up &c.* They that ſhould preach at Ninivie, are flying to Tarſhiſh, and though he be like a Drone, yet doth he, even the Non-reſident, keepe his Benefice faſting, feaſting himſelfe: but wilt thou keepe it ſtill? go and preach at Ninivie, as yeha ve been doubly commanded, or for ſhame leave your priviledge and Benefice: but they ſtand ſaggering, aſhamed to keep it, and loth to leave it. For the ſweet morſels of *Baals* Prieſts are pleaſant unto them, that they cannot finde in their hearts to leave them, as long as they are able to keep them. But no marvail that *Jonah* fled to Tarſhiſh, when he ſhould go to Ninivie. For this is a ſtumbling vocation amongſt men, yea, rejected by the children of this world, which alway kick againſt it: ſo that if you would aſk for a painfull vocation, this is it; if for a thankleſſe vocation this is it, if for a contemptible vocation, this is it: for reproving, we are reproved: bleſſing, we are curſed: preaching peace, we make war: proclaming liberty, we are impriſoned; doe what we can, we are perſecuted: and for our work worthy of love, we receive of the moſt hatred: of few, yea, very few, not any more than a cold affection. Hereof it hath come to paſſe, that *Moſes* and

*Revel.*3.11.4. 10.13.

*Jeremy*

Jeremy called, excused themselves; *Ezekiel* having received his charge, went in bitternesse and indignation of his spirit, and seven dayes neglected his charge as *Jonah* here doth his: *Moses*, *Eliab*, & *Jeremy*, at length complained; and (which to the best men is the greatest grief) it is as easie almost to wash a blacke Moore white, as to convert a sinner, because Satan is ever crossing men doing Gods wil, but specially hindering the course of right preaching. For the Lord was not so earnest to stop the way of *Balaam*, lest he should commit wickednesse, as the Devil is earnest to stop the way of every *Jonah*, lest he fulfill righteousnesse, that is, preach against Ninive, longing, and duly, that is, wisely, and carefully labouring to convert Ninivie.

*Jer.* 1. 6. & 20. 3. 14. 3 15.

*Exod.* 5. 22. *Jer.* 20. 7.

1 *King.* 19. 10. & 14.

But Jonah *rose up to fly unto Tarshish from the presence of the Lord.*

The Righteous fall, and now no lesse than a Prophet, yea, such a Prophet, as was the figure of Christ. But who would have thought that such a Prophet should flye from the Lord, yea, and that when he should doe him most service; who counted that no wickednesse now, that he ever thought and taught was rebellion, while hee was among the wicked? A fearfull example: therefore let him that thinkes he standeth, take heed lest he fall: for the way is slippery wherein we are to walke. When thou remembrest the fall of the Prophet, then consider that thou art much weaker than a Prophet, and therefore the easier to be encountred and overthrown, and the likelyer to have a most grievous fall, except the Lord doe mightily uphold thee, seeing such a one cannot stand in the sight of his so mortall enemy, but by him receiveth so grievous a fall. Secondly, if thou see *Jonah* flye, *Moses* murmure, *David* fall to adultery, *Salomon* to idolatry, and *Peter* to forsware his Master, then maist thou learne not to trust to thy owne strength, for it is weaknesse, nor to thine owne wisdome, for it is sinfull; but seeke help,

*Jam.* 5. 3. *Mat.* 12. 20.

and

and crave ſtrength at the hand of Almighty God, who giveth to every one that asketh indifferently, and hitteth no man in the teeth; which doth not bruiſe the broken reed, nor quench the ſmoaking flax, but doth rather increaſe our zeal than diminiſh it. Thirdly, judge wiſely of the fall of *Jonah*, not raſhly condemning him for his fault; for although *David* joyned murder with adultery, yet he repented, and is the deare child of God.

*And he found a ſhip going to Tarſhiſh.*

*Jonah* was no ſooner come to Japho, but he goes to the haven, or meets with Mariners, and preſently underſtands of a ſhip, not going to Ninive, but to Tarſhiſh. As ſoone as he ſet forward to fly from God, Satan ſtraight wayes prepared a ſhip, ſo that temptation and occaſion of ſin do alwayes goe together. Shall *Judas* lack money, or *Jonah* ſtay for a ſhip? No (ſaith Satan) by the mouth of his miniſters; here, *Judas*, take the money, and betray thy Maſter; and *Jonah*, here is a ſhip for thee; go, haſte thee away, and fly from the preſence of the Lord. For the Devill is alwayes a very ſerviceable and pleaſant Devill, to ſuch as fly from God, he can find occaſion at all times, and means, and inſtruments fit for that purpoſe. If thou wilt fly from God, the Devill will lend thee both ſpurs and a horſe, yea a poſt-horſe, & that will carry you ſwiftly and luſtily away unto all vanity and ungodly luſts. Therefore if any will aske what the Devils occupation is? It is to tempt, to intice by all meanes, to provoke to ſin, and then to provide us of the meanes, to practiſe our purpoſe, to commit, and (as *James*, ſpeaketh) to bring forth ſinne.

*And he paid the fare thereof.*

This money was caſt into the ſea, it did him as little good, as if he had utterly loſt it: it had been good for him if he had loſt it, for it did him much harme. There are many that will ſpend and waſt, they care not how much upon Cards and Dice, and unlawfull games: this money

may also is cast into the Sea, for it doth them much more harme than they know of, it doth them no good, it were good for them they had not a penny to lose. And so men care not what they pay for vanities and braveries, the most part of which is unprofitable, and rather hurtfull than necessary for them, but onely for the vaine use of the present time, and for some vaine respect: this also is cast into the Sea, and better should they be, if they had it not to lavish, and to their own and many others hurt, so to garnish themselves. Men care not what they pay for their vanities, so it doth please their minde for the present, without consideration of the end and use thereof; but they will give little or nothing to do good withall: so that *Lazarus* can get nothing, and *David* can get no meat. Shall I take my Bread and my Wine, and the flesh which I have provided for my Shearers, and give them unto one who I know not, saith churlish *Nabal*? We can be content to give any thing, or do any thing to win the world: but we will give nothing, nor doe nothing, thereby to win the kingdome of God. *Luke* 16.21. 1 *Sam.* 25. 11.

We have heard *Jonah* confessing that he received a charge to goe to Ninivie, but he arose and fled toward Tarshish, and went downe to *Japho*, and found a Ship going to Tarshish, and paid the fare thereof, and went downe into it: hereafter we shall heare, that being entred the Ship, he went to sleepe, and slept soundly, and being wakened, he confessed not his sinne, but suffered the mariners to devise to finde out, for whose cause they were so troubled, and at length also the lots to be cast, never confessing it, untill he was enforced to it. What needed he to rehearse all this? had it not been enough to have said, That he left his businesse undone, he was a Sinner? No, for God would have men to know the stubbornesse and disobedience of *Jonah*, in that this thing was not done upon the sudden, but upon deliberation,

and in no short time, but in some continuance, while he went from Samaria to Japho, and thence was departed, and had some while sailed. In which space he had leisure enough to have repented, but did not. *Jonah* confessed his sinne, that he should not once have listened to Satans assaults or reasons of the flesh, and when he had listened, he should not have liked them, and when he had liked them, he should not have consented to obey them, and when he had consented, he should not have put them in practice; he should not have fled towards Japho; & when he was come to Japho, he should not have gone to the Haven; and when he came to the Haven, he should not have paid the fare; and when he had paid the fare, he should not have entred the Ship; and when he was entred the ship, he should not have hoysed up the sayles, and sayled, and gone to sleep. But this he did, teaching that sinne runns on wheeles, as it were downe a hill in all post-haste, and never stayes till it arrive even in Hell. For Jonah thought, because he came safe to Japho, therefore he might goe to the Haven; and because he came well to the Haven, therefore he might pay the fare; and because he paid the fare in peace, therefore he might take shipping; and because he entered the Ship in safety, therefore he might hoyse up the sayles to goe; and because he hoysed up the sayles without danger, therefore he might goe securely to sleep, and safely to sayle to Tarshish.

So sinnes follow one another like links of a Chaine, till the tempest of destruction break it in sunder. So saith the forlorne Sinner, I have sworne, and God did not punish me, therefore I will steale: I have stolne, and God did not punish me, Therefore I will kill: I have killed, and God did not punish me, then why may I not doe what I list? I may doe this as well as I have done other things heretofore. But if *Jonah* had considered with himselfe that God is the Lord, who is All-seeing and Almighty,

from

from whom nothing can be concealed, he would never have taken his journey to Japho, or when he came to Japho, he would not have paid the fare, or when he had paid the fare, he would not have entered the Ship, or when he was gone into the Ship, hee would not have hoyſt the ſayles, but rather would have leapt out from that Ship that would carry him from his God, carrying him from his duty: for he forgets himſelfe, thinking the creatures can hide him from the Creator, which is an abſurd thing to thinke, ſeeing nothing can be hid from him: neither would any, I ſay, adde drunkenneſſe to thirſt, or *Heb.*4.13. heape ſinne upon ſinne, or ſuffer any evill thought to take place in him, if they conſider that the juſt *Jehovah* beheld them in all their very thoughts. All thoſe that pity *Jonah*, let them pity themſelves; for if we conſider our owne eſtate, we have as many, and as foule ſinnes in us, as there were in *Jonah*, yea, in Ninivie. *Jonah* confeſſed his ſinne, that we might confeſſe. He confeſſed it freely, he confeſſed it fully, that he knew his Maſters will, but not onely did it not, but alſo tooke another courſe quite contrary to that which he commanded: and that not in purpoſe only, but in deed alſo; not for an houre, but a long time, not in ſtrugling with his weakneſſe, but in a profound ungodly care leſneſſe, or in ſtriving to over-maſter his conſcience, accuſing him for his wickedneſſe. And wherefore hath he written it? but to admoniſh us narrowly to look to our ſelves, and manfully to fight, that we may ſtand where he fell; and when we have fallen, as freely and fully to confeſſe it to God alwaies, and to man alſo, when wiſdome commands.

# Morning Prayer.



Eternall God, and mercifull Father, which art the light that no man can attaine unto, and yet by thy marvellous lightneſſe, driveſt away the darkneſſe of the night, and ſhaddow of death, and by thy grace enlightneſt all thoſe, that being in darkneſſe come unto thee: I thy unworthy ſervant, doe bleſſe and praiſe thy moſt holy Name, for all the mercies and gracious benefits, that from time to time I have received from thee; and moſt humbly thanke thee, that thou haſt vouchſafed me this favour, to paſſe this night in ſo quiet and comfortable reſt, and haſt brought me again to ſee and enjoy the light of the Morning. And now I beſeech thee, O Lord, of thine infinite goodneſſe and mercy, by the merits of my bleſſed Saviour, that thy mercifull compaſſion may this day be extended to me, that being inlightned with thy grace, I may not be carried away by the power of darkneſſe, to ſpend this day after the luſts and pleaſures of my owne corrupt mind: but that I may with all care and conſcience, follow thy fatherly will, which thou haſt revealed unto me in thy holy Word. Increaſe in me (O Lord) all ſpirituall gifts and graces, and beat downe in me all carnall and corrupt affections: enable me by thy bleſſed Spirit, in ſome meaſure, both to withſtand that which is evill, and to performe what is good and pleaſing unto thee; and that neither by my owne negligence, nor the power of any temptation, which either the World, the Fleſh, or the Devill ſhall preſent unto me, I be driven away from a true faith, but may lay hold

of thoſe gracious promiſes, that thou haſt made unto me in Jeſus Chriſt my Saviour. Diſpoſe (O Lord) the thick miſt and clouds of my ſinnes, which corrupt my ſoule, and darken my underſtanding, and waſh them away (I moſt humbly beſeech thee), in the precious bloud of thy Sonnes paſſion, that ſo I may be acknowledged for one of thine Elect when I ſhall appeare before thy Judgement ſeat. Give me a will carefully to follow my vocation, and let thy bleſſing be upon me in the ſame: bleſſe me in my body, in my ſoule, and in whatſoever belongs unto me: lighten my minde, and inflame my heart with a love of thoſe things that are good; and as my body (by thy power) is riſen from ſleepe ſo my ſoule may daily be raiſed from the ſlumber of ſinne, and the darkneſſe of this world, and ſo both together may enjoy that everlaſting light which thou haſt provided for thy Saints and purchaſed with the blood of thy deare Son our Saviour Jeſus Chriſt: to whom with thee, O Father, and the bleſſed Spirit, be all honour and glory for evermore. *Amen.*

## *Evening Prayer.*

O Almighty and everlaſting God the Father of mercy, and God of all conſolation, that by thy merciſull Providence, defendeſt all thoſe that walk before thee, and put their truſt in in thee: I poore and miſerable ſinner (unworthy of the leaſt of thy favour) doe yet preſume (in the name and meditation of Jeſus Chriſt) to preſent my ſelfe before thee, and to offer up this poore ſacrifice of praiſe and thankſgiving unto thee, that thou haſt nouriſhed and preſerved me by thy power, and haſt guided and governed me by thy Word and Spirit: and (as for all other thy bleſſings) ſo for that mercy that hath this day accompanied me, whereby I have both been preſerved from many ſinns, that the wickedneſſe of my nature was inclined unto,

unto, and also delivered from many punishments, that the sins that I have committed have deserved: I most humbly beseech thee, in the merits of Christ Jesus, to pardon and forgive me all my sins, which either in thought, word, or deed, I have this day, or any time heretofore committed against thee, whether they be the sins of my youth, or of my age, the sins of omission or commission, whether wittingly or ignorantly committed: good Lord pardon them unto me, and let them not cause thee this night (as justly thou mayst do) to take vengeance of me, but be merciful unto me, O Lord, in forgiving the evill I have committed, in supplying the good that I have omitted, in restoring me to that which I have lost, in healing my sores, in lightning my blindnesse, in cleansing my filthinesse, and in altering the whole course of my corrupt minde, that I may be diverted from that which is evil, and enabled to perform that which is agreeable to thy blessed Will and Word. And Lord, as thou hast this day preserved and kept me in safety, so I most humbly beseech thee to protect me this night from all danger, both bodily and ghostly, and to give me such quiet and comfortable rest, as may enable me to walk on in that vocation, wherein thou hast placed me, and that I may both be delivered from the darknesse of this present night, and may also escape that everlasting darknesse, which thou hast provided for those, that without Repentance continue in their sins: from which, good Lord, deliver me, and all those that belong unto thee; and that for the merits of the death and passion of my blessed Saviour Jesus Christ: in whose Name I continue my prayers for my self, and thy whole Church, saying, as he hath taught us. *Our Father, &c.*

O Lord,

*O Lord prepare our hearts to Prayer.*

O Lord God our heavenly Father, we thy poore and wretched creatures, give thee most humble and hearty thankes for our quiet and safe sleepe, and for raising us up from the same. We beseech thee, for Jesus Christs sake, to prosper us this day in our labour and travell, that it may be to the discharging of our duty in our vocations, principally to thy glory; next, to the profit of this Church and common-weale, and last of all, to the benefit and content of our Masters. Grant, deare Father, that we may cheerefully and conscionably do our businesse and labours, not as men pleasers, but as serving thee our God, knowing thee to be the cheife Master of us, and that thou seest and beholdest us with thy fatherly eyes, who hast promised reward to them that faithfully and truly walk in their vocation, and threatned everlasting death & damnation to them that deceitfully and wickedly do their works and labours. We beseech thee, O heavenly Father, to give us the strength of thy Spirit, that godly and gladly we may overcome our labours, and that the tediousnesse of that hard some labour, which thou for our sinnes hast powred upon all mankind, may seeme to us more delectable and sweet. Fulfill now, O Lord, these our requests, for thy Sonne our saviours sake, in whose Name we pray, as he himselfe hath taught us.

*Our Father which art in Heaven, &c.*

FINIS.

# SIX SERMONS, PREACHED BY

## Mr *Henry Smith.*

1, 2. Of *Jonahs* punishment.
3. The Trumpet of the Soule.
4. The Sinfull mans Search.
5. *Maries* Choyce.
6. *Noahs* Drunkenesse.

*Two zealous Prayers.*

And published by a more perfect Copy than heretofore.

LONDON,
Printed by *Thomas Mabb*, for *John Saywell.*
1657.

# SERMONS,
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BY
Mr. Henry Smith.

1. Of Worldly pollicies.
2. The Trumpet of the Soule.
3. The Sparrowes Nest.
4. The Sparrowes Message to Heaven.
5. Mary her Choyce.
6. Of the Drunkard.

The seaven Prayers.

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LONDON.

# THE FIRST SERMON OF THE PUNISHMENT of JONAH.

Jonah 1. 4,5,6.

4. *But the Lord sent out a great wind into the Sea, and there was a mighty tempest in the Sea, so that the ship was like to be broken.*

5. *Then the Mariners were afraid, and cried every man unto his God, and cast the wares that were in the ship into the Sea, to lighten it of them, but* Jonah *was gone down into the sides of the ship and laid down, and was asleep.*

6. *So the Ship M. after came to him, and said unto him, what meanest thou, O sleeper? Arise, and call upon thy God, if so be that God will thinke upon us, that we perish not.*

THe sinne is past, but punishment is to come: for after disobedience followeth wrath the heavy companion of wickednesse. For although she love not sin, yet she will be alwayes where wickednesse is: Yea, also full of strength like a Lion which will not be tamed. He that made the winds, commanded them, and they obey his voice, the winds and the waters obey him, but man will not obey him. He saith not that a wind arose, but saith, the Lord sent a great wind. Therefore we see the cause of this tempest, and so of *Jonahs* punishment. The just Judge of the whol world may not suffer sin unpunished,

nished, therefore he sends, the Lord sent out a mighty wind. Then it was not by chance, nor yet by witchcraft, for the Mariners notwithstanding they were Infidels, were not so grosse as to ascribe it to any such cause, but rather though it to be sent from some revenging power, being provoked to indignation by some particular person among them, that committed some haynous fact: else why did they cast Lots to know him, and find him out that had sinned, and whose sinns did procure this tempest to be sent: Though this wind had almost drowned *Jonah*, yet he said, The Lord sent it: so the Lord sendeth winde to bring ships to land in safety, and the same Lord sendeth wind to drowne, and breake, and sinke other ships. Therefore *Job* said when he was bereft of all his substance at once, and left as poore as might be, that the Lord had taken them from him, who had first given all to him, adding all so thanksgiving even for the persecuting hand of God, which did so molest him. If some had so much losse by tempest as *Job*, and such dangers as *Jonah*, they would surely say with *Job*, *Blessed be the name of the Lord for it*: But moe (it is to be feared) would say with *Jobs* wife, Curse God and die,

*Psal.* 107. 25. to 31.

*Job.* 1. 21.

*Job.* 2. 6.

*And there was a tempest in the sea.*

First God spake gently to him, *Arise Jonah goe to Ninivie*, then he would not goe: but seeing words would not serve, the Lord would take another way, and try whether that could make him obedient to his voice. So the Lord caused a mighty tempest to arise in the Sea, like the messengers that were sent to compell folkes to come to the banquet, that seeing the commandement could not, the tempest might beare rule. For unlesse it be an imperious crosse, we will not yeeld, so head-strong is sinne.

Therefore it is said, that God sent out a great winde, so that there was a mighty tempest, that sinne might have the foile, and God the victory.

He that sayles to *Turkish*, or whither he is forbid-

den

to goe, would have as good wind as he that sayles to Nineve, or whither he is commanded to goe. But he that doth one thing for another, shall receive one thing for another, as *Achab* did, hoped according to the saying of foure hundred false Prophets, to goe up and prosper, but he went up and perished. As surely as *Jonah* thought to arrive at Tarthish, so surely the Spaniards thought to arrive in *England*: but as *Jonahs* company wondered at this temptest, so at these Spaniards destruction, their fellowes at home wondered, yea, were astonied, how their invincible power could be destroyed. But God is strong enough for them that kicke against him, and disdaineth to be crossed of dust and ashes.

*And there was a great tempest in the sea.*

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting their sayles flaunting, the waters calming, the winds guiding, so merrily sinne goes on before the tempest comes. The wind blowes not yet, therefore goe on yet a little, and yet a little more, but suddenly the tempest rushes upon them before they are aware of it, and tumbles them up and downe, and suddenly all is like to be undone. He came to the haven, and paid the fare, and entred the ship, and hoist up sailes, and went on forward, and all to fly from God, but now it appeares he fled not from him, but to him; Therefore *David* saith, if I take the morning wings and flye aloft, lo, thou art there. If I goe into the nethermost depth, thy hand will finde me out: therefore whither shall I flie from thee? So that when we thinke that we flye from God, in running out of one place into another, we doe but runne from one hand to the other, for there is no place where Gods hand is not, and whithersoever a rebellious sinner doth run, the hand of God will meet with him to crosse him, and hinder his hoped for good successe, although he securely prophesieth never so much good unto himselfe in his piracy. What! had hee offended the winds, or the wa-

ters,

ters, that they bare him such enmity? the winds and the waters, & all Gods creatures are to take Gods part against *Jonah*, or any rebellious sinner; for though God in the beginning gave power to man over all his creatures to rule them, yet when man sinnes, God giveth power and strength to his creatures to rule and bridle man. Therefore he that even now was Lord over the waters, now the waters are Lord over him.

But if *Jonah* had thought that God would have brought things to passe, he durst not have been so bold in this enterprise. Therefore we may see that sinne hath no eyes while it is on doing. Tush (saith the foole) it is faire weather yet, while he goeth to the stocks.

*So that the ship was like to be broken.*

We have heard of the cause and greatnesse of this tempest, the effects follow, thereby the greatnesse of it is the better expresst; First in the ship, then in the Mariners.

*The ship was like to be broken.*

The ship was faire and goodly, so strong that it might have encountred with instruments of warre, and so sure made, that it might have endured great tempest, and made many voyages. Yet now with one tempest, and at one voyage, it was so deformed, so weakened, in such a taking, that it was like to be shivered in peeces: and all because *Jonah* was in it. Such strife is alwayes betwixt Gods wrath and mans disobedience. When Gods word will not turne us, Gods winds and other instruments of his wrath must threaten to overturne us.

*Psa.* 7. 12.

*Then the Mariners were afraid, and cried every man to his God, and cast the wares out that were in the Ship, to lighten it thereof.*

The effects of this tempest in the Mariners were two: First, They were afraid, then used meanes to appease the tempest, and save themselves.

*Then the Mariners were afraid.*

Mariners living in the Sea, almost as fishes, having the waters

mariners, their necessariest elements, are commonly men void of feare, venturous, and contemners of danger. Yet now seeing the tempest so vehement on a sudden, that their goodly and tall ship was tossed almost to a cock-boat, and crackt so, that it was like to be torne all to peeces, and thereby was fully perswaded, it was no common, nor ordinary storme, but a revenging tempest, for some extraordinary cause, sent out upon them by some great power proteste: now they are afraid, they tremble for feare, like women that shrink at every stirre in the Wherry, and like little children when they are frighted, lest their ship breake or leake, and so sinke, and they lose their goods, their ship, their lives and all.

Now these nought-fearing fellowes, these high stomacted men, which desire danger, are brought downe by danger, feare and quake like a young souldier, which starteth at the sound of a Gun.

*And cryed every man unto his God, and cast forth their wares into the Sea, &c.*

The meanes which the Mariners use to save themselves, are divers. First they cry to their gods, then when that appeased not the tempest, they cast out their wares, *they prayed*. This is then a manifest signe, that the Heathen acknowledged there is a divine power, seeing and governing the whole world, for they would not have prayed at all, but that they were convinced, there was a God, who beheld the affaires of men, and could in extremest danger deliver whom he would. Nature convinced them, the workes of God made them to acknowledge it. For in man, though the Lamps be wasted since Adam consulted with the devill to be a God, yet there is some little light left, which dwelleth in darknesse, like a sparke hid in the ashes, whereby the stately and most glorious frame of the world, with all the wonderfull variety of the singular effects of all the excellent creatures therein conlidered, man cannot but acknowledge there-

in a God. Yea, his mighty power the blinded Gentiles saw so expressly in all the creatures, that they imagined it to be impossible for one God to worke them all: therefore they thought that there were divers Gods, as there were divers seasons, divers nations, divers trades, divers languages, divers and sundry kinds of all things: and so divers nations worshipped divers Gods. When the wicked see that all their inventions will not bring their enterprise to passe according to their mind, but they are in extremity, and like to be cast away for want of succour, then they flye unto God, being driven by compulsion, as a Beare unto a stake, and they couch and kneele, and make great shewes outwardly, of humiliation and piety, all in hope of help from God, and as it were thinking to deceive him by their hypocrisie.

*Every one unto his God.*

This sheweth, that they were of divers nations, for among the Gentiles every nation had a severall God to worship, *Chamos* was the God of the Moabites, and *Belzebub* the God of the Ekronites, *Dagon* the God of the Philistines, and the Ephesians worshipped *Diana*. In our necessity we flie every one unto his God, that is, in the time of necessity, every one doth flie for helpe and ease unto that which most feedeth his owne humour, or best pleaseth him, that wherein he reposeth most confidence, perswading themselves of sufficient reliefe from that: some runne to their coffers, thinking that there it is that is able to procure ease from any troubles: other some turne to their delights and wanton sports, supposing that there is no trouble so great, but they will cause them to forget it; some to their glorious attires and costly Jewels, imagining they will now as well rejoyce their hearts, remedying their grief, as at other times they have delighted others eyes, pleasing their sight; some to their dainty meats, and some to their soft beds, and easie standing, hoping by those to feele relefe. In sicknesse we cry, Come Physick, helpe

1 Sam. 5. 5. Act. 19. 35.

help me: in heavinesse we call, Come musick, cheare me: in warre we sound, Come souldiers, succour me: in quarrels we say, Come law defend me: evermore leaving the Creator which is all goodnesse and power full in himselfe, running to the creatures, which have no goodnesse nor power, but that they receive of him: neither by their goodnesse can do us good, but by his blessings.

*And cried every man unto his God.*

They did well in that they prayed, but they prayed not well: for they prayed every man unto his God: that is, unfained gods, gods in name, but not in nature, and gods they were that could not help so much as themselves.

*Every man unto his God.*

Every of these Mariners did now in their extremity call upon his God, every one upon that God, which he thought most highly of, and whom he had in his prosperity reposed most confidence in. Now while none could help but one, they cried to many, and by this meanes while they sought to lay the tempest, they stirred it more: for there powers being idolatrous, were so wicked, that the Lord had surely destroyed them, if his mercy had not been wonderfull over all his works. They prayed much like the Papists, which in extremity cry out, some to one Saint, some to another, some to saints of this place, others to saints of that place, thinking as these Mariners did, if one will not helpe, another will. *Psal. 144. 15.*

*They cryed, &c.*

They prayed, and their prayers did beat the skie, though they could not lay the tempest. They were not as many of us, when we pray unto God, without a sense of their danger, or without great desire to obtaine their requests. What an hypocrisie is this that is common among us, to have vehement speaches, and loud cryes, and long prayers, without lively affection within?

*They cryed.*

Here is a distinction of crying to be observed: The

righteous cry, and as well as when they are in prosperity, as when they be in calamity, though many nothing so fervently, but the ungodly then onely, when the hand of God is upon them, and then also like beares without their prey alwayes much doubting, sometimes despairing of helpe, although they crie for it. And therefore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they do but cry in vaine. Let not the wavering minded man, think to receive any good of the Lord. *Jam.* 2. 7.

*And cast the wares that were in the ship into the sea.*

Here is the second meanes which they used to helpe themselves. Now the Mariners are content to cast their wares into the Sea, in hope of some furtherance to save their lives thereby: for though many will venture their lives for riches, yet they rather part with all their riches, than with their lives. But they cast them out to appease the tempest, or lighten their ship: but it was sinne that procured danger, and being cast away would have saved all, which being retained, the tempest abating not, the Ship is not the safer, though it be the lighter. If I regard wickednesse in my heart, saith *David*, The Lord will not hear me. *Psal.* 66. 18. And *Paul* saith, Though I cast my life into the fire, if I have no charity, if I retain malice in my heart, it profiteth me nothing: If I cast not away sinne, I cast away all. *1 Cor.* 13 3. Cast away sin, or thou castest away all.

Some will give to the poore, and yet use extortion and usury to get mony by: but God saith to such, that if they regard wickednesse in their hearts, it profiteth nothing, though they part with all that they have, and bestow it upon never so good actions, they do but as the Mariners did, cast all away, their desire nothing satisfied: for though they think themselves beneficiall to the poore thereby, and hope for reward therefore, yet God will accept of them but as hypocrites: he will none of their oblations, he abhorreth their very prayers, Prov. 15. 8. until they have humbled themselves, and reformed their own hearts before

before him from such uncleanneſſe.

*They cast out the wares into the Sea.*

They would fain have laid the tempeſt, that thus readily loſe the wares, and caſt out their very tackling into the ſea; but the ſea will not be ſatisfied, the waters muſt waſh the ſinner, or there is no ſafety, nay, the danger is greater, the ſea continually more and more troubleſome, vexing them. But *Jonah* was no ſooner caſt into the ſea, but all was quiet, the winds are calm, and the ſea ceaſeth from her raging. O that juſtice were executed, and he that troubleth the Ship were in the Sea. He that troubleth, not he that againſt all reaſon is thought to trouble: then ſhould all be ſafe, yea, peradventure *Jonah* too. *Jonah* 1. 11, 15

*And they caſt the wares that were in the ſhip into the ſea.*

Obſerve here, that oftentimes many are puniſhed for one mans ſin, and all the hoſt of Iſrael were puniſhed for the ſin of *Achan*, and here all the Marriners and Owners of ſhip or wares for *Jonahs* ſin &c. to the end that men may learn thereby to admoniſh one another, when they ſee they doe amiſſe, with love, and not to ſay with *Cain*, Am I the keeper of my Brother? For he that is not carefull to keep his brother from ſin, is not carefull to keep himſelf either from ſin, or from ſorrow: therefore let us take heed, that a wicked one be not found amongſt us unadmoniſhed. I would there were not many worſe than *Jonah* among us. Will you know what I think of you? I think you are worſe than Infidels, Turks or Pagans, that in this wonderfull year of wonderfull mercies, are not thankful, believe not in God, truſt not in him, glorifie not his name; but like *Pharaohs* ſorcerers, who ſeeing the great works of God, which *Moſes* wrought paſſing their skill, confeſſed ſaying; *Surely this is the finger of God*: for you confeſſe it is the great work of God (as you muſt needs) but where are the fruits it hath brought forth in you? The captain ſaith, I have done nothing, the ſouldier ſaith, I ſtirred not, but the Lord ſent out a mighty tempeſt upon them, and after that they eſcape.

*Joſ.* 7. 5, 12. Many puniſhed for ones ſinne, therefore ſuffer ſinne in none.

*Exod.* 8. 19.

ped our hands, the Lord ſtretched out his mighty arme againſt them, and *Pharaoh* is drowned in the ſea, ſo that he never attained the land of promiſe which he gaped for, and made full account to poſſeſſe. Further herein we may note that extremity is Gods opportunity, for when the wind had almoſt overturned all, & the waters had almoſt drowned all, and deſtruction had almoſt devoured all, then and not afore, was Gods opportunity to ſet forth his glory. Firſt they uſed prayer unto the divine powers for aſſiſtance: then they uſed ſuch ordinary means as they knew beſt in ſuch a time, by caſting out their wares to lighten the ſhip of them, which order is neceſſary to be uſed of all Chriſtians in their neceſſity: Firſt, to ſeeke for aid and aſſiſtance at the hands of God, and then to uſe all ſuch good means to help themſelves, as god ſhall inable them to, truſting that of his goodneſſe he will bleſſe their endevours, or elſe may they goe over all the earth to ſeeke help and have none, for there is no other way. God indeed is the laſt refuge, but he is alſo the firſt refuge which is to be ſought unto: for he will have us to acknowledge that man liveth not by bread only, and a horſe is but a vaine thing to ſave a man, and except the Lord keepe the City, the watchman waketh but in vaine, no meanes can helpe without his bleſſing. But then he will not have us careleſſe & negligent to uſe lawfull meanes: for he never or very ſeldome worketh without means, when the means may be uſed by us. Danger then we have ſeene made them to feare, but fear aſtoniſhed them not, but gathered their wits together, for they uſed means with wiſdome to ſave themſelves. But when the Lord ſendeth calamity upon many of the ungodly, they have ſo guilty a conſcience, that whilſt they feele the great hand of God, they are even diſtraight of their wits, and made as it were ſenſeleſſe, that they know not what they doe: yea when troubles come, it makes them like a headleſſe Bee, which buzzeth about ſhe knowes not whither, or like the Swallow, with by compulſion of the wind, flieth backward and

Mans extremity, Gods opportunity.

In neceſſity firſt pray, then uſe lawfull means.

and forward till it fell into the Sea: or like *Cain*, whose head was fraught with fears, so that he knew not whether to go, doubting to be slain of every one whom he saw. But whatsoever befalleth the child of God, he hath ever matter of consolation; and some moderation of mind to bear it withall, expecting a joyfull issue of all. Therefore blessed is he that hath the Lord for his God. Gen. 4.

*But Jonah was gone down into the sides of the ship, and laid down, and was fast asleep.*

They prayed unto their gods, and their gods were now dead, while they were tossed, and *Jonah* is gone to sleep, when he should have been better occupied. We come hither to hear the Word, and here we fall asleep, but it were farre better we were away: for we sleep when we should hear, and so sleeping sinne, and sleep in sinne: therefore let them now give eare that are asleep, for we are come to *Jonahs* sleeping, not that we should sleep with him, but by his sleeping to be warned of our security, and we shall see him waked, that we may learn to wake with him. *Jonahs* fast sleeping is noted, to declare the occasion of the shipmasters speech to *Jonah*: but chiefly to note the dead security of *Jonah* in his sin, forasmuch as though the Mariners cried for fear, and cast out their goods, nay, the very senseless ship seemed to feel the anger of God, and to cry to *Jonah* by rowling and cracking, yet *Jonah* was not once moved thereat, but lay still fast asleep. So by *Jonah* his sleeping we see the nature of all the sonnes of *Adam*, when they listen to the Serpent, they are like changelings, they are cast into a dead sleep: for when they forget God and his word, and bid conscience adiew, they sleep in sinne, and that to death, like one sick of the Lethargy.

*Jonah* signifieth a Dove: *Jonah* therefore was now indeed *Jonah*: I mean, like the Dove which *Noah* sent forth of the Arke: for as the Dove being gone out of the Arke, could finde no rest for the sole of her foot, till shee returned

ned into the Ark again: so when *Jonah* arose up from the presence of the Lord, he could finde no rest for his minde, neither by Sea nor land, untill he returned again unto the Lord. For the cause of *Jonahs* going down to sleep was, it seemeth, to ease his minde, for it was disquieted, he felt it grievously troubled, the conscience of his sin tormented it. Therefore now, O that *Jonah* could sleep till the tempest were past: but it will not be, for the tempest is sent purposely to wake him.

*And he was fast asleep.*

*Jonah* sleeps while all else stir.

See how little *Jonah* is ashamed of his sin; all the world smarted for it, and yet he sleeps: as if he should say, Neither the winds blowing, nor the waters roaring, nor the ship reeling, nor the waters casting, nor the Mariners crying, with all the stirre, could move him, waken him from his sleep, or raise him from his sinne. Now *Jonah* might say, I was asleep, and all might have perished for me, if one God had not helped more than all the rest: for *Jonah* slept, but God waked, and called to the winds and the waters, saying, Toss him, but you shall not drown him: fear him, but you shall not kill him: whip him, and when you have whipt him, send him to me, that I may send him to *Ninivie*. *Jonah* was fast asleep, when the winds over him were blowing, the waters under him tossing, the ship about him reeling, the Mariners by him crying, the wares in over-board casting, in all the stirre *Jonah* felt nothing, but slept, as if there were no stirring. Yet we go far beyond *Jonah* in security, for the Lord causeth the tempest to blow down houses beside us, the heavens to thunder over us, the earth to quake under us, the water to over-flow the land about us, the fire to consume all that we have before us, the ayre with cold ready to kill us, and all things in an uproar round about against us, thereby alwayes crossing us one way or another, and all to put us in minde of our duty, the neglect whereof is the cause of all these troubles which the Lord doth send us:

but

bee we sleepe more deadly than *Jonah* in our negligence, void of feeling, because we consider not what we have done, we looke not back on our sinne, yet every crosse should cause us to examine our selves thorowly, and leave no sinne unviewed, that we might lively feele our wickednesse, and so duly repent it, and soone find release of our miseries: therefore if we sleep still, and will not be wakened, God will deale more roughly with us, than he did with *Jonah*, for the Lord caused a whale to swallow him, and afterward to cast him up againe; but we shall be swallowed of that serpent; which never restoreth again.

He should have been their teacher, if he had not beene asleep, he should have taught them to pray aright, if he had had any good feeling in him. But all this while we read not that *Jonah* once condemned his thoughts, nor so much as once said to himselfe, *Jonah*, take heed what thou doest, thou knowest how God may handle thee upon the waters: though thou flye, he can overtake thee: though thou hide thy self, he will finde thee out: though thou give thy selfe to sleep, he shall give thee no rest, and awake thee to thy greater woe. How should we be strong, if a Prophet, and such a prophet as was the figure of Christ, could not withstand this one temptation, but suffer himselfe to be led away so farre, that when he should run, he lay still, and when he should cry, he held his peace, and when he should zealously bestirre himselfe, he is fast asleepe.

In *Jonah* his sleeping, we observe two things: the first is, that when we think our selves most at rest, then we are in greatest danger: when ship-wrack is most likely, then *Jonah* is a sleepe: when *Herod* is vanting, then he is stricken, when *Nabuchadnezzar* is in his greatest pride, then he is turned out: when *Balthazar* is banquetting, the hand writ his condemnation: when the rich man saith unto his soule, Thou hast enough, then his soule is taken

In *Jonahs* sleep two things.
1 Most secure in greatest things. *Act.* 12. 21, 22. *Dan.* 4. 27, 30. *Dan.* 5. 4, 5. *Luke* 12. 19, 20

*Judg.* 16. 25. 30. Suddenly destroyed.

from him: when the Philistines are sporting, then the roose is falling: so destruction overtaketh sinners when they least think of it, like a Leopard which is taken while he sleepeth, or a bird when she singeth: therefore suspect thy pleasure like a bait.

2 Sinne. pleasant whiles it is in doing. 2 *Kings* 5. 27. 30. *Gehezies* bribery. *Gen.* 9. 21. *Noahs* wine. *Davids* adultery. 2 *Sam.* 11. 4. *Prov.* 10. 24. 33.

The second note is the nature of sinne, which is here expressed (while it is a doing) to be not bitter but sweet, not painfull, but pleasant, like a harlote which sheweth nothing but her bravery and beauty. *Adam* swallowed the forbidden fruit with pleasure. *Gehezi* lyed for gold with gladnesse, *Noah* dranke his wine with mirth, *David* committed whoredome with delight: so sinners goe on merily till wrath overtakes them at unawares, like the foole, I will sit a little longer, and fold my hands together a little, yet a little & a little longer, till poverty come as an armed man and Gods just judgement as the whirle-wind suddenly, unresistable: then though thou hast gotten gold with *Gehezi*, or honours with *Haman*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou have not an assurance of thine owne salvation, if sinne be still pleasant, if it be not bitter in thy belly, though it be sweet in thy mouth, deceive not thy selfe, beleeve God, thy hope is but doubting: thy strongest confidence but a vaine trust.

*Then the ship-master came unto him and said, what meanest thou, O sleeper? arise and call upon thy God.*

A Prophet awakened by a Pagan.

Here *Jonah* is taken napping: sinne hath brought him asleep, and now the Ship-master wakens him. The Mariners may do him more good than the tempest. Whom sinne should waken, perill cannot waken: the winds are not loud enough, nor the waters rough enough, therefore the ship master must waken him: else all shall be indangered. If the winds will not waken him, let the waves waken him: if the waves will not waken him, let the Mariners waken him; if he will not be wakened, let him perish in his sleep and dye in his sinne.

Now

Now mark who is asleep, and who wakens him: *Jonah* is asleep, and the Mariners waken him, an Israelite, an infidell: what a thing is this, that he which is the Son of *Abraham*, who is wiser than a thousand Mariners; is now wakened and told his duty by a Mariner? This is a shame for *Jonah*, that he which had taught Princes, should now be told his duty by Mariners? he that long had and should still wake others, needs often times to be wakened by others: and he that should reprove sinners, is often reproved of sinners. And thus the Lord sometimes shameth his servants, and doth vex them with a foolish nation, as he reproved *Abraham* by *Abimelech*, and *Balaam* by an Asse. So God often shames his servants. *Gen.*20.9. *Num.*22.28.

Now we might ask *Jonah*, saying, Why didst thou write that thou fledst from God, or that when thou hadst most need to pray, thou didst sleepe; If thou hadst not thus laid open thine own shame, thou mightest have been reckoned as one of the best Prophets: therefore why didst thou so? *Jonah* did it to this end, that in him we may see the reward of disobedience: for as *Paul* saith, whatsoever is written, is written for our instruction, and *Jonah* would never have written it, had it not bin for our sakes. If he have done thus much for us, which way shall we requite him? That which he would have us to doe for him, is this to be warned by him, to suppresse all evill motions, not suffering them to take effect as he did.

*What meanest thou, O sleeper? Arise.*

As if they should say, O retchlesse, altogether careless, quite senseleese man, art thou dead, that thou wakest not; or benummed, that thou feelest not, or dumbe, that thou hearest nothing, or carest thou not whether thou live or dye? Have not the winds nor waters raging, nor our loud cries so long thundering wakened thee? Canst thou sleep in all this stirre? Doe not our troubles, nor labours, nor losses, nor the common danger move thee? What meanest thou? Why doest thou not come and labour

bour with us in this dangerous time? Is this a time to sleepe in, when we are all in peril of our lives? shall we cry, and thou hold thy peace? Shall we labour, and thou rest? Shall we cast away all our goods, and thou lye sleeping, careing for nothing? This is no time to sleepe, it is a time to pray unto thy God for his assistance, and to use the meanes that may save our lives: up, arise, help what thou canst. *Jonah* hearing this, did not snap like some curriſh Dogs, and bit him that wakened him, neither did he (as in publick danger most are wont) sit still devising with himself, to shift for himselfe, neglecting others, but he ariseth, he thanked him that waked him.

Against sleepers.

Many of you come to heare the Word, and here you fall asleep when you have most need to be waking, but I am glad, I have now gotten a text to waken you, for now I cannot read my text, but I must say, *What meanest thou O sleeper? Arise.* But I pray you, have I not wakened you, and yet you sleepe again? If you mark not what is said unto you, you are asleep, though your eyes be open: but if you were as wise as *Jonah*, you would not sleep here in the sight of all the people, but would rather get you to sleepe in some corner, for *Jonah* went under the hatches to sleep, and would not sleep in the sight of the Mariners. If you were as wise as *Jonah*, you would thank him that wakened you, as no doubt *Jonah* did. *Salomon* saith, that he which reproveth, shall have more favour of a wise man, than he which flattereth. The Lord Jesus saith, Woe be unto that servant, that when his Master cometh he shall find sleeping: canst thou not watch one houre, saith he to *Peter*? Can you not wake while I speake to you? You would all be found in the Church when the Lord cometh, but you would not be found sleeping in the Church. You are watched (I see you not below) and none of you can steale a nap, and not be espied, but when your eyes be most shut, and see least, then most eyes be upon you; and I can as well stand in the pul-

*Prov.* 28.23. *Luke* 12.37.45 46. *Mark.* 14.37.

pit

ly unseen, as you can sit and sleep there and not be espied. I marvell how you can sleep having so many eyes looking on you, so many clamours in your ears, and God himself speaking unto you. Shall I continue jogging till you be wakened? How long shall I preach afore I can convert the Usurer, the Extortioner, the Drunkard, or the Blasphemer, seeing I speak thus long, and cannot convert you from your sleeping? What would you doe if I read some Homilies unto you, whereas you cannot walk while I preach unto you, and speak against you? if you should see a traitor sleep on the hurdle, or if you should see men sleep with meat in their mouthes, would you not marvell? Yet even so do you, while I denounce the great judgements of God against you; and while I am feeding some of you, you fall asleep, and so I preach in vain. There is a Country whereof it is said, that it is night with them, when it is day with us. I think that Country be here, for how many are here, which have lost their eyes, and their ears since they came hither? If all of you were as many of you be (I mean asleep) the strangers which came hither to hear, would think that you were all dead, and that I preached your funerall Sermon: therefore for shame leave your sleeping. What meanest thou, O sleeper? Arise, sleep no more, and I will waken you no more.

*Arise and call upon thy God, if so be he will think upon us, &c.*

This is another means which they use, Jonah being wakened to appease the tempest, now that they see they cannot themselves allay the winds, nor assuage the waters, they desire, they exhort Jonah, to try what he can do by calling upon his God. *Arise call upon thy God, &c.*

After that the Ship master had wakened Jonah, he bids him call upon his God, as if he had said, Watch and pray: he speaks like a Saint, yet he is an Infidel; he said not, call upon Gods: but call upon thy God. The Shipmaster would not call upon his God: but (saith he) call upon thy God, and it may be he will help us, if he had said

call

call upon our God, when he ſaid, call upon thy God: and if he had ſaid, He will help us, when he ſaid, if ſo he will help us, then he had ſhewed ſome ſpark of faith. Becauſe he wanted help and comfort, he bids him ariſe, and becauſe he was fearfull, he bids him pray. It may be (ſaith he) he will think upon us, that we periſh not. As if he had ſaid, *Jonah*, we know that thou haſt a God as well as we, and therefore we ſay, Call upon thy God, for now every God is to be tried, therefore if ever thou didſt pray in thy life fall to it now. Thus Satan leads men a blind way with zeal, in hope of ſome relief being in trouble. They called upon them for help, which were neither willing to aſſiſt them, nor able to hear them, and when they perceived by wofull experience, that there was no kinde of ſuccour to be had that way, they flye to God, and then Satan laboureth to undermine the confidence and expectation of help, and to place in ſtead thereof doubtfulneſſe and infidelity. Thus Satan will be ſure to loſe nothing by this bargain any way. *Jonah* (ſay they) call upon thy God, for if he cannot help us, we are all undone and loſt, for we have called upon our Gods, we have laboured hard to amend our ſtate, we have caſt away our goods to lighten the ſhip, but all in vain, for we are no whit the better, like the woman which had ſpent all her ſubſtance about Phyſick, yet all could not help her till Chriſt came. So the Papiſts while they are well, they pray unto every Saint and Angell for ſuccour againſt the troubleſome times, but in extremity, or at the point of death, none of them can help, ſo that then they are faine to fly unto God or be deſtitute, as like Idolaters, as one flye is like another: they are like the Heathen, which worſhip *Juno*, *Venus*, *Neptune*, *Pallas*, *Jupiter*, and the reſt: ſome hold on the one, and ſome on the other. Some ſay, if *Juno* be with me, I care not for all the petty Gods, becauſe I hold him chief: ſo another ſaith, if Saint *Gabriel* be with me, I care not for the reſt: and ſome

*Luke* 8.43.

raiſe

make great disputations, whether this Saint or that Saint, this Angell or that Angell be better: whether our Lady of Fallen, or our Lady of Rome be surest: whether S. *James* of Galli, or S. *James* of Compostella be strongest: and so the beggers, which run from doore to doore, they run from one Saint to another. If one God will not helpe, another will: think these, as though the Gods were contrary one to another, and where the one bids, the other forbids; So some thought that *Venus* was a freind to the Trojanes, and *Iuno* was not their friend; as fooles think of Witches, one strikes, another heales.

### *Call upon thy God.*

They bid him call upon his God, before they knew him; for the faithfull would not worship a false God, though they may be helped by him. By the example of these Mariners, if they thought that their God was the true God (and indeede did they worship him?) we may learne the subtilnesse of every temptation that doth undermine us, namely, that it will bid us do this evill, that good may come of it: marke, whensoever thou art motioned to evill, if it doe promise thee some goodnesse to come of it. But the servants of God ought not to doe that which is evill, though they were sure to gaine all things that can be wished by so doing, for they have learned their lesson, & how to answer that at such times: Why tempiest thou me Satan? for it is written, Thou must not do evill that good may come of it: and this is the armour called *Scriptum est*, wherewith the Lord overcame the devill in the wildernesse. *Rom.* 3. 8.

Here also we may see the difference betweene the faithfull and Infidels: for *Call upon thy God*, saith the shipmaster and the rest.

Infidels desire the faithfull to pray for them.

Sin alwaies promiseth good.

The Mariners bid *Jonah* pray unto his God in their behalfe: but *Jonah* saith not to the Mariners, Pray to your Gods in my behalf. And this is also manifest, that a Papist will

will say unto a Protestant, and one that lives well, Pray for me: but a Protestant if he be any thing zealous, will not say unto a Papist, Pray thou for me: knowing that when a Papist doth pray, he doth it to Idols, Saints, or Angels, or at least without faith, and therefore their prayers are abhominable in the sight of God, and therefore they will not bid them do it, because they will not do evill, to the intent that good may come of it: whereby it is manifest, that our religion is the true religion, our adversaries themselves being judges. And so *Pharaoh* said to *Moses*, pray for me: but *Moses* said not to *Pharaoh*, pray for me: *Saul* said to *Samuel*, pray thou for me: but *Samuel* said not to *Saul*, pray thou for me: therefore the Mariners had need of *Jonah* to pray for them: but *Jonah* had no need of ignorant Idolaters to pray for him. And why should not all pray to *Jonahs* God, and *Pharaoh* pray to *Moses* God, seeing God hath said, call upon me in trouble, and I will hear thee? *Call upon thy God* (say they) when they cryed and saw no help, they distrust their Gods, they thought they would not help: indeed they could not: therefore they ran to another whom they knew not, hoping to be helped by him; because they thought some God there was that could do it. So the Papists run from one god to another, from S. *Dominick* to S. *Francis*, and why should they run from S. *Dominick* to S. *Francis*, but that they mistrusted *Dominick*? they think he will not hear them, and so they go forward: but in the end the unknown God is thought to be the best: yet the Lord taught not *Peter* one Prayer, and *John* another, but taught them all one Prayer unto one onely God, and to wait still upon him, praying still, with assurance he will be a help in due time.

The truely faithfull desire not infidels to pray for them.

*Exo.* 18. 27. & c Pharaoh desireth Moses, not Moses Pharao. 2 *Sam.* 15. 25.

*If peradventure he will think upon us that we perish not.*

This if, perhaps, and peradventure, cost *Adam* paradise, God said to *Adam*, If thou doest eat of this tree, thou shalt surely dye. Then *Evah* reported these words, thus: lest peradventure we dye. The Serpent seeing her in such

a

minde, so careleſſe or forgetfull of the Commandement, became and quite changed the matter, and ſaid; You ſhall not dye. Thus ſinne creeps upon us, while doubtleſſe remaineth in us: ſo God ſaith, You ſhall be ſaved: the trembling fleſh ſaith, peradventure I ſhall, &c. then cometh Satan, and he ſaith, Thou ſhalt die: ſo that if you will aſk what is the faith of ſinners, or if you would have it defined, it is this: peradventure yea, peradventure no: if you will aſk me whereupon this faith is grounded: it is upon ifs and ands: this is the faith of the ungodly, to ſay, If ſo be God will help us: for they cannot aſſure themſelves of any help. But we may not doubt of our God, and ſay, It may be, or, If peradventure: for we may freely pray to our God with confidence: and may ſay, our God, and the God of *Jonah* will ſurely help us, and hath helped us. But yet let us know that we have ſinned like infidels, and doe deſerve to be puniſhed like the Egyptians. The ſinners faith.

*If ſo be he will, &c.*

Thus it cometh in like a little leaven, which ſowreth the whole lump of dough, and like the moth, which eateth the whole wedding garment, and this ſame little theiſe hath ſtolen away all the Papiſts faith. Therefore with them ſickneſſe lieth ſick in bed, and calleth to every one that cometh by, Call upon God, and pray for me, if ſo be he will looke upon us and help us: and ſo their hope, when the tempeſt cometh, is either an eaſeleſſe horrour, or a comfortleſſe doubting.

*If ſo be he will think upon us.*

Our God thought upon us in the time of trouble: hee thought upon us, and laid the tempeſt when our enemies called upon their Gods, Saints and Angels, But what doe we meane, beloved, when mercy is come to ſend for judgement? for though we be ſaved with Iſrael, we deſerve to be plagued with *Pharaoh*, becauſe we are not thankfull for this, namely that the Lord hath thought upon

us

us in our distresse; for he travelleth with mercy, and laboureth till he be delivered, he goeth laded like a Bee, but wants a hive. There are two hands, a hand to give, and a hand to receive: Gods hand to give, and mans hand to receive: the hand of God is a bountifull and a mercifull hand, a hand loden with liberty, full of gratious gifts: therefore let us stretch forth the good hand to receive it, thankfully to embrace it, chearfully to entertaine it, and carefully to keepe it, let us receive it by the hand of faith, the hand of love, and the hand of prayer, for who so commeth with this hand shall be filled, and who so cometh without it, shall go empty away, because they have despised the waies of God: for when I instructed them, they would not heare, and what I taught them they would not learne, saith the Lord. *Jonah* wakened thus, and thus exhorted to call upon his God, soone no doubt perceived his danger, and partly with the horrour of his sinne, partly for feare of the deserved, and thus threatned drowning and other punishments, without question was grievously vexed. For he could not but see, that the very dumbe creatures were bent against him for his disobedience: the wind blowes, as though it would overturne all, the waters roare, as though they would drowne all, the ship tumbles, as though she were weary of all, and albeit the Mariners had cryed, and cast out the wares, as though they would lose all, yet the tempest rageth still, their danger is greater than ever.

Pro. 1. 24, 25.

Wherefore now one might have said to Sathan, Sathan thou perswadedst him to flie from his defence for his safety, and madest him believe that he should come safe to *Tarshish*, and there live at liberty and ease, enjoying all temporall benefits at his pleasure, but now thou hast brought him into the prison of the ship, and it is tost thus by this tempest likely to destroy him, thou leavest him in the greatest danger, and rejoycest that *Jonah* quaketh at the tempest, and hath his heart aking for feare of the danger

danger thus threatned due to rebellion: yea, seeketh also to drowne him and that also in hell, howsoever thou pretendest a desire to preserve him from troubles and procure him many pleasures, with much security: O most wretched and deceitfull lyer, he that trusteth his enemy, and he that beleeveth thee, shall ever be deceived. And now might *Jonah* say, Beware by me, for thus hath the tempter deceived me, he hath allured me with flattering fantasies, and perswaded me, that it was but an easie thing to flye from the presence of the Lord, that seeth alwayes all things, and from whom no man, no nor secret lurking in any mans heart can be hid, but all are alwayes in his presence. He made me believe that light could be brought out of darkenesse, that good may come of evill: for he assureth me, that if I would set forth toward *Tarshish*, I should not only shun the presence of the Lord, but should live at ease like one unknowne, both for my vocation, and also for my behaviour in the execution thereof, and so I might creep into a familiarity with these people, and enjoy the benefit of their society: Otherwise, if I went to *Ninive* as the Lord commanded, they would hate and persecute me, yea, and so I should end my life in misery, both because they being Gentiles, and I a Jew, they cannot abide me, for the one holdeth the other in contempt: and also because of my message, namely, a Prophecy of destruction, grounded upon a reproofe of their vile and sinfull pleasures. Which message, Sathan perswaded me would be so hainously taken, that no death nor torment, that they could devise for me, would be thought sufficient, and so I should be sure never to escape their hands alive, if I went: as though the eternall and most glorious God, which sent me thither, were not able to defend me from all evill when I came thither, as well as he did *Daniel* in the Den of Lions, and Christ in the wildernesse among the savage beasts. And when Sathan had thus perswaded me, I beleeved him; and so took my

journey to flie from the presence of the Lord, if I could have performed my intention. But the Lord hath beheld the stubbornnesse and disobedience of my heart, and therefore followeth me with great displeasure: he hath sent out this tempest upon the sea, whereby we are like to be overwhelmed, and so neere as we are to the water, so neere we are to death by all likely-hood.

# The Second SERMON of the punishment of *Jonah*.

Jonah 1. 7.

*Afterwards they said every one to his fellow, Come and let us cast lots, that we may know for whose cause this evill is come upon us. So they cast lots, and the lot fell upon* Jonah.

NOw followeth another mean, which the Mariners use to appease the tempest.

*They cast lots.*

But first, they consult and consent to cast lots. The tempest was so strong that they concluded with themselves, it was the revenging power of some angry God, for the sinne of some notorious wretch that was amongst them.

Seeing therefore neither they, nor *Jonah* praying, had appeased the tempest, but it was rather increased, and no man confessed he was the sinner, they take counsell, and agree to finde him out by lots: wherein let us observe; first, never a one of them is of *Davids* spirit, who when he saw the people plagued, said, Lord it is I: Every man excu-

seth

seth himselfe: for every man would extenuate his owne sinne, and diminish it, and every one thinketh his sinne salved, when he hath excused himselfe. Let *Adam* be his owne judge, and he will say, The woman tempted him to sinne; and let the woman be her owne judge, and she will say, Yonder Serpent perswaded her to it. Let every one be his owne judge, and there will be such posting off of sinne, that never a one will be found guilty. There is none that will be so impudent, as to say he hath no sinne at all, yet few that will freely confesse they have grievously sinned. Therefore these here say every man within himselfe, though he be a sinner, yet he is no great sinner. None are accounted sinners, unlesse they be openly detected of some notable and hainous crime. If they be Diters, swearers drunkards, brawlers, pickers, flatterers, prophaners of the Sabbath, sleepers at Church, and such like, they be not thought sinners: these actions are counted no sins, but rather recreations. For the multitude count none sinners, unlesse they be theeves, traytors, open and grosse Idolaters, and taken with such like capital crimes: no more these neither, were it not for feare of the law: as none among the Jewes, but Publicans, were counted sinners, all the rest were good fellowes, and just men.

The Papists say, some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a little holy-water, &c. They are not deadly, they deserve not the wrath of God, they are but veniall. Did you ever reade of these veniall sinners in the Scripture? But think you they have nothing but Scripture? Yes they have Decrees, they have decretals, the Ceremonies whereof observed, these veniall sins are soon pardoned, and they have a Pope that can forgive any sins. Thus they lessen sinns, thus they abate the price of sinnes, and they can buy out sinns with money, or redeeme them with Masses, and by a little short penance purchase a large and long pardon.

And as the Mariners, every man thought he was no great sinner, so *Jonah* thought with himself, Though I be a great sinner, yet am I not so grievous a sinner as these Idolatrous heathens: or if he throughly condemned himself, yet unwilling to be known such a rebel, he thought it may be, it is most likely, they are many, I but one, peradventure therefore the lot will not fall upon me: like a thief, which notwithstanding in his own heart he acknowledge himself guilty of that wherewithall he is charged, yet will not confesse, untill the matter be throughly sifted, and so cleerly proved to his own face, in such sort, that he cannot for shame (though with shame he confesse,) deny it. Therefore if God had not sifted out this sinner the better, *Jonah* would not have been known the man, and the Mariners would still have contended, who was the lesser sinner, therefore they consult to cast lots.

*Let us cast lots.*

They did not use to cast lots, this was no custom among the Mariners: but the tempest was so wonderfull that it made them seriously to think of God, and willing to use the meanes prescribed by God for the ending of doubtfull matters, acknowledging that he ordereth all, and the lot is the sentence of God: by the falling of the lot, he revealeth the truth.

*Prov.* 18. 18. *Prov.* 26. 33.

These like worldlings never confesse God, but when he cometh in a tempest: they will not see his mercy, untill his justice appear: they will not acknowledge Gods government, before he bring on them some judgement, like *Pharaohs* Sorcerers, who confessed not Gods Majesty, while they lived at ease, but when the Lord plagued them, they cryed out, This is the finger of God.

*Exod.* 5. 2. *Exod.* 8. 10.

*Let us cast lots, that we may know for whose cause this evill is come upon us.*

Why? What are they the better when they know him? What would they doe with him on whom the lot should fall?

fall? Surely they supposing, or rather cleerly seeing this tempest to be sent from some wrathfull power, and that for some one mans sinne amongst them, they determined, having found him, to sacrifice him unto the God that was so offended by him; God turneth evill into good, but the Devill turneth good unto evill. The Gentiles had a custome in the time of the common plague, to sacrifice one for the rest. This custome they took by imitation of the Jews, in offering Beasts, and of *Abraham* in offering his sonne, the Devill, that father of lies and schoolmaster of all mischief teaching them. So the Devill took advantage to do evill by the service of God. In moving the Gentiles to work abomination by offering men, imitating the Jewes commanded sacrifices. But if they had rightly known the true God, they would have taken their sins by the throat, and have sacrificed them.

*Come, let us cast lots.*

The Mariners were not so wise to prevent the tempest before it came, as they be diligent to allay the tempest, when it may not be laid: we, overtaken with Gods just judgements, are very carefull alwayes to use all means to be rid of them. But who keepeth a watch of his own wayes, and diligently laboureth to keep himself free from that, which necessarily draweth on it selfe Gods judgement? Who purgeth himself of his sinnes, left he be sick? Who letteth or fetcheth out his corrupt bloud of pride, lust, covetousnesse, left he be sore? Who keeps a good diet, and maketh his choise of holy exercises, godly companions, religious conferences? &c. But know we, he is not safe that is sound, neither he sound that is intemperate.

*So they cast lots.*

Whether it be lawfull to cast lots, it is not evident by this example, because they were Gentiles, and therefore no president for us: but so farre may we use them, as the word doth lead us, and no further.

*Levit.16.* *Numb.34.* *Iosua.7.*

There are two Goats brought to *Aaron*, that he might cast lots to see which Goat should be killed, and which should not, these Goats signifie Christ: for as he died, he lived again, and as he was buried, he rose againe. Again the land of Canaan is parted by lots, to see what part each Tribe should inhabit. Again, that theef *Achan* is found out by lots, first by his Tribe, then by his Family, and lastly, by his particular person.

*1 Sam.10.* *1 Sam.9.* *Acts 1.* *Prov.16.33.*

Again it is said, that *Saul* was chosen King by lots: and lest any should have said, that it was his good luck, his good lot or chance to be King: Therefore the Lord appointed that he should be anointed before he was chosen by lots.

Again, *Matthias* is chosen by lots to the Apostleship in stead of *Judas*: so that it is lawfull in some causes to cast lots, so that they do attribute nothing unto them, and acknowledge that the lot is cast into the lap, but the disposition thereof is from the Lord: for they must not say that it is their chance, fortune, or good luck: for so they make an Idoll of it, and rob God of the honour due unto him. For it was not *Sauls* fortune to be King, but Gods mercy: it was not *Achans* chance to be caught, but Gods judgement. Lots may be used to prevent strife, when all other means have been used, and sometimes before all other means, when in wisdome it is thought the best means. Brethren often and godly at first divided their inheritance by lots, as the Children of Israel divided the land of Canaan. Therefore in the Church of *Geneva* there is an order, that in the time of plague, there should be an house set apart for the sick to lodge in, and lest they should be uncomforted, they chose out a Minister by lots to do it.

*So they cast lots.*

Now we are come to put up our selves to the Court of Lawyers, to see if they will do any thing for God, for conscience, or for love, *viz.* that they would end mens suits quickly,

quickly and let the poore Clients have equitie. Some say that Lawyers be good untill they be councellers, like Lions, which will be gentle untill their tallons grow: be not offended, but amend, for malice speakes not.

I am perswaded, that if the lots were cast to see who troubles the ship, it would fall upon the Lawyers: be not offended, but amend, for malice speaks not. A poore Client cometh forth accusing one, and going home accuseth a hundred: for so many seek to hinder him, so few seek to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to Law, to strive for that, which with reason might easily be atained without such contention, and others seek to enrich themselves with contending for a small matter with their neighbours, yet in the end lose that they sought, and that they had beside: and so they contend and strive about a thing commonly, till the Lawyer hath gained more by them than the thing which is in controversie is worth. These are like the mouse and the Frog, which strove so long about Marsh-ground, that at length the Kite came and took them both from it. Others will come up to law about a smal matter, and therein so intangle themselves, that they cannot rid their hands of it, untill it have almost undone them, like a silly sheep that is hunting a flie, which runneth from bush to bush, and every bush catcheth a lock of him, so that the poore sheep is thred-bare ere he hath done, and hath not a fleece left him to cover himself withall. So he runs from Court to Court, to sue, to complain, to plead, till he have spent his cloke, his coat: were it not better to have cast lots for the coat at first? For the Law is like a Buttlers box, play till on, till all come to the Candlestick. Therefore it is lawfull, to end any controversie in a hard matter, to use this mean.

Now whether it be lawfull to cast dice, if lots may not be used (as *Salomons* words, *Proverbs* 18. 18. The lot

causeth contention to cease, compared with *Hebr.* 6.16. prove) but in hard matters and weightie causes, when the thing is doubtfull, and all good meanes are tried before to avoid strife: that question is decided, which none but voluptuous men make question of, namely, whether dice-play be a meet exercise for a Christian soule. *Salomon* saith, the lot causeth contention to cease: therefore, lots are to end strife, but these lots make strife: for before thou takest the Dice, thou knowest thine owne, and no man striveth to take it from thee: but when thou castest the Dice, thou doest (as it were) aske whether thine owne be thine owne, and makest a strife of no strife. Art thou not worthy to lose the gifts of God, which venturest to lose them when thou needest not? Doest thou not deserve to forgoe thine owne, which art so greedie of another, that thou wouldest have his liviug for nothing, but for turning of a Die? *Esau* did not sell his birth-right so lightly, but he had somewhat for it, which refreshed his hunger, but God hath given thee a living, and thou spendest it for nothing: The Mariners did cast lots to find out the sinner: they did not cast Dice to see who should win, as Dicers do: for to whom the lot falls, he taketh all, which deserves to loose all as well as the other, and hath no right unto it by any law: for God hath not allowed one man to take anothers goods for the tripping of a Die, but either they must be merited, or they must be given, or they must be bought, or else it is unlawfull, ungodly, unconscionable, to take them: Besides the brawles, the couzonages, the oathes annexed to this game, which would not agree with it, unlesse it had beene a meet companion for them. Thou takest anothers mans goods for nothing, whereas God hath appointed thee to get thy living, with the sweat of thy browes, for thou takest away that which others sweat for, and whereas thou shouldest live by working, thou seekest to live by playing, like as the Ape, which lives by toying. Doth any Dicer think he doth well? Tell me what thinkest

Arguments against Dicing. *Prov.* 18.

thinkest thou? for every sinner doth condemn in his prayer to God, that which he excuseth before men: if they which are Gamesters repent it, how can they which are Gamesters defend it? Thou shouldest do nothing, but that thou wouldest have God finde thee doing, if he should come to judgement: wouldest thou have him take thee at dice? I am sure thou wouldest not have God see thee so vainly occupied: neither canst thou think, that Christ, or his Prophets, or Apostles, or Evangelists, were Dicers, for no such lots are named in the holy Scripture, and yet the Lords day is most prophaned with this exercise, Cards and Dice, as though they kept all their vanities to celebrate holy dayes, what hast thou to alledge for Dice, now evidence is given up against them? hast thou any patron to speak for them, but thy vain pleasure and filthy covetousnesse, which are condemned already, and therefore have no voice by Law? Take away these, and take away Dice. The Patron condemnes the Clients, when one voice condemnes another: if the exercise were lawfull, such Patrons as pleasure and covetousnesse would not speak for it. Take thy pleasure therefore in that which is good, and the Angels will rejoice with thee: if this were good, God would prosper them better that use it: but neither winners nor losers are gainers. I know not how, but there is not so much wonne as lost, as though the Devill did part stakes with them, and draw away with a black hand, when no man seeth, for the winner saith, he hath not won half so much as the loser hath lost. One would think that one of them should flow, when so many ebb: there is never an ebbe without a flowing, never one loseth, but another winneth, but at Dice. What a cursed thing is this, that turns no man to good, which robs others, and beggers themselves? The schoole of deceit, the shop of oathes, and the field of vanities. Thou doest not onely hazzard thy money (in this game) but venturest thy salvation, and castest Dice with the Devill, who shall have thy soule. For every thing that com-

cometh well to man, he giveth thanks, but for that which cometh by Dice, he is ashamed to give thanks; which sheweth, that in conscience that gain is evill gotten, and that he sought it without God. Can this be good when worst men use it most? if it were good, the evill would like worse of it than the good: but the more a man savoureth of any goodnesse, the more he begins to abhorre it, and his Conscience, doth accuse him for it, as for sinne. They which doubt whether God doth allow it, need but look how he doth prosper them that use it: but they trust not in God, (the termes of their occupation descrie) for they call all their casts chances, as though they relyed not upon God but upon chance. Therefore if Dice make strife without cause, if they take away others good for nothing, if we may not live by playing, but by labour, if they which have been Dicers, repent it among their sinnes, if the holy men never used this recreation, but the worst most delight in it if thou wouldest not have God see thee when thou playst at Dice, nor take the at it when he comes to judgement, if nothing but pleasure and covetousnesse speake for them, if they doe not prosper which take pleasure in it, if they trust not upon God, but relie upon chance, if thou dost not onely venture thy mony, but hazzard thy soule, then the best cast at Dice is, to cast them quite away.

*And the Lot fell upon Jonah*

The lot fell upon *Jonah*, not because he was the greatest sinner of them all, (for so is the opinion of the common people, to censure them worst whom they see most afflicted: If any one be seene to beare his crosse, then many will say, This is a wicked man, & so think well of themselves, supposing that God is not bent against them to punish them as well.) But because *Jonah* should feel the hand of the Lord both punishing and preserving him, and be reformed: for God corrected all as he did his Sonne, to learne them obedience.

*Luke* 13.1,2. *&c.*

*Heb.*5.8. 1*Pet.*4.17,18.

dence. But if judgement begin with the house of God, what shall become of the ungodly?

*And the lot fell upon Jonah.*

Now when the sinner that troubled the ship is taken, now *Jonah* can hide himself no longer. Now he might also fear to be sacrificed by the Mariners presently. For the Mariners, partly for the pain they had endured, partly for the loss they had sustained, partly for the danger wherein they remained, were no doubt as the she Wolves robbed of their Whelpes, out of measure furious and fully bent to sacrifice him on whom the lot fell, to appease the wrathfull God. But God stayed and restrained the rage of the Mariners, and made them afterward willingly to abide the tempest a while, and put themselves to more pain to save him, endevouring by rowing to recover land. For having heard of the true God, and though they lost their goods, having found who is all good, shall we (say they) destroy him that hath saved us? Shal we give him up to death unnecessarily, that hath brought us to life, and assured us to reigne w't'i God in all glory everlasting? Surely the thankless are graceless: especially they that love not, and shew not forth the labour of love for their gracious guide to God: but therefore we may see that the hearts of men are in the hands of God, and he turneth them which way he list, he fashioneth their hearts every one, yea, even Kings hearts, as rivers of water doth he turn, to water and make fruitful his vine; to pity and to persecute, to honour and to shame, to love and hate his people: to deliver their power to the beast, *Revel.* 17. 13. And again to eat the Whores flesh, and to burn her with fire, *Revel.* 17. 16, 17. Therefore let us never fear to perform our duties whatsoever, to whomsoever: for he formeth the hearts of all, who hath promised to honour them that honour him, but to make them contemptible that do despise him. Neither let us put confidence in man, nor in Princes, for their hearts are rivers of water of them-

*Pro.* 20. 1. *Psal.* 33. 15. *Psal.* 106. 40. *Isay.* 3. 10. 6. *Ezra.* 1. 14. *Isay.* 3. 24. *Ne.* 11. 1. *Psal.* 105. 1 *Sam.* 2. 30. *Ps.* 146 3.

themselves, fleeting easily as they be led following: But especially let us not forget chiefly to make prayers, supplications, intercessions, and to give thanks for all those, on the godlinesse or prophanenesse of whose hearts, the flourishing or defacing of the Gospel of Christ Jesus, and the chosen of God doth most depend.

1 Tim. 2.1.

*And the lot fell upon Jonah.*

Now *Jonah* could not deny he was that sinner, unlesse he would accuse God of unrighteous judgment: for the lot is cast into the Lap, but the whole disposition thereof is of the Lord. Now therefore he must needs confesse it. The windes thundring, the waves tumbling, the ship cracking, the Mariners quaking, upon their gods crying, their wares forth casting, *Jonahs* prayers requested, to cast lots consulting, *Jonah* kept himself close, he would not be thought that sinner. The wind said, I will overturn thee; the water said, I will drown thee: the ship said, I cannot hold thee: the Mariners said, We cannot help thee: his prayers said, We cannot profit thee: his conscience within bleeding, and God at the doore of his heart knocking, and the lots now ready for casting, said threatningly, For thee the tempest is come, thou fugitive, and we will discover thee.

Yet *Jonah* conceals his sin, so much did he abhorre the shame of men, of strange men, a few men, fraile men, or the fear of the fury of the flesh. Therefore after the windes had roared, and also the waves raged, and the ship reeled, and the Mariners cryed, and the lot, his conscience, and God himself threatned him, the lot also condemned him, and the feare of being sacrificed by sinners to Sathan terrified him, so that he forthwith repented throughly, he declared it openly, and confessed his sinne freely. Such a stir hath God before he can come by his own: he must crosse us, and set himself and all his creatures against us, he must strain our bodies, or leave our soules, and constrain us to it, before we will return from our wicked wayes, and

and throughly humble our selves to yeeld him due obedience. O the goodnesse of the great God! O long sufferance and bountifulnesse unspeakable, which not onely leadeth, but also in the chaines of love draweth us to true repentance!

It was Gods great goodnesse to *Jonah*, that the Mariners sacrificed him not: greater, that he truly repented: that God continueth in his calling, and blesseth his (whose flying from God, deserved flying to Sathan) not so much solemne Preaching, as sudden confession, and short denunciation of vengeance; yea, made it so powerfull, that it converted Idolatous Heathens, most hardned Idolaters: first Mariners, then *Ninivites*.

For what a blessing felt *Jonah*, God vouchsafing him of this honour, to offer them a lively, holy, and acceptable sacrifice to God, by whom he presently before greatly feared to have been offered a dead, unholy, and so a delightfull sacrifice to Sathan. This feare banished, and that joy possessing him, what a mercy of the Almighty did *Jonah* think it: But before he converted the *Ninivites*, he was more to be humbled, fuller to be strengthened, better every way to be prepared. Therefore God would have the sea to wash him, the Whale to fast him, and yet miraculously safe to preserve him, that being purified, he might pray fervently: and being delivered, finde power, comfort, and courage abundantly. Therefore when by lot being taken, *Jona.* 1. 7. 10.
and by his own confession found the man that procured the tempest, the Mariners in love and compassion of him, 13.
had assayed by rowing to get to land, but could not, the sea raging more and more, and *Jonah* himself professed he knew the tempest was sent for his cause, and would be laid, 12.
he being cast into the Sea. *Jonah* at length was cast out of the ship into the swelling surge of the tempestuous Sea. What hope of life then left? Is there any? to swallow up all soon after he is swallowed whole of a Whale. Here let us mark, that after the tempest had terrified *Jonah*, the Mariners

ners reproved him: when they had reproved him, his conſcience pricked him: when his conſcience had pricked him, the conſulting to caſt lots grieved him: after griefe for conſulting, their concluding to caſt lots vexed him: vexed at the concluſion, the lot condemnes him: the lot having condemned him, in what an agony thinke we was *Jonah* partly that he ſhould be held that notorious wretch that had brought this woe? partly, leſt they in their raging griefe, for their great trouble of body, loſſe of goods, and danger of life, ſhould forthwith kill him for a ſacrifice, to appeaſe the unknown angry God? But after this agony, the terrour of drowning followed, and after that the horror of that huge fiſh: firſt, leſt it teare him in pieces, then leſt it melt him, afterward, leſt it poiſon him: laſtly, three dayes and three nights the comfortleſſe horror of darkneſſe, and noyſome ſtinke in the fiſhes belly tormented him.

Firſt then ſee, the winds could not further him, the waters could not bear him, the ſhip could not hold him, the Mariners could not help him: and being caſt out, leſt all for him be caſt away, the Whale would not ſpare him, the ſtinch would ill feed him, the darkneſſe would leſſe glad him, and light might not viſite him. Now ſee then what *Jonah* got by his journy, notwithſtanding all the promiſes of which Sathan aſſured him, and all the furtherances which the Serpent procured him, he loſt his labour, loſt his money, loſt his joy, loſt his credite, loſt his quiet, and ſaw no hope but to loſe his life too, finding plentifully, and bitterly feeling deadfull feares. He truſted to the winds, the windes could not ſave him: he truſted to the ſhip, the ſhip could not keep him; he truſted to the Mariners, the Mariners could not hold him: he truſted to the lot, the lot would not ſpare him: he truſted to the waters, the waters could not beare him, neither would the Whale forbeare him, neither did any thing make ſhew of likelihood to ſave him. Therefore we may ſee in *Jonah*, what

what is profiteth a man to flie from God, forsaking his calling, and so practising the evill motions of Sathan in stead of the known will of God. Assurely, if we follow his counsels, as *Jonah* did, we shall have as he had, accusing consciences, fearfull hearts, and the wrath of God upon our heads. For he hath nothing to give us, although he promise and make us believe he hath Kingdomes. Yes indeed, he hath horrour of minde for all that obey him, and hell for the reward of his, which will make all their hearts ake which receive it.

See secondly, in this punishment of *Jonah*, the justice of God. The Bee, when she hath once stung, doth leese her sting, so that she can sting no more: So doth not Gods justice punishing sinne: for it retaineth power, it hath store of stings to vex still: when one judgement is executed, he ever hath other enough ready, either of the same kinde in another degree more sharpe, or of another sort: for all the creatures with their severall powers, are Gods darts to strike us when he commands. Therefore if we be sick, sickenesse is not dead with us: if we be poore, poverty endeth not: if we be in danger, danger is not therefore put down for ever after: and if we be vexed, vexation hath not therefore lost his sting: his dart, his weapons also are as sharp now as they were at the first, and sharper too, because we are sinfuller. For according to the sickenesse is the medicine, and wounds more dangerous, require more dolorous plasters.

And if thou be disobedient, then he will lead thee thorow them all, untill he hath humbled thee, and made thee to glorifie him with obedience, or utterly destroyed thee. *Levi.* 26. 18. 24. 28. 36, 37, 38, 39. *&c.*

Thirdly, let us not forget, neither lightly think of this, that God knoweth how to punish for sinne, yea, most severely to correct his children, though repenting. If our Prophet *Jonah* here may not keep thee some good while in due meditation of it, let that man after Gods own heart,

heart, the sweet Prophet of *Israel* come to thy mind, and in him see, whether God cockereth his intirest friends, or something sharply, if not bitterly, handleth them, setling themselves in their dregs, or securely serving the Lord.

*1 Sam* 18. 6.10.27. *2 Sam.*12. 13.15,16, 17,18,19, 20. *Chap.*

Lastly, yet consider God is rich in mercy, and full of compassion, loth to punish unlesse too far provoked, content to shake his rod over us, to make us feare onely, and keep us free from feeling his strokes, if that may have his due work in us, that is, recall, reform, and confirm us: for as the windes could not overthrow *Jonah*, nor the waters drown him: so neither could the Whale consume, poyson, or annoy him, or ought but fear him, though it had swallowed him: for *Jonah* remembring God, God shewed he forgot not *Jonah*. Therefore when and where *Jonah* thought verily and speedily to have perished, then and there God caused him to be three dayes, and as many nights most safely preserved. O power omnipotent, O goodnesse all sufficient, in all things, at all times. God then as well knoweth to deliver his out of all distresse in due time, as to reserve the wicked to the day of judgement to be punished. And in what danger shall we despaire? In what extremities ought not we to hope in our most mighty Saviour, remembring *Jonah* in the Whales belly, *Jeremy* in the mire of the deep dungeon, *Daniel* among the fierce Lions, his three companions in the hot burning Furnace, nay, 600000. men of war, and three times as many moe, men and women, young and old in the Wildernesse, lacking now drink, then meat: and all these delivered out of all danger, these last miraculously satisfied with drink out of the rock, and with meat abundantly from heaven.

*Psal.*30.&75. *Hos.*6.4. 2 *Pet.*2. *Jon.*1.17. *Jer.*35.6. *Dan.*6.22. *Num.*1.46. *Exod.*17 3. *Exod.*16.13.

*Jo.*2.10. *Je.*38 13. *Dan.*6.24. & 3.26. *Exod.*17.6. *Exod.*16.13. *Exo.*2.15.3. 10.

Secondly, though *Jonah* be cast into the troublous Sea, and swallowed of a huge Whale, yet he must preach at *Ninivie*: though *Moses* flye out of *Egypt*, yet he must be the leader of Gods people thence: *Joseph* is in prison, but he must be the Lord of *Egypt*, and preserve the Church alive.

Who

Who would have thought that *Saul* should become *Paul*, a forswearing *Peter* a faithfull Preacher? Suspend then thy judgement and wonder at Gods works, whether of mercy or justice, and think not the worse of a man though he were cast out of the Sea, as *Jonah*, or basely brought up as *Amos*, for the deliverer of *Israel* was brought out of the sheep, and the converter of *Ninivie* out of a Whale, and the salvation of the whole world out of a Stall.

*Gen.* 29. 20. 41. 40. 45. 78. *Act.* 9. 1. 2. *1 Cor.* 15. 10. *Mat.* 14. 7. 10. *Act.* 14. 11. 12. *Jona.* 2. 10. *Amos.* 6. 14. *Exo.* 2. 3. *Jona.* 2. 10. *Luk.* 2. 17.

*And the lot fell upon Jonah.*

The lot fell upon *Jonah*, that he might be cast out of the ship: that as the ship was almost broken, but not altogether; so *Jonah* might be almost drowned, but not altogether; almost consumed, almost poysoned in the belly of the Whale, but not altogether: and that being in the double fire duely humbled, and as gold in a Furnace, fined and fit for Gods works, he might thence in a miraculous manner come forth like *Lazarus* in his winding sheet, that he might glorifie God once again, and couragiously cry against *Ninivie*.

*And the lot fell upon Jonah.*

The lot fallen upon *Jonah*, the Justice of God both manifesting the truth incorruptely, and chastising his disobedient servant severely) did appear, but with all singular mercy shined, and the Mariners mindes were mollified, in that they sacrificed him not to Satan, but much more that he by that means truly repented. Insomuch that the old lustrous Mariners, presently by him were converted, and he cast into the Sea, was not drowned, swallowed of the Whale, and three dayes continuing therein perished not, but miraculously was preserved, and most graciously cast on land safe: and lastly, crying against *Ninivie* that sinfull City, and his Preaching so mightily prevailing, that he wonderfully humbled them all. This mercy was marvellous, this goodnesse of God to *Jonah* most glorious: For the *Ninivites*

hearing? Yet forty dayes and *Ninivie* shall be overthrown, first as the mariners had before done, believed the word of God, though they never heard it before? If we heard the word of God preached, as the Marriners and *Ninivites* did, with trembling hearts, in the sense of Gods Majesty, it would not be but we should feele the power of it lively, and filled with all joy in believing speedily, but uneffectuall and fruitlesse is preaching, because there is nothing almost, but unreverent and senseleſſe hearing. And why should God teach the heedleſſe to learn? Why should he give pearls to dung-hill Cocks, nay, to very swine? But they believed the word assoon as they heard it, though they never heard it before. What doth that argue? Surely it sheweth, that the foolish and simple are more diligent & ready, both to hear and receive the word of God, than those that are wise in their own conceit, or also in the view of the world. What saith Christ? *The poore receive the Gospel.* *Mat.* 11.5. What saith *Paul? Not many rich, not many wise.* For though *1 Cor.* 1.26. we have knowledge, if our knowledge be like the *Phari-* *Mat.* 23.13, 14 *sees*, that is, in shew of sincerity onely, in counterfeit holines, 25, 26, 27, 28. and hollow hearted friendship through hypocrisie, it had *Luke* 12.47, 48 been better for us that we had been ignorant, for it will *Act.* 8.20. but leave us the more inexcusable, it will be found insufficient to save us, but sufficient the more fearefully to condemn us, because we know our Masters will and doe it not. Therefore as *Peter* said to *Simon Magus*, Thy money perish with thee: So will the Lord say unto such, Thy knowledge perish with thee, seeing it is fruitlesse.

But when *Ninivie* had believed God, what did they secondly? They speedily, they notably repented, they proclaimed a fast, they put on sack-cloth, they humbled themselves before the Lord, they earnestly besought him to Jonas 3.4. turn away his wrath from this wofull City. *Jonah* preached at *Ninivie*, crying against it, it seemeth to have humbled them, and that without a miracle (without which scant any doctrine is of credit among the Gentiles) not only

within forty, but within foure dayes, much within forty
be converted Ninivie, ruffling Ninivie, old and ido-
Ninivie, long before forty dayes be ended, the seed
growne, increased mightily, and full ripe, in a
season, most barren. Now therefore, ye seedsmen,
yeare set. If ye sow cheerfully ye shall reap plente-
in due time: Faint not: say not, I have a stony, or a
or a thorny ground: Ninivie repents in sackcloth:
which willing submission of theirs, and speedy lively
repentance at the words of the Prophet, (after he had been
dayes and three nights in the Whales belly) the cal-
of the Gentiles by Christ, (after he had been three
and three nights in the bowels of the Earth) might
be signified: for they no lesse willingly than the Ni-
vites, submitted themselves to the Gospell preached no
lesse speedily, and peradventure more truly repented. For *Jona.3.7.6.*
though they now thus wonderfully humbled themselves,
not the fearefull multitude onely, but the richest and grea-
the Nobles and King also, and so all escaped now soon
they returned to their vomit, and never ceased to add
to sin, till they were by open wars miserably weakned, *Nah.3.16.*
at length fulfilling the Prophecy of *Nahum*, utterly con- *1 King.* 22,26.
sumed: Therefore first, for the comfort of the godly, since 27.
*Ahab* humbled himselfe before the Lord, *Ahab* I say, that 29.
had done exceeding abhominably in following Idols, and *2 Chron.*10.3.
sold himself to work wickednesse in the sight of the Lord, *1 King.*14.22.
submitted himself, under the hand of God, fasting in sack- *2 Chron.*14.6.
cloth, though he did all in hypocrisie: had not the evill
threatned brought upon him in his dayes, seeing *Rehoboam*
(and the Princes of Israel, who had forsaken the Lord) and
the whole Tribe of Judah, which wrought wickednesse in
the sight of the Lord, & provoked him more with their sins
than all that their Fathers had done, humbling themselves
before the Lord & confessing him just, had not the wrath of
the Lord poured on them, by *Shishak* King of Egypt were

not destroy, but shortly delivered, yea, also things prospered in *Judah*, though the Lord had threatned to leave them in the hands of *Shishack*, albeit they truely repented not: lastly, for as much as *Nineve* that bloudy city full of lies and robbery, the beautifull harlot, with multitude of fornications, that Mistresse of Witch-crafts, which sold the people through their whoredomes, & the nations through her witch-craft, humbling themselves with fasting, and putting on of sack-cloth, the Lord repented of the evill he had threatned them, and did it not: how assured may we be that whatsoever judgement the Lord threatneth us, and howsoever he threaten it, it shall not light on us, when we unfainedly humble our selves in true fasting, turning from our evill ways, and from the heart vowing to serve God in all holinesse? For this is the cleare promise of the faithfull God: *If I shut the heaven that there be no raine, or if I command the Grashopper to devoure the land, or if I send pestilence among my people, if my people, among whom my Name is called upon, do humble themselves, and pray and seek my presence, and turne from their wicked ways: then will I heare in heaven, and be mercifull to their sinns, and heale their land.* Againe, as generally most plainely saith just *Jehovah*: *I will speak suddenly against a Nation, or against a kingdome, saying, I will pluck it up, and root it out, and destroy it: but if that Nation against which I have pronounced this, turn from their Wickednesse, I will repent of the plague that I thought to bring upon them.* Let us then, O beloved of the Lord, whosoever love the Lord Jesus, be carefull to fulfill the condition, and then confident, not doubting of the performance of the promise, by so much the more, by how much the fewer we be, and by how much the longer and clearer the Lord hath threatned most terrible judgements.

7. 11. 5. 13. *Nah.* 3. 4. *Jonah.* 7, 8. 10. 2 *Chro.* 7. 13. 14 *Jer.* 18. 8. 8.

Now for the terror of the ungodly, as many of them as repent onely when Gods hand is upon them, and then humble themselves outwardly only, & that but onely when the fiercenesse

kindnesse of his wrath appeareth, or else after they have escaped the feared judgement, fall to their wonted wickednes again: let them be sure the strong and just God, that consumed *Ninivie* flidden back, will overtake them also in wrath, and for ever turn them over to teaselesse woe. For the greatnesse, the beauty, the strength, and riches of *Ninivie*, could not withstand the hand of God, or keep it from destruction, but rather furthered and hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grievous in his sight was the abuse of them. Therefore the hugeness, or the strength of this, or any other City, cannot save it from the judgement of God, being sinfull in his sight.

Great *Sodome* is destroyed: great *Jericho* is destroyed: great *Ninivie* is destroyed: great *Ierusalem* is destroyed, and great *Rome*, the room of all unclean spirits, stayeth for her destruction, like a whore that stayeth for her punishment till she be delivered: and these were and shall be punished for unthankfulnesse and contempt of the word of God. Yet *Ninivie*, *Jericho*, *Sodome*, nor *Rome*, have had half the preaching that we have had, yet we are unthankfull too, then what have we to look for; but when *Sodome* was burned, *Zoar* stood safe: when *Ierusalem* was destroyed, *Bethelem* stood still: So the Lord doth alwayes provide for his people, though he make never so great a slaughter and destruction amongst his enemies. For the Lord, because of his covenant, doth alwayes provide for his chosen, although they be but a remnant, like the gleaning after harvest, or like a cluster of Grapes on the top of the Vine after the vintage, and though there be never so great calamity or trouble, as we see in the Book of *Gen.* 45. Chap. when there was a great time of dearth and scarcity to come upon the land where *Jacob* was, the Lord had sent *Joseph* to provide for his father *Jacob*, lest he should want bread, he or any of his sonnes and folks, and so ordered the matter that *Joseph* was, treasurer over all the Corn in *Ægypt*. And so

*Gen.* 15. *Josu.* 6. 1 *King.* 24, 25. *Reve.* 18. 2.

*Gen.* 19. 21. *Jere.* 41. 17. *Gen.* 17. 18. *Esay.* 19. & 17. 5. 6. *Gen.* 45.

among the *Turkes*, and *Spanyards*, and Infidels, the Lord will finde meanes to do them good, which unfainedly love him, and in the dungeon in priſon, and in bonds, yea, and in death the godly ſhall finde

GOD.

# FOVRE SERMONS, PREACHED

BY

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2. The Sinfull mans Search.
3. *Maries* Choice.
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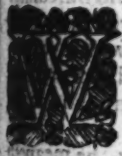
# THE TRUMPET OF TheSoule sounding to *IUDGEMENT.*

By HENRY SMITH.

*The Text.*

Eccleſiaſtes 11. Chap. 9. Verſe.

*Rejoyce, O young man, in thy youth, and let thy heart be merry in thy young dayes, follow the wayes of thine own heart, and the luſts of thine eyes. But remember for all theſe things thou muſt come to judgement.*



HEn I ſhould have preached under the Croſs, I muſed what Text to take in hand, to pleaſe all, and to keep my ſelf out of danger; and muſing, I could not find any Text in the Scripture that did not reprove ſin, unleſſe it were in the *Apocrypha*, which is not of the Scripture: this Text bids them that be voluptuous, be voluptuous ſtill: let them that be vain-glorious, be vain-glorious ſtill: let them that be covetous be covetous

teous ſtill: let them that be drunkards, be drunkards ſtill: let them that be ſwearers, be ſwearers ſtill: let them that be wantons, be wantons ſtill: let them that be careleſſe Prelates, be careleſſe ſtill: let them that be Uſurers, be Uſurers ſtill: but ſaith *Solomon*, *Remember thy end, that thou ſhalt be called to judgment at the laſt for all together.* This is the counſell of *Solomon* the wiſeſt then living: what a counſel is this for a wiſe man, ſuch a one as was *Solomon?*

In the beginning of his Book, he ſaith, *All is vanitie*, and in the end he ſaith, *Fear God and keep his Commandements*: in the twelfth Chapter he ſaith, *Remember thy maker in the dayes of thy youth*: But here he ſaith, *Rejoyce O young man in thy youth.* Here he ſpeaketh like an Epicure, which ſaith, Eat, drink, and be merry, here he counſels, and here he mocks: yet after the manner of ſcorners, although they deſerved it in ſhewing their fooliſhneſſe, as in the firſt of the Proverbs, *He laughed at the wicked in deriſion*, as in the ſecond Pſalme, God ſeeing us follow our own wayes. For when he bids us pray, we play: and when he bids us runne, we ſtand ſtill: and when he bids us faſt, we feaſt, and ſend for vanities to make us ſport: then he laughs at our deſtruction. Therefore when *Solomon* giveth a ſharp reproof, and maketh you aſhamed in one word, he ſcoffingly bids you do it againe, like a Schoole-maſter which beateth his Scholler for playing the Truant, he bid eth him play the Truant again. O this is the bitterest reproof of all. But leſt any Libertine ſhould miſconſter *Solomon*, and ſay, that he bids us be merry and make much of our ſelves, therefore he ſhutteth up with a watch-word, and ſetteth a bridle before his lips, and reproveth it, as he ſpeaketh it, before he goeth any further, and ſaith, *But remember that for all theſe things thou muſt come to judgement.* But if we will underſtand his meaning, he meaneth when he ſaith, Rejoyce, O young man: Repent, O young man, in thy youth; and when he ſaith, Let thy heart

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cheare thee, Let thy ſins grieve thee; for he meaneth otherwiſe than he ſpeaketh: he ſpeaketh like *Micai* in the Book of Kings, the ſecond Chapter, *Goe up and proſper:* or like as *Ezechiel*, *Go up and ſerve other Gods*, or as S. *John* ſpeaketh in the Revelation, *Let them that be wicked be wicked ſtill.* But if there were no judgement day, that were a merry world, therefore ſaith *Solomon*, when thou art in thy pleaſures, flaunting in the fields, and in thy brave ruffes, and amongſt thy lovers, with thy ſmiling looks, thy wanton talk, and merry jeſts, with thy pleaſant games and toſy looks, *Remember for all theſe things thou ſhalt come to judgment.*

Whileſt the thiefe ſtealeth, the hempe groweth, and the hook is covered within the bait: we ſit downe to eate, and riſe up to play, and from play to ſleep, and a hundred years is counted little enough to ſinne in: but how many ſins thou haſt ſet on the ſcore, ſo many kindes of puniſhment ſhall be provided for thee. How many years of pleaſure thou haſt taken, ſo many years of pain: how many drammes of delight, ſo many pounds of dolour: when iniquity hath plaid her part, vengeance leaps upon the Stage, the Comedie is ſhort, but the Tragedy is longer: the black guard ſhall attend upon you, you ſhall eat at the Table of ſorrow, and the crown of death ſhall be upon your heads, many gliſtering faces looking on you, and this is the feare of ſinners: when the Devill hath entiſed them to ſinne, he perſwadeth like the old Prophet in the Book of Kings, who, when he had entiſed the young Prophet contrary to the commandement of God, to turn home with him and to eat and drink, he curſed him for his labour, becauſe he diſobeyed the commandement of the Lord, and ſo as a Lion devoured him by the way. The fooliſh Virgins think that their Oile will never be ſpent: ſo *Dina* ſtraggled abroad, whileſt ſhe was deflowred: what a thing is this to ſay, Rejoyce, and then Repent: what a blank to ſay, Take thy pleaſure,

and

and then thou shalt come to judgment? It is as if he should say, Steal and be hanged, steal and thou dares, strange sin in the cradle, for all the wisdome in the world will not help thee else: but thou shalt be in admiration like dreamers, which dream strange things, and know not how they come. He saith, *Remember judgement*. If thou remember always, then thou shalt have little list to sin: If thou remember this, then thou shalt have little list to fall down to the Devill, though he would give thee all the world, and the glory thereof. *Solomon* saith, The sinne groweth from a weed to a cockle, from a cockle to a bramble, from a bramble to a bryer, from a bryer to a thorne. Lying breeds perjury, perjury breeds haughtinesse of heart, haughtinesse of heart breeds contempt, contempt breeds obstinacy, and brings forth much evill. And this is the whole progresse of sin, he groweth from a lyer to a thief, from a thief to a murtherer, and never leaveth until he hath searched all the room in hell, and yet he is never satisfied, the more he sinneth, the more he searcheth to sin: when he hath deceived, nay, he hath not deceived, for as soon as he hath that he desireth, he hath not that he desireth: when he hath left fighting, he goeth to fighting again: yet a little and a little more, and so we flit from one sinne to another. While I preach, you hear iniquity engender within you, and will break forth as soone as you are gone. So Christ wept, Jerusalem laughed: *Adam* brake one, and we break ten: like children which laugh and cry, so as if we kept a shop of vices, now this sin, and then that, from one sin to another.

*O remember thy end*, *saith* Solomon, *and that thou must come to judgment.*

What shall become of them that have tryed them most? Be condemned most, *Rejoyce O young man in thy youth.*

But if thou mark *Solomon*, he harps upon one string, he doubles it again and again, to shew us things of his own

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UMI

perfenes, becauſe we are ſo forgetfull thereof
ſelves, like the Dreamer, that forgetteth his
, and the ſwearer his ſwearing. So we begge
uncleane ſpirit, untill we have bumbaſted our
to the throat, filling every corner of our hearts
ll uncleaneſſe, and then we are like the Dogge that
h out of the ſinck, and maketh every one as
as himſelfe: therefore ſaith *Salomon*, If any
will learne the way to hell, let him take his plea-

thinks I ſee the dialogue betwen the fleſh and
rit, the worſt ſpeaketh firſt, and the fleſh ſaith,
take thine eaſe, eat, drink, and goe brave, lye
what elſe ſhould you doe, but take your pleaſure:
knoweſt what a pleaſant fellow I have beene unto
thou knoweſt what delight thou haſt had by me
: but the ſoule cometh in, burthened with
ich hath teen ſpoken before, and ſaith, I pray
member judgement, thou muſt give account for
eſe things, for unleſſe you repent, you ſhall ſurely

, ſaith the fleſh, talke not of ſuch grave matters,
ll mee of fine matters, of ſoft beds and pleaſant
and talke to me of brave paſtimes, Apes, Beares
uppits, for I tell thee, the forbidden fruit is ſweet
all fruits, for I do not like of your telling mee
ement but take thou thy Jewels, thy inſtrument,
the ſtrings of vanity will ſnake at once, for the
loves to be brave, and tread upon Corke, it can-
ll what faſhion to be of, and yee to be of the new

*Rejoyce, O young man, in thy youth.*

this goes brave, for while wickednesse hath caſt
bs, and vengance caſt his ſpurres, and his foote,

and

an, thus she reels, and now she tumbles, and then face falls there ore this progresse is ended

Pleasure is but a flowre, riches but a thorne, glory but a blast, beautie but a flowre, mone is but an hypocrite, honey in thy mouth and poyson in thy stomacke: therefore let us come again and aske *Salomon* in good sooth, whether he meaneth in good earnest, when he spake these words: O (sayth *Salomon*) *It is the best life in the worlde to get braue, lie soft, and live merrily, if there were no judgement.* But this judgement mars all, it is like a damp that puts out all the light, and like a Box that marreth all the oyntment: for if this be true, we have spunne a faire threed, that we must answer for all, that are not able to answer for one: why *Salomon* maketh us fools, and giveth us gawdies to play with all; what then, shall we not rejoyce at all? Yes, there is a godly mirth, and if we could hit on it, which is called the merry and wise. *Sarah* laughed, and was reproved: *Abraham* laughed, and was not reproved. And thus much for the first part.

*But remember for all these things thou shalt come to judgement.*

This verse is as it were a Dialogue betwixt the flesh and the spirit, as the two Counsellors, the worst is first, and the flesh speaketh proudly, but the spirit cometh in burthened with that which hath been spoken. The flesh goeth laughing and singing to hell: but the spirit casteth rubs in his way, and puts him in mind of judgement, that for all these things, now ends Rejoyce, and here comes in But: if this *but* were not, we might rejoyce still: if young men must for all the sports of youth, what then shall old men do, being as they are now? Surely, if *Salomon* lived to see our old men live now, as here he saith of young men: so high as sinne rageth, yet vengeance sits above it, as high as high *Babell:*

Me

Me thinks I see a sword hang in the aire by a twine thread, and all the sons of men labour to burst it in sunder. There is a place in hell where the covetous Judge fitteth, the greedy Lawyer, the griping Land-lord, the careless Bishop, the lusty youth, the wanton dames, the theef, the robbers of the Common-wealth, they are punished in this life, because they ever sinned as long as they could, whil mercy was offered unto them: therefore, because they would not be washed, they shall be drowned. Now put together, rejoyce and remember thou hast learned to be merry, now learn to be wise: now therefore turne over a new leafe, and take a new Lesson, for now *Salomon* mocked not as he did before: therefore a check to thy ruffes, a check to thy cuffes, a checke to thy robes, a checke to thy gold, a check to your riches, a check to your beauty, a check to your muck, a check to your graves: Woe from above, Woe from below, Woe unto all the strings of vanity: dost thou not now marvel, that thou hast not a feeling of sinne? for now thou seest *Salomon* saith true, thine owne heart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as *Nathan* cometh to *David* after *Beelzebub*, so cometh accusing Conscience after sinne. Mee thinks that every one should have a feeling of sinne, though this day be like yesterday, and to morrow like to day, yet one day will come for all, and then Woe, woe, woe, and nothing but darknesse: and though God came not to *Adam* untill the Evening, yet he came: although the fire came not upon *Sodome* untill Evening, yet it came: and so comes the Judge, although he be not yet come, though he have leaden feet, he hath iron hands, the arrow flayeth and is not yet fallen, so is his wrath: the pit is digged, the fire kindled, and all things are made ready and prepared against that day, onely the finall sentence is to come, which will not long tarry.

You may not think so be like to the theefe that stea-

leth

leth and is not seen; nothing can be hid from him, and the Judge followeth thee at thee heeles: and therefore whatsoever thou art, look about thee, and doe nothing but that thou wouldest doe openly, for all things are opened unto him: *Sarah* may not think to laugh, and not be seen: *Gehezie* may not think to lye and not be known; they that will not come to the Banquet, must stand at the doore.

What? Doe you think that God doth not remember our sinnes, which we doe not regard: for while we sin, the score runs on, and the Judge setteth down all in the Table of remembrance, and his scrowle reacheth up to heaven.

Item, for lending to Usury, Item, for racking of rents, Item, for deceiving thy brethren; Item, for falshood in wares; Item, for starching thy ruffs; Item, for curling thy haire; Item, for painting thy face; Item, for selling of Benefices; Item, for starving of soules; Item, for playing at Cards; Item, for sleeping in the Church; Item, for prophaning the Sabbath day: With a number more hath God to call to account, for every one must answer for himself. The fornicator, for taking of filthy pleasure: O sonne, remember thou hast taken thy pleasure, take thy punishment. The careless Prelate, for murthering so many thousand soules. The Land-lord, for getting money from his poore Tenants by racking of his rents. See the rest, all they shall come like a very sheep, when the trumpet shall sound, and the heaven and earth shall come to judgment against them, when the Heavens shall vanish like a scrowle, and the Earth shall consume like fire, and all the creatures standing against them: the rocks shall cleave asunder, and the mountaines shake, and the foundation of the earth shall tremble, and they shall say to the mountains, Cover us, fall upon us, and hide us from the presence of his anger and wrath, whom wee have not cared for to offend: But they shall not bee covered, and

hid:

but then they shall go the black-way, to the Snakes and Serpents, to be tormented of Devils for ever: O pain unspeakable: and yet the more I expresse it, the more horrible it is: when you think of torment passing all torments, and yet a torment passing all that: yea this torment is greater than them, and passing them all.

Imagine you see a sinner going to hell, and his sumner look at him, his acquaintance look at him, the Angels shout at him, and the Saints laugh at him, and the Devils raile at him, and many look him in the face, and say that said, they would live and die with him, forsake him, and leave him to pay all the scores: Then *Judas* would restore his Bribes: *Esau* would cast up his Pottage: *Achan* would cast downe his Gold; and *Gebezi* would refuse his gifts: *Nebuchadnezzar* would be humble: *Balaam* would be faithfull, and the prodigall would returne.

He thinks I see *Achan* running about, where shall I hide my gold that I have stolne, that it might not be seene, nor stand to appear for a witnesse against me?

And *Judas* running to the high Priests, saying, Hold, take again your money, I will none of it, I have betrayed the innocent bloud.

And *Esau* crying for the blessing when it is too late, having sold his birth-right for a messe of Pottage.

Woe, woe, woe that ever we were born, O where is that *Dives* that would believe this, before he felt the fire in hell, or that would believe the pooreſt *Lazarus* in the world, to be better than himself, before the dreadfull day come when they cannot helpe it, if they would never so faine, when repentance is too late; *Herod* shall then wish that he were *John Baptist*: *Pharaoh* would wish that he were *Moses*, and *Saul* would wish that he had been *David*, *Nebuchadnezzar*, that he had been *Daniel*. *Haman* to have

been *Mardocheus*: *Esau* would wish to be *Jacob*, and *Balaam* would wish he might die the death of the righteous: then he would say, I will give more than *Ezechias*, cry more than *Esau*: fast more than *Moses*: pray more than *Daniel*: weep more than *Mary Magdalen*: suffer more stripes than *Paul*: abide more imprisonments than *Micheas*, abide more cruelty than any mortall man would doe, that it might be, *Ite*, Go ye cursed, might be, come ye blessed. Yea, I would give all the goods in the world, that I might escape this dreadfull day of wrath and judgment, and that I might not stand among the Goe. O that I might live a begger all my life, and a Leper! O that I might endure all plagues and sores from the top of the head, to the sole of the foot, sustain all sickneſse and griefs, that I might escape this judgement.

The guilty conscience cannot abide this day. The silly sheep when she is taken will not bleat, but you may carry her and do what you will with her, and she will be subject: but the swine, if she be once taken, she will roare and cry, and think she is never taken, but to be slaine: So of all things, the guilty conscience cannot abide to heare of this day, for they know that when they hear of it, they hear of their own condemnation. I think if there were a generall collection made through the whole world, that there might be no judgement day, then God would be so rich, that the world would go a begging, and be as a waste Wilderneſse. Then the covetous Judge would bring forth his bribes: then the crafty Lawyer would fetch out his bags: the Usurer would give his gaine, and the idle servant would dig up his talent againe, and make a double thereof. But all the money in the world will not serve for our sins, but the Judge must answer for his bribes, he that hath money, must answer how he came by it, and just condemnation must come upon every soul of them: then shall the sinner be ever dying, and never dead, like the *Salamander*, that is ever in the fire and never consumed.

Put

But if you come there, you may ſay as the Queen of *Saba* ſaid of King *Solomon*, I believed the report that I heard of thee in mine own Countrey, but the one half of thy wiſdome was not told me. If you come there, to ſee what is done, you may ſay, Now I believe the report that was told me in my own Country concerning this place, but the one half as now I feel, I have not heard of: now chuſe you whether you will rejoyce, or remember: whether you will ſtand amongſt you bleſſed, or amongſt you curſed: whether you will enter while the gate is open, or knock in vain when the gate is ſhut: whether you will ſeek the Lord whileſt he may be found, or be found of him when you would not be ſought, being run into the buſhes with *Adam* to hide your ſelves: whether you will take your heaven now here, or your hell then there: or through tribulation, to enter into the kingdome of God, and thus to take your hell now here, or your heaven then there in the life to come, with the bleſſed Saints and Angels, ſo that hereafter, you may lead a new life, putting on Jeſus Chriſt and his righteouſneſſe.

*FINIS.*

# THE SINFVLL MANS SEARCH

Job. 8. 5,6,7.

5. *If thou wilt early seeke unto God, and pray unto the Almighty.*

6. *If thou be pure and upright, then surely he will awake unto thee, and make the habitation of thy righteousnesse prosperous.*

7 *And though thy beginning be but small: yet thy latter end shall greatly increase.*

IN a ſick and evill affected body (deerly Beloved) we uſually ſee preparatives mimiſtred, that the maladies may be made more fit and pliable to receive wholſome medicines. The like, yea, and greater regard ought we to have of our ſoules, which not being craſie onely, or lightly affected with ſinne, but ſick even unto death, had need to be prepared with threats and exhortations, comforts and conſolations, one way or other, that they may be made fit, not to receive the preparative, but the perfection of happy ſalvation. And for this cauſe have I made choice of this part of Scripture, as of a light to ſhine unto us in darkneſſe, a direction to our ſteps, and a lanthorne to our paths, while we wander through the boyſtrous waves of this wicked world. The text is plaine an object to every mans capacitie, naturally budding

unto bloſſomes. The firſt containing our duty which we are to perform towards God. The ſecond, Gods promiſes, if we perform this duty.

Diviſion. Our duty towards God, is implyed in theſe three conditions. Firſt, *If thou wilt early ſeek unto God.* Secondly, *If thou wilt pray unto the Almighty.* Thirdly, *If thou be pure and upright*: ſo that the whol conſiſteth on theſe three points. Firſt, what it is that God requireth, namely, a diligent and ſpeedy ſearch, in theſe words, *If thou wilt ſeek early.* Secondly, how thy ſearch is to be made, in Prayer, in theſe words; *If thou wilt pray to the Almighty.* Thirdly, what effect theſe things ought to work in us, a purity and ſincerity of life, in theſe words; *If thou be pure and upright.*

As our duty towards God conſiſteth in three points, ſo Gods bleſſing towards us is alſo threefold, anſwerable to the ſame. Firſt, for ſeeking, he promiſeth, *He will awake unto thee.* Secondly, for praying unto him, *He will make the habitation of thy righteouſneſſe proſperous.* Thirdly, for being pure and upright, *He will make thy latter end increaſe exceedingly*: yea, though the beginning be but ſmall.

Concerning the Search. *Pſal.* 107. *Mat.* 6. Firſt, therefore conſidering the ſearch, it is a work both in deſire and labour to be joyned to God. In the *Pſalme*, this ſtandeth for the burthen of the ſong: *They called upon the Lord in the time of their trouble, and he delivered them.* It is but, *Ask and have, ſeek and finde, knock and it ſhall be opened unto you*: Saving that here theſe things are to be regarded, to wit, How, by Whom, and When we muſt ſeek the Lord.

How, firſt faithfully: for if ye have but as much faith as *a grain of Muſtard ſeed, and ſay unto this mountaine, Remove, it ſhall remove, and nothing ſhall be impoſſible unto you.*

*Mat.* 17. 20. *Luc.* 17. 6.

Then next, humbly, for it is the humble Petition that pierceth the skies, and that ſhewed the Publican to de-

part

part home to his houſe more juſtified than the boaſting Phariſee: and they alone that be humbled and meek, find reſt for their ſoules.

And laſt of all, continually: for we muſt not faint in well-doing, becauſe the reward is not promiſed to *him that doth, but to him that continueth to do.* *Gal. 6.* *1 Theſ. 6.*

But we may long ſeek and never finde, except we ſeek the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and he to whom the Son ſhall diſcloſe him: He is the way, the truth, and the life, and no man cometh to the Father but by him. There is one God, and one mediator betwixt God and man, the man Chriſt Jeſus.* So that if we ſin, we have an Advocate, Jeſus Chriſt the Juſt, and he is the propitiation for our ſins: only let us ſeek the Lord while he may be found. *1 Tim. 2.*

And to this end, the word *ſeeking* is uſed in this place, that we may learn, that as the heavens and the planets, and the whole frame of nature were ordained to finiſh their courſe by motions and operation: ſo man, as he was ordained to a moſt bleſſed and happy end, ſhould attaine thereunto, not by ſloth and idleneſſe, but by an earneſt ſeeking of the ſame.

The Kingdome of heaven is like a Treaſure, which cannot be found without ſeeking and digging. It is like the precious pearle, for which the wiſe Merchant was content not onely to ſeek, but to ſell all that he had to buy it. God hath placed us here in this world as husbandmen, to plough upon the fallow of our hearts: as labourers to work in the Vineyard: as travellers to ſeek a Country, as ſouldiers to fight the battell of the LORD, againſt the fleſh, the world, and the Devill. *Mat. 13. 14.*

And for this purpoſe hath he propoſed unto us an untilled land, a Vineyard, a triple enemy to fight againſt: that we might remember, that we muſt till the ground, if we will reape the fruit, that we muſt prune

Prov.28. the vine, if we will drink of the grape: that we must fight, if we will overcome. *He that tilleth the land* (saith the wise man) *shall be satisfied with bread, but he that follo-*
Judg.1. *weth idleneſſe shall be filled with poverty.* Idleneſſe is a moth
Prov.24. or canker of the minde, and the fruits thereof are wicked cogitations, evill affections, and worſe actions: corrupt trees without fruit, twice dead, and pluckt up by the roots, engendring in the minde a loathing of God and godlineſſe.

Eſchew therefore idleneſſe, I beſeech you, and by the want ye finde in other, learne inſtruction for your ſelves. Be not forgetfull how buſie your enemy is, if he finde you idle: firſt he putteth you in minde of ſome vanity: then offereth opportunity to practiſe: then he craveth conſent, and if you grant him that, he triumpheth by adding practice: he leaveth no meanes unattempted, whereby he may ſubvert and bring you to perdition. To one (as to
Gen.3: *Evah*) he promiſeth the knowledge of good and evill.
Exod.7.22. Another he ſeduceth with lying ſpeeches, as he did *Pha-*
1 King.13. *raoh* the king, whom he deceived by falſe Prophets. To
2 Cor.2. the Jewes he pretended the Temple of the Lord. To the Heathen he ſheweth univerſalities and antiquities. And to other particulars, he leaveth nothing unattempted, whereby he may intangle the ſoule of the ſimple, and wrap them in the ſnare of death. Flie idleneſſe therefore, & ſeeke vertue, and the way thereof: ſeeke learning as for a Jewel, make diligent ſearch and inquiſition after her: ſeeke early and ſeeke late, in the morning ſow thy ſeed, and in the evening let not thy hand reſt: ſeek him in the day of trouble, and he will deliver thee; and thou ſhalt glorifie him.

Seeke him, there is the commandement; he will deliver thee, there is the promiſe: and thou ſhalt glorifie him, there is the condition. To diſobey the commandement, is rebellion: to diſtruſt his promiſe, is infidelitie: to refuſe the condition, is vile ingratitude. Wherefore let

us

to seeke, and seeke earnestly, with a fervent spirit, and humblenesse of heart, and let us perswade our selves, that there is no finding without seeking, no opening without knocking.

The second circumstance to be considered in this point, is to whom we must seek for these things. Our direction is made unto God. *for every good and perfect gift is from above, descending from the Father of lights.* And as for many causes we are to seek God, and to God alone, so especially for these foure. *James* 1.17.

First, because we have nothing of our selves, nor of any other creature, but whatsoever we have, we have it of God. For what hast thou that thou hast not received? In him we live, we move, and have our being. Art thou wise in thine owne conceit? O remember that the wisdome of the world is foolishnesse with God. O consider that the naturall man understandeth not the things of God. These things are hid from the wise and prudent, and are revealed to babes and sucklings. Alas, what were man if he were once left to himselfe? A map of misery, and a sink of calamity. Alas, how were he able to resist the fiery darts of the adversary, who continually goeth about like a roaring Lion, seeking whom he may devoure? Here ye may note, first his malice, for he daily accuseth us befor the chiefe Judge of the Kings Bench: when he cannot prevaile in this Court, but seeth his bills of accusation repelled, then he removeth the matter to the Court of our own conscience, where on the one side, he layeth the bookes of the Law, and statutes made against sinne: on the other side, the bills of accusation brought in against us out of the booke of the Law, alledging these strict places against us: *The soule that sinneth shall die the death. Cursed is he that abideth not in every point of the Law, to doe it.* On the other side he bringeth in our consciences to witnesse against us, and then inferreth this hard conclusion: *Therefore there is no hope of salvation.* 1 *Cor.* 2. *Rom.* 1. 1 *Pet.* 5. *Revel.* 12.

Then

Then if he ſee that we appeale from juſtice to mercy, and ſay, At what time ſoever a ſinner repenteth, the Judge putteth all his wickedneſſe out of his remembrance, he dealeth with us, as crafty worldlings deale in matter of Law, who when they ſee their matters paſſe againſt them in higher Courts, bring downe their caſe into the Countrey to be decided by their Neighbours: Who, either for their ſimplicity cannot, or, for their favour dare not judge of the truth of the matter.

1 So our adverſarie, though God himſelf doe diſcharge us, though our conſcience doth teſtifie our innocency: yet he accuſeth us in the third Court before men, where he is bold to poure out his whole venome and poiſon of his malice againſt us, and ſo forge what lies, and ſlanders, and libels he liſt, becauſe he knoweth they ſhall be received as true.

2 Thus he accuſeth Chriſt Jeſus our bleſſed Lord and Saviour before *Pontius Pilate*, and cauſed divers falſe and untrue witneſſes to come in againſt him. But if he were malicious onely to wiſh our deſtruction, and not mighty to wreak his malice, we ſhould have little cauſe to feare. But he is mighty, therefore he is termed a Lion, the power of darkneſs, a great Dragon, which drew to the earth the third part of the Stars of heaven: that is, with earthly temptation to have overthrown them, which ſeemed to ſhine in the Church of God as Lamps and Starrs. O then how eaſie is our overthrow, if the Lord did not hold us up, which ſhine not as Stars in heaven, but creep like worms on earth.

*Luke* 11: *Epheſ.* 6. *Revel.* 12.

3 Yet if he were but malicious and mighty, it were better with us, but he is fierce, and therefore called a roaring Lion, who laying wait for the blood of the godly, ſtirreth up blood-thirſty perſecutors to make themſelves drunk with the blood of Saints: as moſt grievouſly he did from the time of *John Baptiſt*, to the reigne of *Maxentius*

the ſpace of 294. years, ſlaying ſome by the ſword, burning others with fire, hanging ſome on the gallows, drowning ſome in rivers, ſtabbing ſome with darts of iron, preſſing others unto death with ſtones, devouring many thouſands of the tender lambes of Chriſts flock.

2. To his malice, might and rage, is added his ſubtill policy, which he uſeth in circumventing the faithfull: he doth not pitch his tents in any one place, but walketh about from place to place to ſpy out his beſt advantage, in the night he ſoweth tares, and in the day he hindreth the growth thereof. *Job* 1.

3. He proceedeth after further, and addeth to his policy induſtry, he conſidereth our natures and diſpoſitions, and to what ſinnes we do moſt incline: and thereunto he applieth himſelf, ſometimes by flattery, ſometimes by feare, ſometimes by feeding our humours, he ſubtilly inticeth us, ſometimes by violence he goeth about to inforce us, ſometimes by changing himſelfe into an Angell of light, he endeavoureth to betray our ſoules into his hands, and in whatſoever eſtate he findeth us, he thereby taketh occaſion to lay ſiege to our ſoule.

Thus you ſee noted in a word, the force of our adverſary: examine now your ſelves, whether you have any thing in your ſelves, and you ſhall finde nothing but weakneſſe and corruption. It is God that giveth ſtrength to the mighty, wiſdome to the prudent, and knowledge to the underſtanding: he teacheth *Davids* hands to fight, and his fingers to battell, he giveth ſtrength to his armes to break a bow, even a bow of ſteele: wherefore let neither the wiſe man glory in his wiſdome, nor the ſtrong man in his ſtrength: but let him that glorieth, glory in the Lord. *Pſal.* 144.

Secondly, we are to ſeek unto God alone, becauſe none is ſo preſent as he; for God, becauſe he is Almighty

and

and with his power filleth both heaven and earth, is present alwayes with them that feare him, and ready to succour them in distresse, The Lord is neere to all that call upon him in truth, he heareth our groanings and sighs, and knoweth what things are necessary for us before we aske.

The third reason why we must seeke unto God is, none is so able to help as he: But of this I shall have particular occasion to speak when I come to this point, *And pray unto the Almighty.*

The fourth reason why we must seeke Christ alone is, because there is none so willing to help as he. It is a great courage to use to make suit, when we are perswaded of the willingnesse of him to whom we make suit: and I pray ye, who was ever more carefull for our salvation, and more watchfull over us than the Lord? who ever put his trust in him, and was confounded? in this respect he is called a Father, because as the father tendereth his sonne, so the lord doth all those that put their trust in him. Can there be any more willing to help us than Christ, whose whole head was sick, and whose heart was heavy for our sakes? yea, in whose body, from the sole of the foot to the crowne of the head, was nothing but wounds, and swellings and sores? but alas, this was nothing to that he suffered for our sakes. He was compassed about with feare and horrours, till his sweat was drops of bloud, and his bones bruised in the flesh, he was whipped, and scourged, and chastised with sorrowes, till he cryed out in the bitternesse of his soule, *O Lord, if it be possible, let this cup passe from me.* The heavy hand of God was so grievous upon him, that he bruised his very bones, and rent his reines asunder: he could finde no health in his flesh, but was wounded; yea wounded to the death, even the most bitter death upon the Crosse. His tender fingers were nailed to the Crosse, his face was wrinkled with weeping and wailing; his sides imbrued and gored

red with his own bloud, ſpurting and guſhing freſh from his ribbes, the ſhaddow of death was upon his face.

O what grief could be like this, or what condemnation could be ſo heavy, ſith there was no wickedneſſe in his hands? ſith he was the brightneſſe of his fathers glory, and the Sun of righteouſnes that ſhined in the world, as to ſee his dayes at an end, to ſee ſuch throbbing ſighs and dreadfull thoughts without cauſe of this, ſo deeply ingraven in the tables of his breſt? But was this all? No, my brethren, ſith his excellency was ſuch above all creatures that the world was not worthy to give him breath, it was a greater grief unto him, to ſee himſelf made a worme, and not a man, a ſhame of men, and contempt of the people: to ſee his life ſhut up in ſhame and reproaches, how could it but ſhake his bones out of joynt, and make his heart melt in the middeſt of his bowels? who was ever ſo full of woe, and brought ſo low into the duſt of death? upon whom did the malice of Sathan ever get ſo great a conqueſt?

This though it were exceeding, yet it was not all, no, it was but a taſte of grief in compariſon of the reſt: behold therefore (if your weary eyes will ſuffer you to behold) the depth of all miſeries yet behind: the ſinne that he hated, he muſt take upon his own body, and beare the wrath of his Father poured out againſt it. This is the fulneſſe of all paine that compaſſed him round about, which no tongue is able to utter, or heart conceive: the anger of the Father burned in him, even to the bottome of hell, and deep ſink of confuſion: it wrapped him in the chaines of eternal death; it crucified him, and threw him down into the bottomeleſſe pit of calamity, and made his ſoul by weeping and wailing to melt into theſe bitter teares trickling from his eyes: *O God my God, why haſt thou forſaken me?*

O that my head were a well of water, and a fountaine

tain of teares, that I might weep day and night at the remembrance thereof: but leſt I linger too long about one flower, while I have many to gather, I will conclude this one point in a word.

Sith Chriſt hath ſuffered theſe, and an infinite number more ſuch like torments for our ſakes, it is blaſphemous once to dreame or imagine, any to be more willing to help us than he: nay he is more ready to hear our prayers, than we to offer them unto him, inſomuch as he complaineth by the Prophet *Eſay*: I *have been found of them which ſought me not, all the day long have I ſtretched out my hand unto a rebellious people, which walked in a way that was not good, even after their own imaginations.* And unto *Jeruſalem*, he ſaith, O Jeruſalem, Jeruſalem, *How often would I have gathered thee together, as a Hen gathereth the chickens, but ye would not!*

*Iſay 65.*

*Matth. 23.*

Wherefore to end this point: Seek for knowledge as for a treaſure, and for wiſdome, as for the wedge of gold of *Ophir*. No mention ſhall be made in compariſon of it, of Corall, Gabiſh, or that precious Onix: *For wiſdome is more precious than pearls.* But above all things, ſeek it where it may be found: and where is the place of underſtanding? Surely, man knoweth not the path thereof. The deep ſaith, It is not in me: the ſea ſaith, It is not in me: death and deſtruction ſay, We have heard the fame thereof with our ears: all creatures ſay, It is not with us: But God underſtandeth the way thereof: and unto man he ſaith, *The fear of the Lord is the beginning of wiſdome, and to depart from evil is underſtanding.*

*Job 28.*

*Prov. 9.*

The third circumſtance is, when we muſt ſeek unto God, and holy *David* anſwereth, *Early, even in a time when he may be found.* Let us redeem the day, which we have foreſlowed ſo many dayes, wherein we have ſo long hardened our hearts: let us take up this day, and make it the day of our repentance: let us make it a day

*Pſal. 32.*

of

of newnesse of life, as it is the first day of the new yeare, Eccles. 5.
let even this moment be the last of a sinfull life, and the
first day to godlinesse. And as the wise man saith, *Make
no long tarrying to turn unto the Lord, and put not off from
day to day: for suddenly shall the Lords wrath break, and in thy
security thou shalt be destroyed, and shalt perish in the time of ven-
geance.*

Art thou a Magistrate, placed in high roome and Au-
thority, and seated in the Throne of Dignity? Then use
not this thy might to wrong and oppression, grinde not
the face of the poore, swell not with pride, despising
his low estate: *Sell not thy righteousnesse for silver, pre-* Amos 8.
*ferring the merchants of Babylon, before the Citizens of* Je-
rusalem.

Art thou a private labouring man? *Do thy duty truly,* 1 Pet. 3.
*be subject, and live in dread to displease the good Magi-
strate.*

Art thou old, and hast consumed the flower of thy
youth in wantonnesse? Break off thy course, and frame
thy life to sobriety: give the water no passage, no, not a
little: for if it have never so little issue, it will over flow
thee: and if thou do slack the reines never so little, thy
lusts will carry thee (like a wild horse) thorow brambles
and bushes, and will leave no soundnesse in thy flesh: work
this reformation in thy self betimes, even to day, even
this first day of the new year: *If you will hear my voice, har-
den not your hearts.*

Art thou young, and doest begin to flourish like the
young Palm-tree? O consider, that the onely way to re-
taine the blossomes of thy beauty, and to keep thy
flower from withering, and thy life from fading away,
is to seek early unto God, and to apply thy mind to un-
derstanding, to prevent the morning watches, and to
give thy body to be moystened of the morning dew.
For beside the good houres, that are well imployed
in some good study and holy exercise, early rising
bringeth

bringeth health to thy body, and increaſeth the number of thy dayes.

Seek therefore, and ſeek early, conſecrate your ſelves Nazarites unto the Lord, touch no uncleane thing, give
Eccle. 32. no provocation to the fleſh, *Strive with the Cock in watchfulneſſe, and riſe with the chirping of the birds: ſacrifice your body a ſweet ſmelling ſacrifice unto the Lord: This ſacrifice is like a ſacrifice of fine flower: it is like the fat taken from the peace offering: yea, it is better than any ſacrifice, it is like the flower of roſes in the ſpring of the yeare, and as the lilies in the ſprings of water, and as the branches of frankincenſe in the time of Summer*: And as a veſſel of maſſie gold beſet with rich
Ecc. 32. 47, 50. precious ſtones, as a faire Olive that is fruitfull, and as the tree that groweth up to the clouds.

Having ſpoken of the Search, it followeth that I ſpeak of the manner, how it is to be made. In prayer, by theſe words, *If thou pray unto the Almighty.*

I ſhewed you before, the force of our adverſary: receive now a ſhield againſt his force, even the ſhield of prayer. He is not to be reſiſted by ringing of an hallowed bell, nor by ſprinckling of holy water, nor by the reliques of Saints, nor by our own works and merits, for theſe are weapons of his own making; but by an earneſt ſeeking to God, which ſearch and ſeeking muſt be made by prayer, againſt which, his poyſoned venome taketh no effect.

It is his malice that accuſeth, prayer pleadeth thy caſe before God, and repelleth all his accuſations: for all the Prophets doe witneſſe, that whatſoever wee aske in prayer, if we believe, we ſhall receive it. Is it his rage and fury that ſhould terrifie us? no, that prayer that
Matt. 2. ſtrengthened *Sampſon* to rent a young Lion, as one ſhould have rent a kid, having nothing in his hand, ſhall ſmite and ſhut up the mouth of the Lyon. As for his policy and walking up and downe, ſeeking to devoure us, it cannot

not prevaile? *For the prayer of the faithfull shall save them,* *James 5.15.*
and the Lord shall raise them up, and if they have committed sinne, it shall be forgiven them, and after this conflict ended, they shall triumph for ever with Jesus Christ our Saviour. But in any case see you unite to your prayer knowledge, that you be not seduced to offer your petition to strange Gods, as Saints, stocks or stones. Then consent that we aske onely in the name of Christ Jesus, *Joh. 16.* for any desert of our own: for whosoever beleeveth in Christ, shall have remission of sins, he shall not perish, but have life everlasting, he shall not come into condemnation, but shall passe from death to life. Lastly, a confidence, which is a certaine perswasion of Gods mercy towards us: this is that prayer, of which the Lambe testifieth, *That Whatsoever we aske by prayer it shall be given us by God the Father.* A thing (dearly beloved) so precious, that nothing is more accepted in Heaven, nothing more gratefull to God; a service commanded of God himselfe, taught by Christ our Saviour, and frequented by the Angels: a thing of more force with God *Acts 15.10.*
than any oration of the eloquent.

Hast thou not heard how the Sunne stood still in the firmament, and was not suffered to run his course? *Josua* *Josh 6.*
and *Ezechias* prayed, and the Sun stood still. Hast thou *2 King. 20.*
not heard of the stopping of the Lions mouthes? *Daniel* *Dan 6.*
prayed, and this prayer stopped the Lions greedie and devouring throats. Hast thou not heard of the dividing of *Exod. 14.*
the red sea? The Israelites prayed, and the waters of *Jordan*
were dryed up: yea, the Israelites prayed, and the waters stood about him like to a wall. Hast thou not heard how *Dan 3.*
the fiery furnace lost his heat? The three children prayed, and the fire lost his heat. Hast thou not heard how the heavens were opened and shut? *Elias* prayed, and the *1 King. 17.*
heavens were shut up three yeares: *Elias* prayed, and the clouds poured down rain from heaven.

O ſure fortreſſe, more forcible than any engine, and ſtronger than the gates of hell, and to conclude the ſumme and ſubſtance of all in few words, the onely thing whereby mortal men have the clouds, and the ſtars, and the Angels, and all the powers of heaven at commandement. For as *Deborah* ſung in her ſong: They fought from heaven, even the ſtarres in their courſes fought againſt *Sifera*: for all creatures have been ſubject to the prayers of the faithfull to revenge the Lords quarrell, to help the Lord, to help the Lord againſt the mighty. Prayer hath ever been the cogniſance, and the victory and the triumph of the faithfull: for as the ſoul giveth life to the body, ſo prayer giveth life to the ſoul.

O that I could ingrave the love of it in your hearts, as with a Diamond, and ſo inſtill your minds, that my words might be pricks to your conſciences, and thereby give you occaſion to pray often. It is a wonderfull matter to be able to perſwade men: but if prayer be able to perſwade the living God, O how great is the force thereof, it goeth through the clouds, and ceaſeth not till it come neere, and will not depart till the moſt high have reſpect thereunto. O that you would therefore pray often, and learne of Chriſt (the moſt abſolute patterne of our life) to pray continually. He prayed in his baptiſme, in the wilderneſſe, in preaching, in working of miracles, in his paſſion on the mount, in the garden, in his laſt ſupper, in commending his ſpirit to God at all times, and in all places, that he might leave unto us an example of the ſame. It ſo loveth, *And pray to the Almighty.* To thoſe three former reaſons which I brought, why we muſt ſeek and pray to GOD alone, I aded this as a forth: becauſe there is none ſo able to help us as the Lord. He that truſteth in the Lord, ſhall be as mount Sion. If God be on our ſide, who can be againſt us? It is God that juſtifieth, who condemneth? the Lord deſtroyeth the counſell of the heathen, he maketh their devices to be of none effect:

*Luke 6.*
*John 11.*
*Matth. 25.*
*John 18.*
*Luke 22.*
*Luke 23.*
*Matth. 19.*
*Pſal. 40.*
*Rom. 8.*
*2 Tim 4.*

Chriſt

Christ is the Angell of great counsell, wisdome, and understanding, and there is no device against the Lord. The world notwithstanding is come to that frame, that every man hath got him a strange kinde of belief: Some believe not the Law, but the Prophets: Some be perswaded in the Supremacie, but not in the Sacrament: some in free-will, but not in merit: Some in invocation of Saints, but not in Purgatory: some in pilgrimages and pardons, but not in Images: some like the doctrine well enough, but not the Preachers: the most believed lyle, yet many believe somewhat, few believe all: therefore to deale plainly, because plaine dealing is best, you must not believe by the halfes: I meane you must not repose some trust in GOD, and some in Saints, but all in the Lord. *The Gods of the Gentiles they have mouthes and speak not, eyes and see not, eares and heare not*: Then what can be looked for at their hands? But the Lord is strong and mighty, a mercifull God, and therefore through the Scriptures, he is called a Rock, a fortresse, a strong tower, a shield, a horne of salvation, a refuge, the Lord of hoasts, with other such like appellations, that we might be assured, that our help and deliverance cometh from the Lord.

*Psal.* 2. 4. *Esay* 9. *Prov.* 2.

*Psal.* 10. 5.

*Psal.* 18.

Putteſt thou any trust in man, whose breath is in his nostrils? Cursed is he that maketh man his strength, and flesh his arme: Surely *Pharao*, and all Princes are a broken staffe, on which if a man leane, it will strike into his hand and pierce it, and lay him groveling in the dust: *It is better therefore to trust in the Lord, than to put any confidence in Princes.* Thinkeſt thou, that Angels, or Saints, or Images can help thee? O foolish and impious pietie, to attribute more unto the Angels than they dare arrogate unto themselves. The Angell in the Revelation forbiddeth *Jon* to worship him. As for the Image, we read, that to turne the glory of the incorruptible God, into the similitude of a corruptible creature, is Idolatrie.

*Jerem.* 6. 9 1 *King* 16. *Psal.* 118.

*Revel.* 19.

*Rom.* 1.

Deut. 27. Well may I then affirme with *Moses*, *Cursed be the man, and the image maker.* The conclusion therefore of this point, is this, that we seeke the Lord and his strength evermore, that we pray unto God in humility and sincerity, and in full assurance of faith continually, who without end is to be sought, because without end he is to be beloved.

The third thing contained in our duty is, what effect this seeking and praying ought to worke in us, comprehended in these words: *If thou be pure and upright*: if the clouds be full they will poure forth raine upon the earth, and impossible it is, that a man that seeketh after God, and prayeth unto the Almighty, should not bring forth the fruit of a good life; for if the tree be good, the fruit cannot be bad, and if the head of the water be pure, it will send forth pure waters into the cisternes. Wherefore as good motions are stirred up by prayer, so must they be suffered, by practice of life, according to that of the Apostle: *Quench not the Spirit, nor grieve the* 1 Thes. 5. *holy one of God, by whom ye are sealed to the day of redemption.*

Ephes. 4. He quencheth, dearly beloved, the Spirit, which being once lightened with the sparkles of faith, and felt Gods motions in his heart, doth neglect to increase the one to a flame, and the other to good works in his life, but with the dogge turneth to his vomite, and with the Sow, that was washed, to her wallowing again in the mire. Therefore (beloved) love and seeke the Lord, pray to the Almighty, be pure and upright in conversation, flie from sin as from a serpent, for if thou come neare, it will bite thee. The teeth thereof are as the teeth of a Lion, to slay the soule of men, and all iniquity is as a two edged sword, the wounds that it gives cannot be healed. I dare not stand as I would upon these points, fearing tediousnesse: wherefore let this suffice for the former generall part, concerning the duty we owe unto God.

Now

how Gods promiſes for the performance hereof, yeild unto us moſt plentifull matter of Doctrine and conſolation. First of his juſtice, that as he will ſuffer no ſin unpunished, ſo he will ſuffer no good worke unrewarded, but giveth to every ſeverall action his ſeverall hire, and full recompence of reward. Shall the houre come, in which all that are in their graves ſhall heare a voyce, and come forth, they that have done well, to the reſurrection of life, they that have done evill, to the reſurrection of condemnation? Shall the Lord ſearch Jeruſalem with Lamps? Shall all foul corners be ſwept, and all pleits and wrinkles be unfolded? Shall the Grave, Death, and Hell give up all that is in them? And ſhall all dead (both ſmall and great) ſtand before God, when the bookes are opened? and ſhall every man have praiſe of God according unto his deſerving? Shall we then diſcerne betweene the veſſels of honour and of wrath, betweene ſheep and Goats, the juſt and unjuſt? Finally ſhall there be an infallible, generall, and incorrupt judgement, wherein the hart of all our offences ſhall be laid wide open? Now God be mercifull unto us: be favourable, O Lord, be favourable. But ſo protected, it is thy nature, O Lord, to gather up the wheat, and burne the tares, to cut down all fruitleſſe trees, and caſt them into the fire, yea, into a fiery furnace, that never ſhall be quenched, into an utter darkneſſe, where is weeping, wailing, and gnaſhing of teeth, then be favourable, O Lord, be favourable. 1 Theſ. 5. Epheſ. 4.

Doth not the Lord ſpare *David*, a King and a Prophet before further? Doth he not ſpare the *Sichemites* for adultery? Nor *Abſolon* for treaſon? Nor *Saul* for tyranny? Nor *Eli* for negligence? Nor *Achab*, *Jeroboam*? Nor *Jezabel* for cruelty? Nor *Herod*, *Nabuchodonoſor*, and *Lucifer* for pride? Nor *Pharaoh* for incredulity? Then be favourable, O Lord, be favourable unto us, in whom almoſt every one of theſe ſinnes doe dwell and remain. Did the Lord for corruption overflow the world with water? Shall he

he burn Sodome for her villainie? Did he cast *Adam* and *Eve* out of Paradise for eating of the forbidden fruit? Did he stone a poore wretch to death for gathering chips on the Sabbath day? Then be favourable, O LORD, be favourable unto us. But doth not the Lord spare the Cedar tree for his height, nor the Oke for his strength, nor the Poplar for his smoothnesse, nor the Laurell for his greennes? No verily, from the Cedar that is in Lybanon, even to the Hysop that groweth out of the wall; yea, every one that bringeth not forth good fruit is hewen down and cast into the fire: it is a righteous thing with God, to render vengeance to those that disobey him, and to destroy such as have forsaken the Law, by everlasting perdition.

Behold, the Lord shall come in the great and latter day of judgement, when none shall escape his judgement seat, with clouds shall he come, and every eye shall see him, even they which pierced him thorow, shall also waile before him, being summoned all to appeare most fearefully before his imperial throne of Majesty: then be favourable, O Lord, be favourable. Alas, with what eys shall we miserable sinners behold him, so glorious sitting in his royal kingdome, with all his mighty and holy Angels, and whole number of Saints, sounding with the voice of the Archangel, and trumpet of God, causing the heavens to passe away with a noise, and the elements to melt like wax, and the earth to burn with the works thereof? Yea, with what eyes shall wee behold him, when we see the Sunne darkned, the Moone eclipsed, and the starrs fall downe from heaven? But alas, when he taketh the furbushed blade into his hand, when he is ready to throw the fiery thunderbolts of his wrath, when he summoneth before him the worm that never dieth, the fire that never shall be quenched, to revenge upon the wicked, into what a plight are they then driven? Then leave they off, Be favourable, O Lord, be favourable, and say to the hils

O ye mountains, cover and cover us: O ye waters, come and overwhelme us: Woe, woe, woe, how great is this darkenesse? The godly on the other side are bathed in such flames of blisse, and advanced to such happinesse, as neither tongue can utter, nor heart conceive.

The second thing we have to note in his promises, is his mercy, which exceedeth all his works. For God, though he hath given a curse of the law against sinners, yet seeing Christ for the penitent hath born the curse, whereby his justice is not impaired, he is content to accept our weaknes, as our strength, to recompence our imperfection with reward of greatest perfection, and that which we can performe but in small part, he is content to accept as whole, not for any desert of ours, but in satisfaction of his sonne, who paid with the seale of his own blood, the ransome for our sins, he hath cancelled the hand-writing that was against us. Wherefore we are to pray unto God, that whensoever our sins shall come in question before him, that he would look upon Christ Jesus, the true looking glasse, in whom he shall finde us most pure and innocent, and to shine most clearly in the righteousnesse, which he had given us by faith; so that we appeare not in our own righteousnesse, but in the righteousnesse of the Lambe, who having taken away the sinnes of the world, and having made us as white as snow, though we were as red as crimson, saith, he will be mercifull to our iniquities, and will remember our sinnes no more. Of him do all the Prophets beare witnesse, that through his name all that believe shall receive remission of their sins. Again, Drink ye all of this; for this is my blood which is shed for the remission of sins. Christ gave himselfe for our sinnes, that he might deliver us from the curse of the Law, even according to the will of the Father. Christ bare our sins in his own body on the tree, that we being delivered from sin, might live in righteousnes, by whose stripes we are healed, for we were as sheep

going astray, but are now returned to the Shepherd and Bishop of our soules. It is no more but believe and be saved: believe and receive remission: believe, and lay off thine own righteousnesse, and invest thy self with the righteousnesse of the undefiled Lambe.

David was young, and after was old, yet in all his dayes he never saw the righteous forsaken. Sometimes he scourgeth his children, but like a loving Father, he layeth no more upon them than they are able to bear: for he afflicteth them for his own fashion, because they are sinners, for his wisdomes, to exercise their faith, for his mercy, to cause them to repent: but this is the end of all, he helpeth them in their distresses, he revengeth himself upon his enemies, and giveth to his people rest and quietnesse. O that we would therefore praise the Lord, and forget not all other his singular benefits. O that we would confesse, that his mercy endureth for ever.

The third thing to note in his promises is his bountifull kindnesse, in requiring so small a thing, with so great and liberall blessings: and bindeth himself by obligation (as it were) that as fare as we performe the one, so he will not faile to accomplish the other.

The fourth, is his patience and long suffering, which is not slackness, as some men account slackness: but is patience, because willingly he would have no man perish, but gladly would have all men come to repentance. He is content to stay our leisure, till we seek and pray unto him, and never threaten, till there be no hope of redresse.

The fifth is his love, in that he is content to stir us up to holy exercises, and purity of life, and to allure us with faire promises of aid, and prosperous increase of all his blessings in this world. The particular examination of these blessings would require a larger discourse, than (favouring tediousnes) I dare presume to trouble you withall: wherefore a word of each, and so I end.

Touching

Touching the firſt, where it is ſaid, *God will awake up unto thee*, it is a greater benefit than the words import: for it ſignifieth, not onely that he will heare thee, but that he will alſo do what thou deſireſt, and ſatisfie thy requeſt. For as long as the ſinner ſleepeth, the Lord is ſaid to be aſleep: but as ſoon as the ſinner awaketh from ſin, God will ariſe (ſaith *Dauid*) and his enemies ſhall be ſcattered, and they that hate him, ſhall flie before him, as the ſmoak vaniſheth before the winde, and as the wax melteth before the fire, even ſo ſhall the wicked periſh at the preſence of God, therefore as *Paul* exhorted the Epheſians, ſo I exhort you, *Awake thou that ſleepeſt, ſtand up from the dead, and Chriſt ſhall give thee light*: awake unto God, and God will awake unto thee, and Chriſt, even the Sonne of God, the bright morning Starre, ſhall give thee the light of life. *Pſal.78.* *Ephes.5.*

In the ſecond, he promiſeth abundance of worldly bleſſings in recompence of prayer, for it is ſaid, *He will make the habitation of thy righteouſneſſe proſperous*, that is, the Lord will make peace within thy walls, and proſperity within thy palaces: he will command his bleſſings to be with thee in thy ſtore-houſe, and in all thou ſetteſt thy hand unto: he will open unto thee his good treaſure, even the heavens to give rain on thy land in due ſeaſon. Thou ſhalt lay up gold as the duſt, and the gold of Ophir as the ſtint of the river: thou ſhalt waſh thy paths with butter, and the rocks ſhall poure out rivers of oyle: thou ſhalt call thy wall ſalvation and praiſe ſhall be in thy gates, Lo, thus ſhall the man be bleſſed that feareth God. *Revel.22.* *Pſal.1.22.* *Pro.28.* *Job.12.* *Pſal.1.18.*

Laſtly, *for being pure and upright*, he will make thy latter end greatly increaſe, and that thou mayeſt the leſſe miſtruſt his promiſes, he will do it, though thy beginning be but ſmall.

Here (brethren) ye ſee what a ſea of matter is offered me, whereunto if I would commit my ſelfe, I might diſcourſe unto you, what ſtrange events (by Gods providence) have

have happened in the world, what great Kings and Potentates have been plucked down from their thrones, and what contemptible persons in the eyes of the world have been advanced to their rooms. How *Mardochey* a stranger was exalted into *Hamans* place, how *Joseph* and *Daniel*, the one a bondman in Egypt, the other a captive in Babylon, were made Princes in the Kingdomes. But because I will not overmuch transgresse the bounds of modesty, or hold you longer than in this place I have been accustomed, onely remember what the Prophet saith: *He raiseth the needy out of the dust, and lifteth the poore out of the mire, that he might set him with the Princes, even with Princes of the world.*

Hest. 8.
Gen. 30.
Dan. 6.
Psal. 113.

Remember the example of *David*, whom the Lord chose and took from the Ewes great with young, that he might feed his people in *Jacob*, and his inheritance in *Israel*. Remember the example of *Job*, how the Lord turned the captivity of *Job*, as the rivers of the South, how he blessed the last dayes of *Job* more than the first, how he gave him sheep, and camels, and oxen, and shee asses in more abundance than he had before, how he increased him with sons and daughters, even to the fourth generation, so that he died being old and full of dayes. Remember even our own estate, for whom the Lord hath done great things already: as created us, and redeemed us, and sanctified us, and not long since delivered us from the gaping jawes of those that sought to suck our blood. Upon some he hath bestowed humility, whereby their minds are adorned with Vertue; honour upon others, whereby their persons are invested with majesty: upon others comelinesse, whereby the other two are graced: upon others Orchards, which they planted not, at least unto which they gave no increase: upon others, increase of vertuous children, whereby their posterity is preserved: upon others the free passage of his word, which a long time had been obscured by ignorance, the mother of error, as the Schismatikes call it, but under

Job 42.
Psal. 126.
Psal. 41.

2

a ſpdame of deſtruction, as we perceive it: and though he ſhow but ſome one or two of his bleſſings upon us, yet how much are we bound for theſe bleſſings to ſing praiſe, and honour, and glory, unto him that ſitteth upon the throne, and unto the Lamb for ever. But upon whom he hath beſtowed all theſe bleſſings, O how ſtrictly by good cauſe are they bound to magnifie the Lord, and to rejoyce in God their Saviour. Examine then your own conſciences, I beſeech you, whether God hath beſtowed all theſe bleſſings upon you, or no: and if he have, O what great cauſe have you to come before his face with praiſe, to ſing loud unto him with pſalms, to worſhip and to fall down before him, to give unto the *Lord* the glory of his name, to bring an offering of thankſgiving, and to enter into his courts with praiſe. And yet who knoweth whether the Lord hath greater bleſſings for you in ſtore; ye may be ſure he will pull down the mighty from their ſeat, and exalt the humble and meek. Surely, the Lord doth uſe vertue as a means to bring us to honour, and whoſoever you ſhall ſee endued with the vertues of this Text, I mean, with ſeeking unto God with prayer and purity of life, ye may be ſure there is a bleſſing reſerved for him of the *Lord*, yea, ſuch a bleſſing, as though his beginning be but ſmall, yet his latter end ſhall greatly increaſe. *Pſal. 99.* *Pſal. 96.*

God increaſe the love of theſe things in our hearts, and make us worthy of Chriſts bleſſings, which he hath plentifully in ſtore for us: that after he hath heaped temporall bleſſings upon us, he will give us the bleſſing of all bleſſings, even the life of the world to come.

*FINIS.*

FINIS.

# Maries Choice.

Luke 10. 38, 39, &c.

38 *Now it came to passe as they went, that he entred into a certain town, and a certain woman named* Martha, *received him into her house.*

39 *And she had a sister called* Mary, *which also sat at Jesus feet and heard his preaching.*

40 *But* Martha *was cumbred about much serving, and came to him and said, Master, doest thou not care, that my sister hath left me to serve alone? Bid her therefore that she help me.*

41 *And Jesus answered, and said unto her, Martha, Martha, thou carest and art troubled about many things.*

42 *But one thing is needfull, Marie hath chosen the good part, which shall not be taken away from her.*

AS Christ had shewed himself loving unto *Lazarus* & his sisters, in raising him from the death of the body, and then from the death of the soule: so do they here shew their thankfull mindes to Christ againe, the one by receiving him into her house, and the other by entertaining him into her heart. As he was God, he was received of *Mary*; as he was man, he was received of *Martha*. They both desired to entertain our Saviour, as *Jacob* and *Esau* desired to please their *Joh.* 12. *Gen.* 27.

their aged Father: but *Mary* made choice of the better part, and was preferred before her sister, as *Jacob* (by sooneſt of moſt dainty venison, and prevented his brother of the blessing. And although the care of *Martha* in entertaining of Christ be not to be misliked, yet *Maries* diligence in hearing his doctrine, is of purpose preferred, to teach us, that it is much better with *Mary* to study in the word, and first to seeke the kingdome of God, than with *Martha* to labour in the world, and to neglect that heavenly kingdome. And yet notwithstanding, such is the corruption of this rusty age, that our greatest care is to provide for this present life, as the rich man *Luke* 12. inlarged his Barnes, wherein to put his store for many yeares: but we never or very late remember to provide for the life to come like that other rich man, *Luke* 16. that never thought of heaven, till he was tormented in the flames of hell.

*Mat.* 6. 33.

In the 11. of *John*, Christ is said to love the whole Family, and here he is said to come unto them: For whom he loveth, he cannot chuse but visit, like the friends of *Job*, that came to comfort him in his great adversitie: yea, and the greater love he beareth unto any, the oftener he will resort vnto them, yea, he will come and dwell with them, *John* 14. 23. Like *Jacob*, that came downe into *Ægypt*, to his beloved Sonne *Joseph*, and dwelt in *Goshen*. But Christ is yet more kinde than *Jacob* was, for he came not, till he was sent for with horses and chariots, but Christ came of his own accord to this beloved family.

*Job* 2.

*Gen.* 45. 3. *Gen.* 4. 7.

Thus doth he always, prevent us with his blessings: before he was desired he came into the world, he called his Apostles before they came to him, and before he was requested, he came unto this noble house. O happy house that entertained such a guest! but thrice happy inhabitants to whom such a guest would vouchsafe to come! When he came to the swinish *Gadarens*, they

...desired him to depart out of their coasts, preferring Luke 8.
...swine above their Saviour: but this Godly family
...him into their houses, preferring their God be-
...their gold, and the health of soules before their
...wealth. They received him into their house, who
...not a house wherein to put his head, wherein their
...liberality is commended, and shall certainly be rewarded
...dreadfull day: for with this and such like works of
...the Lord shall answer the sentence of Judgment, Matth. 8. 19.
...is to be denounced against the wicked, that never
...exercised those works of mercy.

Let us learne by their example to be harbourers, and
...to hospitality, which is so often commended unto
...in the scriptures, and shall be so richly rewarded at the
...day. Those godly Fathers, *Abraham* and *Lot*, enter-
...tained Angels in the habit of strangers: so we may daily
...entertaine Christ Jesus in the habit of a poore man, of a
...man, or of a lame man: and whatsoever is done Gen. 18.
...any of these that are his members, he accounteth and re- Gen. 19.
...ceiveth as done unto himselfe.

...how as the vertue of hospitality is commendable in all
...sorts of men: so is it more especially commended to the
...Ministers, who are expressly commanded by the Apostles
...among other things, to be given to hospitality. Unto 1 Tim. 3. 2.
...the Levites in time of the Law, the Lord appointed cities Num. 35.
...of refuge, to signifie that the ministers house should be the
...poore mans harbour, and his store their treasure: but the
...Ministers of our dayes have no cities of refuge for
...others, for they have none for themselves: they have not
...wherewith to relieve the wants of others, for they have
...not to relieve their owne.

When *Martha* had thus entertained Christ, as he
...man, into her house, *Mary* began to entertaine him,
...he was God, into her heart, she sat at his feet to heare
...preaching, for no sooner was Christ come into the
...house, but that he took occasion to teach and to instruct
the.

the family, and in stead of bodily food, which they bestowed upon him, to give unto them the food of the soule. Thus doth he always shew himself a thankfull guest into what house soever he entreth, he leaveth better things behind him than he findeth, he doves not to be in Zacheus debt for his dinner, for in stead thereof he bringeth salvation to his house: neither doth he leave his supper unpaid for, therefor in stead thereof he bestoweth upon them an heavenly Sermon. This should be the exercise of faithfull Ministers, when they are invited to great feasts, that as they are called the sale of the earth, which serveth to season the meats, to make them savory, and preserveth them from putrefaction, so they should season the table talk with some Godly conference, to minister grace unto the hearers, *Ephes.* 4. 29.

*Luke* 19.

*Mat.* 5. 13.

These sisters were godly women, and both earnest favourers of Jesus Christ, and yet in the manner of their devotion there is such difference, that the worldly affection of the one may in some sore be millited, in respect of the godly exercise and practice of the other. *Martha* is sore incombred with much serving, where a little service had been sufficient, but *Mary* is attentive to heare the word of God, which never can be heard sufficiently.

*Mary* striveth to heare the word, as Christ used to it when he preached the word, to shew that the word is to be preached and heard with a quiet minde, in a still night every voice is heard, and when the body is quiet, the mind most commonly is quiet also. But *Martha* is troubled with other affaires, & therefore unfit to heare the word, as the ground that is surcharged with stones, or overgrown with weeds and thornes is unfit to receive the seed, or yeeld any fruit to him that tilleth it: As often therefore as we come to heare the word of God, we must not come with distracted minds, we must not trouble our selves with the cares of this life, which (as our Saviour said) are thornes to choke the word, and to make it unfruitfull.

*Matth.* 5.
*Luke* 4.
*John* 8.

*Matth.* 13.
*Luke* 8. 14.

For

For *Moses* was unfit to walk with God, till he had put off his shooes, and the blind man unfit to come to Christ, till he had thrown away his cloak: so we must think our selves unfit to heare the word, and unapt for every heavenly exercise, till we have put off our shooes, that is, our worldly cogitations and affections, and till we have cast away our cloak, that is, all lets and impediments which might hinder us from profiting in our profession. *Exod.* 3. *Mar.* 10.

When our minds are quiet, we are fit to deale with heavenly matters: therefore the Doctors conferred sitting in the temple: and God delighteth to deale with us when we are most private: he appeareth to *Abraham* sitting in the dore of his Tent. The holy Ghost came downe upon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called and converted by *Philips* preaching. *Gen.* 18. *Acts* 2. *Acts* 8.

*Mary* sat at Jesus feet, yet sat she not sleeping as many sit at the preachers feet, but she sat at Christs feet, and heard his word: As *Paul* was brought up at the feet of *Gamaliel*, and was perfectly instructed in the law of the fathers. *Acts* 22.

Her humility is commended, in that she sat at Jesus feet, to shew that the word is to be heard with all humilitie: her diligence and earnestnesse appeareth, in that she would not depart to help her sister, to signifie that the hearing of the word must be preferred before all worldly businesses.

Her diligence and humility, serveth to condemne our negligence and contempt of Christ and his word, we doe not sit at Christs feet, nay, we rather set Christ at our feet, when we are so negligent in hearing his word.

We are as slow to come to the Church, as the Ram was to come to the Ark, and as loth to spend any time in the service of God, as *Pharaoh* was loth to let the Israelites go to serve the Lord. Like commodity make *Gen.* 8. *Exod.* 8, 32.

to be seen, whereout some profit might arise, how carefull would we be to procure it? What paines would we take to get it? *Absolon* was not more desirous of a kingdome, than the rich men of our time are desirous of golden gaine. But if it be a matter of cost or trouble, if they cannot heare the word preached without some hinderance to their wordly businesse, and some extraordinary charge to their purse, then like the Gadarens, they are content to take their leave of Christ and his word, and had rather lose that heavenly pearle, than they would part from their worldly pelfe.

2 Sam. 15.

Luke 8.

Mat. 13. 40.

Thus in Christ we have the patience of a good Pastour, and in *Mary*, the patterne of a good hearer. Let Ministers learne by his example to take all occasions to preach the word, to be instant in season and out of season: and let Christians learne by her example, first to seek the kingdome of God and his righteousnesse, and then to provide for the things of this life.

2 Tim. 4. 2.

Matth. 6.

While *Mary* was carefull for the food of the soule, *Martha* was curious to provide food for the body, her greatest care was to entertain Christ, and to make him good cheare, to testifie her thankfull minde unto him, that had done so great things for them, he had raised her brother *Lazarus* from death to life, therefore he was worthy to be well entertained.

If *Elias* deserved to be well dealt withall at the hand of his hostesse, whose sonne he had restored to life: or *Elisab* deserved such entertainment for her sonnes reviving, then surely our Saviour Christ is worthy to be welcome hither, where he had raised *Lazarus* out of his grave, wherein he had lyen by the space of foure dayes before.

1 King. 17.

2 King. 4.

John. 11.

It was well done therefore of *Martha* to shew her thankfull minde unto Christ, but it was not well done at that time to shew her selfe thankfull in that manner: it was then time to heare the word, for at that time Christ preached

did the word, it was no time for her to ſpend that time in other affaires, & to neglect the greateſt affaires, the meanes of her own ſalvation.

It was not unlawfull for *Martha* to labour on, more than it was unlawfull for *Peter* to ſleepe: but when Chriſt was preaching, it was no time for her to be ſo buſie in ſerving, no more than it was time for Peter to ſleep, when Chriſt willed him ſo earneſtly to watch and pray. When Chriſt preached out of *Simons* ſhip to the people that ſtood upon the ſhore, it was no time for Peter to play the fiſherman. But when Chriſt had left ſpeaking and commanded him to launch into the deep, then it was time for Peter to let downe the net. *Mat.25.* *Luke 5.*

There is a time wherein we ought to labour in our vocation, and a time wherein we ought to heare the word, and as we may not utterly neglect our lawfull callings to follow Sermons, ſo muſt not we beſtow the Sabbath, which is conſecrated to the ſervice of God, in following the works of our vocation All things have their appointed time (ſaith the wiſe man) *Ec.* 3. and every thing is ſeemely in his convenient ſeaſon, but when things are done prepoſterouſly and out of order, there followeth confuſion.

Although *Martha* did not heare Chriſt, yet did ſhe labour for Chriſt: many in our dayes will neither labour for Chriſt, nor heare of Chriſt: but as the Iſraelites were weary of their journey in the wilderneſſe, & loathed that heavenly *Manna*, ſo theſe men are weary of every godly exerciſe, and are ſoone cloyed with the word of God. *Num.21.*

The five fooliſh Virgins waſted their oile to no purpoſe, and while they went to buy, were excluded the marriage: and theſe fooliſh men ſpend this time of grace vainly and wantonly, as though after this life there were no time of juſtice and vengeance to be feared. The day ſerveth for their pride and profit, the night is ſpent in ſport and pleaſure, and no time is left to heare the Word. When we are praying, they are playing: When *Mat.25.*

we are preaching, they are eating and drinking, like the old world, that eat, and drank, that married wives, and gave in marriage while *Noah* was preparing the Arke for the saving of his houshold: And as *Baals* Priests wounded themselves, to serve their idols, so these men take dangerous courses, and strangely trouble themselves to serve the devill.

*Gen.6.* *Heb.11.* *1 King.18.*

Now *Martha* findeth her selfe aggrieved, and begins to envy her sisters exercise, as *Josephs* bretheren envied him for his dreames, and the sonns of *Isai*, that disdained their brother *David*, for his forwardnesse in the combat with *Goliah*.

*Gen.37.* *1 Sam.17.*

These two sisters, that in other things agreed so well together, in this do differ so much, that Christ must have the hearing of the matter, and decide the controversie, *Martha* playeth the plaintife, and accuseth her sister, *Mary* the defendant, answereth by her Advocate, and Christ himselfe, that took upon him the office of an advocate, to become the Judge, and giveth sentence on *Maryes* side: *Martha* complaineth of her sisters slothfullnesse, and seemeth after a sort to blame our Saviour for winking at it, requiring him to see the matter redressed speedily. But Christ reproveth *Marthaes* curiositie, and then excuseth, yea, and commendeth *Maryes* care.

In *Martha* it appeareth how willing we are to please our selves in our owne conceits, & how ready to conceive amisse of others doings, yea, sometimes to preferre our owne defects before the perfections of other men. If *David* chasten his soul with fasting, it shall be turned to his reproof: If he put on sackcloth to testifie his contrition, they jest at him, and the drunkards make songs of him. If *John Baptist* be temperate in his apparell and diet, they will say he hath a devil. If *Paul* answer discreetly for himselfe, he shall be charged to be mad with overmuch learning: yea, if our Saviour Christ himselfe frequent the company

*Psal.69.* *Luk.7.33.* *Acts 26.* *Luke 7.34.*

ny of ſinners, to reclaime them from ſinne, they will not ſtick to call him a friend and companion of Publicans and ſinners. Amongſt us, if there be any that be more forward in religion than the reſt, and more diligent to hear the word, as *Mary* was, there ſhall not want ſome or other to cenſure them at their pleaſure, yea, to finde fault, and condemn them for ſo doing: yet are not the godly to be diſcouraged herewith, or to deſiſt from their godly exerciſes: for as the Lord anſwereth for *Mary*, when ſhe held her peace, ſo the Lord will defend their Cauſe, and take their part againſt their adverſaries. The Lord cannot abide to heare his ſervants ill ſpoken of, but is alwayes ready to maintain their right, and to anſwer for them. He will not ſuffer *Laban* to ſpeak an ill word to his ſervant *Jacob*: And if *Aaron* and *Miriam* murmur againſt *Moſes*, the Lord will puniſh it with leproſie. What a comfortable thing is this to the godly, that the King of Kings will take their parts, and will not ſuffer them to ſuſtain any wrong? He is a moſt ſure and truſty friend, that will not abide his friends to be back-bited or ill ſpoken of, but either he will anſwer in their defence, or he will finde ſome means to ſtop their mouths, and reſtraine the ſlanderous tongues of their enemies, as ſometime he ſtopt *Balaams* paſſage, when he went to curſe Gods people, and cauſed the dumbe beaſt to ſpeak and reprove the madneſſe of the Prophet, rather than he would have his people to be curſed. *Gen.* 3. 24. *Numb.* 12. *Numb.* 22. 2 *Pet.* 1. 5.

The repetition of *Marthaes* name argueth the vehemency and earneſtneſſe of this admonition. The Lord is faine to be very earneſt and importunate with us, before he can reclaime us. So when God ſpake unto *Abraham*, he called him twice by name, Chriſt called *Peter* thrice by name, *John* 21. to cauſe him to make his threefold confeſſion, to make amends for his threefold deniall. And when the Lord ſpake unto *Samuel*, he called him foure ſeverall times by name before he anſwered: for ſuch is the *Gen.* 22. 1 *Sam.* 3.

great mercy of God, that he is content to admoniſh us often of our duty, and ſuch is the dulneſs & perverſeneſſe of our crooked nature, that we cannot be gained by the firſt admonition: but the Lord muſt call us often and earneſtly, before we will hearken unto him.

There are two things in the ſpeech of Chriſt to be obſerved. The firſt is, his modeſt reprehenſion of *Marthaes* immoderate care: the other is, his friendly defence of *Maries* choice. Though *Martha* was very carefull to entertain Chriſt in the beſt manner, yet if he perceive any thing in her worthy reprehenſion, he will not ſtick to tell her of it: he will not ſooth her in her laying, nor ſmooth her in her own conceit, for all the trouble and coſt that ſhe beſtows upon him. If we be often invited to ſome mans table, and kindly entertained, it would be unkindly taken, if we ſhould find fault with any diſorder: but for as much as all Chriſt his actions are the inſtructions of Chriſtians, therefore every Chriſtian, but eſpecially Preachers, whom it more ſpecially concerneth, muſt learn by this example how to behave themſelves, when they are invited to great feaſts, namely, ſpeake their conſcience freely when they ſee a fault. The beſt requitall that we can make of our good chear, is to give good counſell and wholeſome admonitions to them that invite us. When Chriſt dyned with the Phariſee, *Luke* 11. and was miſliked for not waſhing before dinner, he took occaſion to reprove their hypocriſie, their outward ſhew of holineſſe, which was the ſin of the Phariſees, and at another time he noteth them for preaſing to the chief places at banquets, and ſheweth what modeſty is to be obſerved in ſitting down to meat, and what gueſts ſhould be bidden to our table. So ſhould Preachers behave themſelves towards thoſe that invite them to great feaſts, when they ſee perhaps ſome fault or diſorder, either in the maſter of the houſe, or in ſome other of the gueſts, to ſay unto them thus, or otherwiſe as the caſe requireth, I will warne you

*Luke* 14.

you of one thing that will do you good, that you would leave your Usury and extortion, your covetousnesse and oppression, that you would leave your swearing and blaspheming the name of God, that you would forbear to prophane the Lords Sabbath, that you would leave your pride and excesse in your diet and apparrel, that you would forbear to speak ill of any behinde their backs, or to beare any malice or hatred to any of your neighbours.

These are the faults which are easie to be espied almost in every place, and these are the faults, which the faithfull minister of Christ Jesus should not leave unreproved, wheresoever he commeth. But as *Elias* told *Ahab* of his idolatry, though he were his King, and *John Baptist* told *Herod* of his adultery, though he did many things for him, and heard him gladly: so should the Preacher reprove the people for their notorious offence notwithstanding some favours and courtesies received from them. If Christ had cause to finde fault with *Martha* for her too much diligence in his entertainment, it seems he was not curious in his diet, but would have been content with simple cates, he was no delicate or dainty guest, he did not affect or delight in sumptuous banquets, or costly fare, he rather required a religious heart, a constant faith, a willing minde to hear the word, with an earnest care to live thereafter. These are the things wherein the Lord delighteth: these are the juncates which he desireth, and which he preferreth before all earthly deare.

1 *King.* 18. *Matth.* 14. *Mar.* 6. 20.

Thus is *Martha* reprehended for her curiosity: now let us see how *Mary* is excused, and commended for her godly care. One thing is necessary (saith *Christ*) and what is that one thing? Even to hear the word preached, which is the power of God to salvation, to every one that believeth. A man may better want all things than that one needfull thing, and yet we desire all other things, and neglect that one thing, which is so needfull.

This one thing hath *Mary* choſen, and therefore hath choſen the better part. *Marthaes* part is good, becauſe it provideth for this preſent life: but *Maries* part is better, becauſe it leadeth to eternal life. It is good to be occupied about our calling, to get our living: but it is better to be occupied in hearing the word, which is able to ſave our ſoules. As the head and the foot are both needfull in the body, ſo *Mary* and *Martha* are both needfull in a Common-wealth; man hath two vocations, the one earthly, by his labour: the other heavenly, by his prayer. There is the active life, which conſiſteth in practiſing the affaires of this life, wherein man ſheweth himſelf to be like himſelf: and there is the contemplative life, which conſiſteth in the meditation of divine and heavenly things, wherein man ſheweth himſelf to be like the Angels: for they which labour in their temporall vocations, do live like men, but they which labour in ſpirituall matters, live like Angels. When they hear the Word, God ſpeaketh unto them: when they pray, they ſpeak unto God: ſo that there is a continuall conference between God and them, becauſe they are continually exerciſed in hearing and praying.

Chriſt loved *Martha* for her hoſpitality, as *Iſaac* loved *Eſau* for his Veniſon. So did he love *Mary* for diligence in hearing his Word, as *Rebecca* loved *Jacob*, for harkening to her voice. A Nurſe which hath her breaſt full of milk, doth love the child that ſucks it from her: and Chriſt which hath his breaſt full of heavenly milk, is glad when he hath children to ſuck the ſame; let us therefore (as the Apoſtle willeth us, 1 *Pet.* 2.12.) lay aſide all malicioufneſſe, and all guile, and diſſimulation, and envy, and all evill ſpeaking, as new born babes, deſire the ſincere milk of the Word, that we may grow thereby to be perfect men in Chriſt Jeſus: let us breathe after the fountain of the living water, which ſpringeth up unto eternal life: and as the fainty Hart deſireth the water brook

*Gen.* 25. 28.

*Pſal.* 42. 1.

to

to quench his thirſt: and for as much as many things are ſo troubleſome, and one thing is ſo needfull, let us ſeek that one needfull thing, the end of all things, even to fear God and keep his commandements, which we learn by hearing the Word of God, whereby faith (without the which it is impoſſible to pleaſe God) is begotten and nouriſhed, in the hearts of Men. *Eccle.* 12.13. *Heb.* 1. 6. *Rom.* 10.17.

This is that good part which *Mary* hath choſen, by ſo much better than her ſiſters choice, becauſe it concerneth a better life, and hath the fruition of this preſent life; *Mary* hath a double portion: ſhe heard the word, and eat of the meat which her ſiſter dreſſed, for godlineſſe hath the promiſe of this life, and of the life to come. As for all other things, whether they be honours, promotions, pleaſures, and what not? they ſerve onely for the maintenance of this preſent life, which is ſo ſhort and ſubject to mutability; but the Word of GOD is the food of the ſoule, the bread of life, that immortall ſeed which bringeth forth fruit unto eternal life. Let the word of God therefore be precious unto us, becauſe it was ſo permanent: for heaven and earth muſt paſſe, but the word of God endureth for ever. If we make choice of any thing beſide, it muſt be taken from us, or we ſhall be taken from it: but if we make choice of this one thing, it ſhall never be taken from us, neither in this world, nor in the world to come. The Lord grant that we be not onely hearers, but doers of the Word, that it may be truly ſaid of us, as Chriſt ſaid of his diſciples, that heard his Preaching, Behold my brother, my ſiſter, and mother: or as he anſwered the woman that commended his carnall kindred, *Bleſſed are they that bear the word of God and keep the ſame.* 1 *Tim.* 4.8. 1 *Pet.* 1.13 *Luke* 21. 33. 1 *Pet.* 1.25 *Jam.* 1.22 *Mar.* 12.50 *Luke* 11.

FINIS.

# The first SERMON OF *Noahs* Drunkenneſſe.

Gen. 9. 20, 21.

Noah *alſo began to be a husbandman, and planted a vineyard.*

*And he dranke of the wine and was drunken, and was uncovered in the middeſt of his tent.*

FIrſt, we are to ſpeak of *Noah*, then of *Cham*, his wicked ſon, and after of *Shem* and *Japheth* his good ſons: In *Noah* firſt, of that which he did well, and then of his ſinne: In *Cham*, firſt of his ſin, and then of his curſe: In his brethren, firſt of their reverence, and then of their bleſſing.

Now we will ſpeak of the Father, and after of his children. *Then* (ſaith *Moſes*) *that* Noah *began to be an husbandman.*

This is the firſt name which is given to *Noah* after the flood, he is called a husbandman, and the firſt work which is mentioned, was the planting of a vineyard: one would think when all men were drowned with the flood, and none left alive to poſſeſſe the earth, but *Noah* and his ſons, that he ſhould have found himſelf ſomething elſe to doe, than

than to plant vineyards: and that the holy Ghost should have intituled him King of the world, and not a husbandman of the earth, seeing there be no such men as *Noah* was, which hath more in his hand, than any King hath in the world, or shall have to the worlds end: but thereby the holy Ghost would shew, that God doth not respect Kings for their titles, nor men for their riches, as we do, and therefore he nameth *Noah* after the work which he did, not after the possessions which he had, an husbandman.

It seemeth that there was great diversity between this age and ours: for if we should see now a King go to plough, a noble man to drive the teame, a gentleman keep sheep, he would be scorned for his labour, more than *Noah* was for drunkennesse: yet when we read how this Monarch of the world thought no scorn to play the husbandman, we consider not his princely calling, nor his ancient yeares, nor his large possessions, to commend his industry, or modesty, or lowly minde therein. Which may teach us humility, though we learn to disdaine husbandry. Of whom will we learn to be humble, if kings give example, and the sonne of God humbleth himself from heaven to earth, and yet we contemne the example of the Kings of the earth, and the example of the King of heaven?

The time was, when *Adam* digged and delved, and *David* kept sheep, and all the house of *Jacob* were called men occupied about cattell: but as they for this were abominable to the *Egyptians* (as *Moses* saith in the same verse) so they which do like them, are abhorred of their brethren and they which live by them, scorn them for their works, which would be chastned themselves, because they work not.

There was no art nor science which was so much set by in former times, and is now profitable to the Common-wealth, bringing lesse profit unto her selfe that may so

ly complaine of her fall without cauſe, and her de-
from them that live by her, as th s painfull ſcience
handry: that it is marvell that a y man will take
e for the reſt, to be contemned for his labour,
a ſcorne for the reſt, which might hunger and
, if he did not labour for them more than they do
emſelves, No marvel then though many of the
Countryes murmur and complaine, that other
live by them, and they cannot live themſelves:
marvel if their complaints do not grow in time
ebellion, and pull others as low as themſelves?
y ſhould the greateſt paine yeeld the leſſe profit? yet
their caſe, for if you marke, you ſhall ſee, that the
dman doth bate the price of his fruits ſo ſoone as
earth is paſt, though he raiſeth it a little while that
laſteth: but they which raiſe the price of their
with him, ſeldome fall downe, but make men pay
re when the dearth is paſt, as if it were a dearth ſtill.
plentifull yeare doth dammage him, and a hard
doth advantage them. So this painfull man is faine
poorely, fare meanly, go barely, houſe homely,
rly, labour daily, ſell cheap, and buy deare, that I
truly ſay, that no man deſerveth his living better,
an fulfilleth the law better: that is, *Thou ſhalt get
ing in the ſweat of thy brows*, than this poore ſonne
*m*, which picks his crums out of the earth. There-
ſhould not be mocked for his labour, which hath
ſon enough, though all men ſpeak well of him: and
opinion, if any deſerve to be loved for his inno-
, or for his truth, or his paine, or the good which
ings to the Common-wealth, this Realme is not ſo
beholding to any ſort of men, (but thoſe that ſeed
ule) as thoſe that ſeede the body, that is thoſe that
the earth: yet you ſee how they live like drudges,
ugh they were your ſervants to provide food for
and after to bring it to your doores: as the beaſts

ſerve

serve them, so they serve you, as though you were another kind of men: I cannot think upon their misery, but my thoughts tell me, that it is a great part of our unthankfullnesse, that we never consider what an easie life and living God hath given unto us in respect of them.

If the Apostles rule were kept, they, which doe not worke, should not eat: but now they which do not work, eat most, and the husbandmen, which work, eat not, but are like Bees, which provide food for other and pinch themselves. Let us consider this, for they had not one law and we another: but the same curse which was denounced upon *Adam*, was denounced upon all his children? That every man should get his living in the sweat of his brows. Although I know there be divers works, and divers gifts, and divers callings to work in: yet alwayes provided, they which doe not work should not eat, for in the sweat of thy browes, that is, in labour and travaile: Thou King, and thou Judge, and thou Prelate, and thou Land-lord, and thou Gentleman shalt get thy living, as *Adam* thy father did, or else thou dost avoid the curse, and a greater curse shall follow, that is, they which will not sweat on earth, shall sweat in hell.

*Adam* had food as well as thou, and so had *Noah*, and more than thou, unlesse thou hadst all, for they had all, and yet they might not be idle: because their hands were not given them for nothing: some work with their pen, some with their tongues: some with their fingers: as nature hath made nothing idle, but that he which is a Magistrate, should doe the work of a Magistrate: he which is a Judge, should do the work of a Judge: he which is a Captaine, should do the work of a Captaine: he which is a Minister, should doe the work of a Minister, as when *Noah* was called a husbandman, he did the work of an husbandman. This contempt of the Country doth threaten danger to the land, as much as any thing else in our dayes,

dayes, unlesse their burthen be eased, and their estimation qualified in some part of their paines. Thinking that you have not heard of this Theame before, seeing the words of my Text did lie for it: thus much I have spoken to put you in minde how easily you live in respect of them, and to rectifie our minds towards our poore brethren, which indeed seem too base in our eyes, and are scorned for their labours, as much as we should be for our idlenesse.

*Then* (saith *Moses*) Noah *began to be an husband-man.* In that it is here said that *Noah* began, it doth not disprove that he gave not himself to husbandry before, but it importeth, that *Noah* began to set up husbandry againe after the flood before any other, so this good man recomforted with the experience of Gods favour (which had preserved him and his seed out of the world) and rejoycing to see the face of the earth againe, after the waters were gone, though an old man, and weaker than he was, yet he turned to his labour afresh, and scorned not to till and plant for all his possessions, as though he were a lusty and man: such a lowlinesse is alwayes joyned with the fear of God, and they that are humbled with religion, do not think themselves too good to do any good thing.

Here note by the way, that none of *Noah's* sonnes are said to begin this work, but *Noah* himselfe: the old man, the hoary head, and carefull father begins to teach the rest, and shews his sonnes the way how they should provide for their sonnes, and how all the world after should labour and travaile, till they return to dust; for the old man, whom age dispenseth withall to take his ease, is more willing to provide for the wants of his children, than they are which are bound to labour for themselves and their parents too, as the Storke doth feed the damme when she is old, because the damme fed her when she was young. What a shame is

this

this is to *Shem* and *Japheth*, that is, to us which are young and strong, that the Father should be called a labourer, when the sons stand by? Now the ground was green because of the flood, and could not bring forth fruit of it selfe, because of the curse: therefore it pitied Noah to see the desolate, and barrenesse, and slime upon the face of the earth which he had seene so glorious and sweet, and fertile, with all manner of herbs and fruits and flowers before. Therefore he setteth himselfe to manure it, which waited for nothing now, but a painfull labourer to till and dresse it, that it might bring forth delights and profits for sinfull man, as it did before.

By this we may learne to use all meanes for the obtaining of Gods blessings, and not to lose any thing which we might have, or save for want of paines: for that is sinne, as *Salomon* noteth in the 24. of the Proverbs, when he reproveth the slothfull husbandman, because his field brought forth nettles and thistles, in stead of grapes, not because the ground would not beare grapes, but because the slothfull man would not set them. Shall GOD command the earth and all his creatures to increase for us, and shall not we further their increase for our selves? As we increase and multiply our selves, so we are bound to joyne hand and helpe, that all creatures may increase and multiply too, or else the fathers should eat the childrens portion, and in time there would be nothing left for them that come after: this regard Noah seemeth to have unto his posterity, and therefore he gave himselfe unto husbandry, which is commended in him unto this day, and shall be recorded of him so long as this book is read: whereby we are warned, that he which liveth only to himselfe, is not to be remembred of them which live after. But as *David* cared how the Realme should be governed after his death as well as he did during his life: so though we die and depart this world, yet we should leave that example,

or

of whose bookes, or those works behind us, which may profit the Church and Common-wealth when we are dead and buried, as much as we did when we lived among them; even as *Noah* planted a Vineyard, not for himselfe, but for the ages to come after.

Some doe think that *Noah* planted the first Vineyard, and drunk the first Wine, and that there was no use of grapes before: which opinion they are led unto, that they might excuse *Noah*, and mitigate his fault, if he did sup too deep of that cup, the strength and operation whereof was not known unto him, nor unto any man before. But it is not like, that the excellent liquor and wholsome juyce of the Grape did ly hid from the world so many hundred yeares, and no doubt but there were Vines from the beginning, and created with other trees: for how could *Noah* plant a Vineyard, unlesse he had slips of other vines, or grapes that grew before, seeing he did not create fruits, but plant fruits as we do? For this is principally to be noted, that so soone as he had opportunity to doe good, he omitted no time, but presently after the flood was gone, and that the earth began to dry, he plyed it with toile, and wrought it till he saw the fruits of his labour. By this we learne, to omit no occasion to doe good, but whatsoever we may doe good, to count it sinne, if we do it not.

But if we be so exercised, then all our works shall prosper like the Vineyard of *Noah*, because the fruit of the Vine doth cheare the countenance, and glad the heart of man. Therefore some have gathered upon the planting of this Vineyard, a signification of gladnesse and thankfulnesse in *Noah* for his late deliverance; and the *Iewes* by their solemne feasts did celebrate the memorial of some great benefit, but I rather judge that God would have us see in this example what men did in these dayes, and how we are degenerate from our parents, that we may prepare against the fire, as *Noah prepared against the water.*

This is worthy to be noted too, GOD did not so regard his husbandry, but that he had an eye to his drunkennesse, and speakes of his fault as well as his vertue, whereby we are warned, that though God blesse us now while we remember him, yet he will chasten us so soone as we forget him: though we be in a good name now, infamie will rise in an houre: though we be rich at this present, poverty may come presently: though we be whole while we be here, yet we may fall sick before night, even as *Noah* is praised in one verse, and dispraised in another verse: even now God commendeth him for his lowlinesse, and now discommendeth him for his drunkennesse: as though he had forgotten all his righteousnesse, so soon as he had sinned, and would call in his praise again.

This was to shew, that *Noah* was not saved from the Flood, because he deserved to be saved, but because God had favour unto him: for he which was not drowned with water, was after drowned with wine. As the *Pharisee*, when they had done well were proud of it, and lost their reward: so when *Noah* had done a good work, he spotted it with sinne, and was dispraised where he was praised, as though God had repented him that he commended him. He planted well, but he drank not well: therefore that which was good did him no hurt: then seeing he was trapped with a good worke, whatsoever we do, we may remember how easie it is to sinne, if we misse in the matter, or in the manner, or time, or place, or the measure, as *Noah* did. He which planted the Vineyard, is worthy to tast of the grape: but if thou have found hony, (saith *Salomon*) eat not too much, lest thou surfet. So if thou hast found wine, drink not too much, lest thou surfet. A little wine, is better than a great deale, and if thou wilt follow the Apostles counsell, thou must drink it but for thy stomacks sake, lest that happen to thee which thou shalt hear of this noble Patriarch.

Though

Though he were never ſo righteous before God, and man, though he eſcaped the deſtruction which lighted upon all the world, though he had all the fowles of the ayre and beaſts of the land at his command, though he paſſed the pilgrimage of man nine hundred years, yet *Noah* was but a man, ſo ancient, ſo righteous, ſo mighty, ſo happy: *Noah* ſhewed himſelf but a man, for drinking the Wine, which himſelf had planted, he was drunken. This was *Noahs* fault, he was drunken with his own Wine, as *Lot* was defiled with his own daughters. If *Cham* his ſonne had taken too much, and ſtript himſelf as his Father did, the holy Ghoſt would ſcarce have ſpoken of it, becauſe he was a man of note, but when the Father forgate himſelf, and gave his offence, marke the manner of the holy Ghoſt, as though he would ſhew you a wonder: he diſplayeth *Noahs* drunkenneſſe, as *Cham* diſplayed his nakedneſs: as if he would ſay, Come and ſee the ſtrength of man. He which was counted ſo righteous, hee which believed the threatning like *Lot* when the reſt mocked, he to whom all the fowles of the ayre, and the beaſts of the earth, flocked in couples as they came to *Adam*, he which was reſerved to declare the judgments of God, and to begin the world againe: *Noah* the example of ſobriety, the example of moderation, is overcome with drink, as if he had never been the man. How eaſie, how quickly the juſt, the wiſe, the prudent, hath loſt his ſenſe, his memory, his reaſon, as though he had never been the man!

And how hard is it to avoid ſinne, when occaſion is at hand, and pleaſant opportunity tempteth to ſinne? it is eaſier for the Bird to go by the Net, than to breake the net: ſo it is eaſier for a man to avoid temptations, than to overcome temptations: Therefore GOD forbad *Balaam*, not onely to curſe the people as *Balak* would have him, but he forbad him to go with *Balaks* ſervants, knowing that if he went with them, and ſaw the

pompe of the Court, and heard the King himselfe speak unto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether he should curse or blesse.

*Peter* but warming himselfe at *Caiphas* fire, was overcome by a silly damell to doe that which he never thought, even to forsware his Lord God: therefore *Daniel* would not eat of the Kings meat, lest he should be tempted to the Kings will, shewing us that there is no way to escape sinne, but to avoide occasion. Therefore *David* prayeth, *Turne away mine eyes from vanity*: as though his eyes would draw his heart, as the bait tilleth on the hook. *Noah* thought to drink, he thought not to be drunk: but as he which cometh to the field to sound the trumpet, is slaine as soone as he which cometh to fight: so the same wine distempereth *Noah*, which hath distempered so many since. Where he thought to take his reward, and tast of the fruit of his own hands, God set an everlasting blot upon him, which sticks fast till this day, like a tasre in his armes, so long as the name of *Noah* is spoken of, that we cannot read of his vertue, but we must read of his sinne: whereby every man is warned to receive the gifts of God reverently, to use them soberly, and to sanctifie himselfe, before he reach forth his hand unto them, that they may comfort and profit us, with that secret blessing which God hath hid in them: or else every thing, the best gifts of God, may hurt us, as the pleasant wine stayned and confounded the great Patriarch, when he delighted too much in it, which he might have drunk as Christ did at his last supper, and this disgrace had never been written in his story: But God would have a fearfull example, like the pillar of salt, to stand before those beasts, whose onely studie is to make tryall, who can quaffe deepest, and shew all their valiantnesse in Wine.

Because there is such warning before us, now we have

have the Drunkard in schooling, I will spend the time that is left, to shew you the deformity of this sinne. If any heare me which have been overtaken with it, let them not marvell, why he cannot love his enemies, which loveth such an enemy as this, which leadeth till he reeleth, dulls him till he be a foole, and steales away his sense, his wit, his memory, his health, his credit, his friends: and when he hath stripped him as bare as *Noah*, then he exposeth him like *Noah* to *Cham*, and all that see him do mock him: it is a wonder almost, that any man would be drunk, that hath seen a drunkard before, swelling and puffing, and foming, and spuing, and groveling like a beast, for who would be like a beast for all the world? Look upon the drunkard when his eyes stare, his mouth drivels, his tongue falters, his face flames, his hands tremble, his feet reele: how ugly, how monstrous, how loathsome doth he seem to thee? so loathsome dost thou seem to others when thou art in like taking.

And how loathsome then dost thou seem to God? Therefore the first Law that *Adam* received of God, was abstinence, which if he had kept, he had kept all vertues beside, but intemperance lost all. In abstinence the law came to *Moses*, and he fasted when he received it, to shew, that they which receive the word of God, received it soberly. A temperate man seldome sinneth, because the flesh which doth tempt, is mortified, lest it should tempt, but when the handmaid is above the mistresse, and a man hath lost the Image of GOD, and scarce retaineth the image of man, all his thoughts and speeches, and actions, must needs be sinne, and nothing but sinne, because the band of vertue, sobriety is broken, which kept all together: when didst thou want discretion to consider? when didst thou want patience to forgive? When didst thou want continency to refraine? When didst thou want heart to pray, but when sobriety was fled away, and intemperancy filled her roome? If shame let to sinne, it

casteth out shame: if feare let to sin, it casteth out fear: if love let to sin, it expulseth love; if knowledge let to sin, it expulseth knowledge, like a covetous Landlord, which would have all to him selfe and dwell alone.

There is no sinne but hath some shew of vertue, only the sinne of drunkennesse is like nothing but sinne: There is no sin but although it hurt the soule, it beautifieth the body, or promiseth profit, or pleasure, or glory, or some thing to his servants: onely drunkennesse is so impudent, that it descrieth it selfe: so unthankfull, that it maketh no recompence: so noysome, that it consumeth the body, which maketh sinners spare, least they should appeare to be sinners. Every sinne defileth a man, but drunkennesse maketh him like a beast: every sinne defaceth a man: but drunkennesse taketh away the image of a man: every sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once: every sinne deserveth punishment, but drunkennesse upbraids a man, while the Wine is in the stomack: and though he would dissemble his drunkennesse, yet he is not able to set a countenance of it, but the childe descrieth him, the fool knows that he is drunk, because his face betrayeth him, like the leprosie which brast out of the forehead: so worthily hath he lost his opinion of sobriety, which hath lost it selfe. His soone thinkes himselfe more master now than his father: his servant makes him a foole: his children lead him like a childe: his wife useth him like a servant, and although his drunkennesse leaveth him when he hath slept, yet no man seeks to him for counsell after, no man regards his word, no man reckons of his judgment, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompany with him, but so soone as drunkennesse hath made him like a beast, every man abhorreth him like a beast, as they did *Nabuchadnezzar*: the spirit flyeth from him, least it should grieve it, his friends

stands go away lest he should shame them, and no vertues dare come neer, lest he should defile them.

How many things flie out when Wine goes in? How is then that he which loveth himself, can be so cruell to himself, that he should love his life, and shorten his life? that he should love his health, and destroy his health? that he should love his strength, and weaken his strength? that he should love his wealth, and consume his wealth? that he should love his credit, and crack his credit? that he should love his understanding, and overturn his understanding? that he should love his beauty, and deform his beauty? The Poets need faining no more, that men are transformed into beasts: for if they were living now, they should see men like beasts: some like Lions, some like Wolves, some like Foxes, some like Bears, some like Swine: Who is the beast, when the beasts satisfie nature, and man satisfieth appetite? when the beasts keep measure, and man exceeds measure? when the beasts are found labouring, and man found surfeiting, who is the beast? I have read of a bird which hath the face of a man, but is so cruell of nature, that sometime for hunger she will set upon a man and slay him: after, when she comes for thirst unto the water to drink, seeing the face in the Water, like the face of him whom she devoured, for griefe that she had killed one like her self, takes such sorrow, that she neither eateth nor drinketh after, but beats, and frets, and pines her self to death. What wilt thou do then which hast not slain one like thy self, but thy selfe, thy very selfe with a cup of Wine, and murderest so many vertues and graces in one houre?

As *Esau* sold his land and living for a messe of pottage, so the drunkard selleth his sense, and wit, and memory, and credit, for a cup of Wine. Thou hast not murthered thy brother like *Caine*, but thou hast murthered thy self like *Judas*: as the *Rechabites* abstaining from Wine, as *Jonadab* bade them, obtained the blessing which God had

appointed to the Israelites: so let us take heed, lest they which we account Idolaters, whilest they fast and watch, obtain the blessing which God hath appointed for us, (get away the blessings) while we sit down to eat, and rise to play. Therefore, as Christ said, remember *Lots* wife, so I say, remember *Lot*, one houre of drunkennesse did him more hurt, than all his enemies in *Sodome*: remember *Noah*, one houre of drunkennesse, discovered that which was hid six hundred years. Ten times more might be said against this vice: but if I have said enough to make you abhor it, I have had as much as I would.

Some go about to excuse *Noah*, because he was an old man, and therefore might soon be taken cupshot: some because the Wines were hotter in those countries than they are with us: some because of his change of drinks, which had not wonted himself to Wine, before: some because as most men delight in that, which by great labour they have brought to passe of themselves.

So no marvell though *Noah* had a longing to his own Grapes, following herein the example of a curious Cook, which doth sup and sup his broth, to taste whether it be well seasoned, that he may mend it, if he can, or mend the next: but as the Flie by often dallying with the candle, at last scorcheth her wings with the flame: so taking, he was taken, and at last was drunk, yet this is imputed to him for his fault, that he was drunk, as the punishment which follows doth witnesse. Such is the providence of God, that his mercy might be glorified in all, he hath concluded all under sin, and suffered the best to fall, that no man might trust in his own strength, and that we seeing their repentance, may learn to rise againe, how grievous soever our sinnes be, if we have been Idolaters, if adulterers, if persecutors, if murmurers, if murtherers, if blasphemers, if drunkards: *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *David*, and *Salomon*, and *Peter*, and *Paul*, and

and *Noah*, have been the like, who reign now in the kingdome of Christ with his Angels, and so may we, if we repent like them. These examples, saith *Paul*, are not written for our imitation, but for our admonition.

Thus you have seen *Noah* sober, and *Noah* drunken, whereby you may see that a man may be drunk with his own wine, he may surfet with his own meats, he may lust with his own wife, he may offend with his own gifts, his own honour may make him proud, his own riches may make him covetous, his own strength may make him venturous, his own wit may make him contentious: therefore as the child plucks out the sting before he takes the hony: so let every man, before he receives the gifts of God, sit down and look what baites, what snares, what temptations Sathan hath hid in them, and when he hath taken out the sting, then eat the hony, and he shall use the blessings of Christ, as Christ did himself.

FINIS.

# A Godly Prayer to be said at all times.

BEcauſe I have ſinned, O Lord, and done wickedly in thy ſight, and provoked thee to anger by my abominable wickedneſſe, making my body, which thou haſt ordained as a veſſel for thine honor, an inſtrument of moſt deteſtable filthineſſe, O Lord, be mercifull unto me, and pardon me this great wickedneſſe: look not upon me, good Father, with the eyes of juſtice, neither doe thou draw againſt me the Sword of judgement, for then how ſhall I that am but duſt ſtand in thy preſence, when thy wrathfull indignation cometh forth as a whirle-winde, and thy heavy diſpleaſure as a mighty tempeſt, ſeeing the earth trembleth, the depths are diſcovered, and the very heavens are ſhaken, when thou art angry? Exerciſe not therefore thy fury againſt me, that am but chaff before the winde, and as ſtubble againſt a flaming fire: though I have ſinned grievouſly in thy ſight, preferring my wicked deſire before thy holy commandments: eſteeming the pleaſure of a moment before eternall and everlaſting joyes; nay, which is worſe, making more account of vilenes and vanity, and extream folly and madnes, than of the glory and majeſty of the moſt excellent, wonderfull, and bleſſed God, nothing dreading his diſpleaſure, whoſe wrath maketh the devils to quake, & burneth unquenchable unto the bottomleſs pit of hell? whoſe might is ſo great, that by the breath of his noſtrils, he can in the twinckling of an eye deſtroy a thouſand worlds: yet am I bold, proſtrating my ſelf before the throne of thy majeſty, heartily to beſeech

beſeech, and humbly to intreat thee, that thou wilt not deal with me according to my merits, for I have deſerved, that thou ſhouldeſt rain down fire and brimſtone, from out of heaven upon me to devoure me, or to open the earth under me, to ſwallow me up quick into hell: but thou art gratious and full of compaſſion, and rich in mercies, therefore do men put their truſt under the ſhadow of thy wings. I have none in heaven to fly unto but thee, nor in earth, of whom I may receive any comfort, but at thy favourable hands, which are ſtretched out day and night, to receive all that by earneſt repentance turn to thee, being ready to eaſe all thoſe that are laden with the burthen of their ſin, and to refreſh their diſtreſſed conſciences. In the multitude of thy mercies I approach unto thee. O Lord, deſiring thee to look down from the height of thy ſanctuary, upon me poore and wretched ſinner, and to wipe away mine offences, and to blot out my miſdeeds: eſpecially this my ungracious, unclean, and ungodly act, that it may not come up in remembrance with thee, nor be imputed to me for ever for thy Sons ſake, O Lord, in whom thou art well pleaſed, in whom thou waſt fully ſatisfied upon the Croſs for my ſinnes: grant me free pardon and remiſſion of that, I have ſo fooliſhly by my exceeding frailty, committed againſt thee in this ſhamefull deed. But, O thou my unclean and unthankfull ſoul, my ungodly and rebellious heart, what did I ſinfull wretch and execrable caitiff, ſo blindly and deſperately attempt? How art thou become quite ſenſeleſſe, that thou waſt ſo ready to anger thy moſt loving God, and to provoke thy moſt mighty Judge, that thou mighteſt ſatisfie thy filthy fleſh, ſuborned both by thine and Gods moſt malicious adverſary, to grieve and vex the ſpirit of the Lord, and ſo damne thy ſelf for ever? Hath not God of his ſingular favour, made the heavens of old, and placed the Sun and Moon in them, two glorious lights, with innumerable Starrs, a wonderfull workmanſhip for thy uſe and benefit? Hath he not lifted up the clouds by his

his strong arm, and heaped treasures of rain, hayle, and snow, to doe thee service? Hath he not in the midst of the world, laid the foundations of the earth, that thou mightest have a stable habitation, and mightest from thence behold every way thou lookest, the walls of this beautifull place? Hath he not gathered the waters into one place, and made the dry land appear, and drawn forth by his power a pure substance of aire between heaven and earth, that thou might multiply in the seas, foules in great abundance fly in the open face of the firmament, tender plants, hearbs, flowers, and trees in all variety grow and fructifie upon the ground: yea, creeping things, cattell and beasts increase in infinite number, in pastures, fields, gardens, orchards, and groves, and all these to doe thee pleasure? Hath he not further given thee springs and rivers, gold and silver, pearls and jewels, even plenty of streames, stones, and metall, to further thee with what soever for profit thou needest, or for pleasure desirest? Hath he not made thee Lord and ruler over all his creatures, even over all the huge Elephants, the Whale, the strong Lion, and Unicorn, and Horse of Warre? over the savage Tigers, Beares, and Wolves? Over the mighty Eagle, Griffin, Vulture, Osprith, and Hawke? Art thou not clad and defended, fed and enriched cheared and renowned by these his creatures, and that all the parts of the body and senses of the minde, might be partakers of his goodnesse, and with his sweetnesse refreshed, comforted and delighted in great measure? yea, above all this, hath he not breathed into thy body an immortall soul, that thou mightest remain with him in glory for ever? Did he not at the first frame thee like unto himself, that he might therefore love thee as his son? Did he not cast into thy spirit the beames of his wisdome, that thou through thy understanding mightest behold him and his glory, and stirr up sparkes of goodnesse in thy heart, that thou mightest by thy affection imbrace him and his bounty, and be made perfectly blessed by his infinte happines,

pineſs, who, when *Adam* thy ungratful father, by diſtruſting him that hath faithfully promiſed, was throughly able to fulfill his will, and reſolutly determined exceedingly to advance him, having given him this whole world in teſtimony thereof, by diſcontenting his minde with the excellent eſtate he was placed in of unſpeakable love, unleſs he might be as good as God himſelf, proudly deſiring to make duſt the fellow of him, who was from everlaſting, infinitely full of wiſdome, power, grace and majeſty, and had done all this at the perſwaſion of the moſt traiterous rebel of his right gracious King, and ſpiteſull enemy of his moſt bountiful maſter, even then when this moſt villanous conſpiring with Gods notorious adverſary, had deſerved immortal hatred againſt him, and all that pertained unto him: yea, they are yet unborn, but contained in him, whoſe whole maſſe by this impious diſobedience, became by juſt judgement a temple of curſed eſtate for ever, and for ever: thou alſo thy ſelf bringing forth fruit of contempt of his law, which is moſt holy, merciſul, & mighty: yet even then I ſay, of unſpeakable pittie and compaſſion intended, nay promiſed, nay laboured to deliver him and thee from that dreadful vengeance which ye have purchaſed by your wicked and ungracious demerits, and to reconcile you, baſe abjects and vile caſt-awaies, and yet ſtubborn and ſpightfull haters of the great God *Jehovah*, who when there was no means to be found in heaven, nor ſea, nor in the earth, nor under the earth, but that he ſhould damne his onely begotten Sonne, the very brightneſſe of his glory, who never offended him, but was an eternall delight unto his ſoul, and rejoying unto his ſpirit, that thou mighteſt be ſaved, a groſſe lump of ſlime and clay, ſtill vexing him by thy wickedneſs? yet delivered his ſon into the full power of Sathan, to put him to a moſt ſhameful death, by the hands of moſt deteſtable perſons, and did caſt him far away out of his favour, and threw him down into the bottomleſs pit of his unſupportable wrath and indignation,

...that thou mightest be placed between his own arms in the kingdome of heaven in all royalty and glory, as his true and entirely beloved Son. Why therefore wast thou, O my unholy and unthankful nature, so ready and prone, so violent and head-strong to commit things highly displeasant in his sight, who in a manner, & as far as was possible, slew himself for thy safety, when he had no creature so disobedient as thee? O thou my inward soul, and spirit of my mind, awake & stand up to defend thy self, for thou art besieged with mighty enemies, the Prince of darkness, the rulers of the ayre, the spiritual craftinesse and policies of hell! why arisest thou not, thou sluggard? thy foes in great number are prepared with many ambushments, having a huge army all maliciously bent, with venomus darts to pierce thorow thy heart; they are entred thy holds at all the gates of thy outward sense, yea, they have broken down thy inward doore, and have left thee but one window towards heaven to escape by, even by thy prayers directed to the spirit of God waiteth thy speedy coming: make haste, O thou heavy with sleep, or thou art taken by thy cruel enemies, whose hands are of iron, and their teeth of steel, to grind thy very bones to powder: hearken no longer to that stinking harlot, thy wicked appetite, which raging in thy bosome, desireth nothing but thy utter destruction, she perswadeth thee that thou art in no present danger, that she may rejoice at thy miserable end. It may be thou art led to the slaughter, that though thou go on a little way in thy pleasant path, thou maist return back when thou wilt, and thy little wandring will not greatly be regarded. O thou unwise & sottish heart! when wilt thou understand how the Son of God endured such pain for the smallest of thy sins, and makest thou so light account of so grievous crimes? doth the law thunder curses, and plagues, & everlasting torments against thy lest inordinate motions, & didst thou not dread to perform so shameless a practice? Knowest thou not that the eys of God & his Angels behold thee

doing

doing that thou wouldeſt be aſhamed to do in the preſence of ungodly men, or uncleane beaſts: or doſt thou conſider how thou didſt grieve the ſpirit of God, who hath vouchſafed of his infinite mercy, to dwell in thy body to this end, chiefly that he might mortifie thy carnall luſts? Why didſt thou then defile this temple which he hath ſanctified to be a houſe for himſelfe to dwell in? take heed thou drive not out ſo worthy a gueſt, by ſuch ſwiniſh and ſtiffly behaviour, who if he once depart, then ſhalt thou be a hold for devils, & legions of damned ſpirits, that they may ſtuffe thee full of all manner of iniquity, & then at length become pitch & brimſtone, to maintaine the fire of Gods ſcorching wrath in thy ſinews, ſpirit and inward bowels, drinking out in full meaſure the dregs of the wine of his rage, and fury: and canſt thou be blind and wretchleſſe, that for the vaine pleaſure of ſin for a little while, thou wilt conſtrain God to torment thee everlaſtingly, who it may be, even at this inſtant, if thou wilt ſtill try his patience and long ſufferance, will ſuddenly take thy ſpirit from thee, or come in judgment to recompence to all ſinners by his final ſentence in the burning of the whole world, the ſtipend of horror, ſhame confuſion, & utter reprobation, & weigh with thy ſelfe, that to approach to God, is the chiefeſt joy of his choſen, to behold his glorious countenance in the face of his Son, whereas thy ſins do ſeparate thee from him, and make thee afraid to ſpeake to him by prayers, which is thy chiefeſt & greateſt ſolace in this mortal life: how much more will thy ungodlines make thee wiſh delay of the laſt judgement, the ſpeedy and preſent coming whereof, is a chief prop of our faith: and wichall remember how the devil, that roaring Lion, laboureth by his impure act to make thee moſt filthy and loathſome in the ſight of God, and rejoyceth to ſee thy gratious Father, mercifull Saviour, and comfortable Sanctifier, ſo abuſed and withſtood, and angered by thee, whom he hath wonderfully made, carefully preſerved, and dearely redeemed, & tenderly loved, that if it may be, thou

ſhouldeſt

holdeſt by utter Apoſtaſie diſhonor him in the face of the world, who hath advanced thee in the preſence of all his Angels: and though thou be ſo ſure in faith that thou canſt not utterly fall (the conſideration whereof ſhould make thee more dutiful, & not incourage thee in a ſinful courſe) yet mayeſt thou by little and little, and by often falling, bring thy ſelf into a better liking, both of the wicked and wickedneſs it ſelf, whom thou oughteſt to hate with a perfect hatred, and then God by juſt judgement caſt thee into a ſure ſleep, that thy filthineſſe may be ſeen of men, and thou condemned, to the grief of the righteous, and turned to the ſhame of the ungodly, and in the mean ſeaſon, by provoking Gods judgment, be ſpoiled of thy godly ornaments, of thy godly deſires, of religious thoughts, of zealous affections, of Chriſtian communication, of holy endeavours, of aſſured perſwaſions of faith, of ſtedfaſt waitings through hope, of conſtant ſuffering by patience, and hearty rejoycings from Love. In the perfect conſummation of which things, becauſe all happineſs conſiſteth, beware thou careleſs wretch, leſt ſuddenly by thy abominable filthineſs, thou either for a time wholly deprive thy ſelf of comfortable feeling of theſe things, or much diminiſh thy preſent graces and bleſſings received of the holy ſpirit, to the glory of God the Father. But why do I utter my voice, or ſtrive to make a dead carkas move? O quicken thou me that art the fountain of life, and call thou out of heaven thy dwelling place, that my wandring ſoul may hear the voice of her ſhepherd, and follow thee whitherſoever thou leadeſt: nay, of thy tender compaſſion take me up upon thy ſhoulders, and carry me gently into thy fold again: for thieves have ſtoln me away, and have bound my feet, ſo that I cannot go, and they watch for me untill thou are gone, that they may carry me away quick from thy paſtures: O do thou therefore preſently deliver me, and give me thy helping hand: O caſt thou down by thy ſpirit my raging luſt, and by thy grace ſubdue my untamed affections. I am weak, O Lord, and unable

able to resist the force of my mighty adversary: send thy help from above, and save me out of the jaws of this cruel Lion: thou hast delivered me out of the mouth of hell: O let not the gates thereof any more prevaile against me: let me not any longer be occupied in ungodlinesh, lest my enemy triumph over me, saying, in his malicious heart, *Tolle, there, so would I have it.* Let this sin be far from me, O Lord, lest I should defile my self any more with this notorious wickednesh: worke therefore in my heart an utter detestation of it, that I may ever hereafter keep my self pure and unspotted for thy kingdome. Thou that art able to make of stones children to *Abraham*, mollify, I pray thee, my stony heart, that all manner of son-like affections may be imprinted therein: pluck up, O good Father, these roots of bitternes, that no unsavoury fruit may come of the tree, which thou by thine own hand hast planted: I desire, I look I call, I cry for thy assistance, that I may conquer this unruly motion. O blessed Saviour that hast granted so many petitions upon earth, to them that were carefull for the body, fulfill, I pray thee, this my desire, not for health, nor strength, nor riches, nor honour, nor for food, nor apparel; but for thy heavenly grace and inspiration: yea, let me lose all those rather than be left in my sinfull flesh, that I should be ruled any longer thereby. Mortifie, good Father, in me the old body of sin, and give unto me a new body, purged from these dead works, to serve the living God; renew my spirit daily, that I may cast away these works of darknesse: let it be enough, O mercifull Father, that my weakness in falling heretofore, hath been made known unto me, lest I should be too proud. Now let thy strength appear in putting this mine enemy under my feet, that thereby I may be bold to put my confidence in thee. Why should my body made by thine hand, and my soule framed according to thy Image, be given over as a prey into the hands of Sathan? Deliver me, O Lord, from the snares of the hunter, and preserve me from the hand of this enemy, who lieth in wait for my spirituall life, and

laboureth

loveth my everlasting destruction, so shall I praise thee for thy great goodnesse, and magnifie thy name for giving me the quiett over my adversary that is too strong for me. To thee I fly for succour till this tempest be overpast, hide me I pray thee under thy shield and buckler, that none of the fiery darts of Satan take hold on me. Good Lord, for the love thou beareſt unto mankinde, for thy Sons sake, who hath taken our nature on him, grant that I may not be tempted above my strength, & that in all temptations I may flie unto thee, as a horne of my salvation, yeelding thee most humble and hearty thanks for that thou hast given me a desire to withstand my sinfull flesh, which thy work I beseech thee for thy names sake to perfect, and fully accomplish.

Mat. 26. 41. *Watch and pray lest you enter into temptation: the spirit is willing, but the flesh is weak.*

*Another zealous Prayer,*

ETernall God, Almighty and most mercifull: we thy unworthy servants, postrate before thy Throne of grace to yeeld our selves body and soule unto thee for all thy benefits, which thou from our birth hast heaped upon us, as though we had alwayes done thy will, although we, occupied about vaine things, never marked, never loved, never served, never thanked thee so heartily for them, as we esteem a mortal freind for the least curtesie. Therefore we come with shame and sorrow to confess our sin not smal but grievous, not a few but infinit, not past, but present, not secret, but presumptuous, against thy expresse word and will: against our own conscience, knowledge and liking, if any had done them but our selves. O Lord, if thou should'ſt require but the least of them at our hands, Satan would challenge us for his, and we should never see thy face againe, nor the heavens, nor the earth, nor all the goodnes which thou hast prepared for man: what shall we doe then, but appeale unto thy mercy, and humbly desire thy fatherly goodnes, to extend that compassion towards us, which thy beloved

beloved Son our loving Saviour hath purchased, so mightily, so graciously, and so dearly for us? we beleeve and know that one drop of his bloud is sufficient to heale our infirmities, pardon our iniquities, and supply our necessities, but without thy grace, our sight, our strength, our guide, we are able to do nothing but sin, as woful experience hath taught us too long, and the example of them which are void thereof, whose life is nothing else but the service of the world, the flesh and the devill. Therefore good Father, as thou in speciall favour hast appointed us to serve thee, like as thou hast ordained all other creatures to serve us, so may it please thee to send down thy heavenly Spirit into our hearts, change our affections, subdue our reason, regenerate our wils, and purifie our nature to this duty: so shall not thy benefits, nor thy chastisements, nor thy word returne void, but accomplish that for which they were sent, untill we be renewed to the image of thy son. Good Lord, we beseech thee, look downe in the multitude of thy compassions, upon thy militant Church, this sinfull Realme, thy gracious servant, our dread Soveraigne, his honourable Councell, the Civill Magistrates, the painfull Ministers, the two Universities the people that sit in darkenesse, and all that beare thy crosse. Gather us into one communion of thy truth, and give unto every man a spirit to his calling, that we being mindfull of the account, and that we are called Christians, may firmely resolve, speedily begin, and continually persevere in doing & suffering thy holy will. Good Lord blesse and sanctifie our meeting, that no temptation hinder mee in speaking, nor them in hearing, but that thy word may be heard and spoken as the word of God, which is able to save our soules in that day. There is no cause, O God most just, why thou shouldest hear sinners, which art displeased with sinne, but for his sake which suffered for sin and sinned not: in whose name we lift up our hearts, hands, and voices unto thee, praying as he hath taught us: *Our Father which art, &c.*

FINIS.

# THREE SERMONS MADE BY Mr. HENRY SMITH.

I. *The Benefit of Contentation.*
II. *The Affinitie of the Faithfull.*
III. *The lost sheepe is found.*



LONDON.
Printed for *Francis Smethwick*, and are to be sold at his shop in Saint *Dunstans* Church-yard.
1642.

# THREE SERMONS MADE BY M. HENRY SMITH.

I. The Benefit of Contentation.
II. The Affliction of the Faithfull.
III. The high Prerogative.



LONDON
Printed for Francis Burton, and are to be sold at his shop in Saint Dunstans Church-yard.
1631.

# THE BENEFIT OF CONTENTATION.

1 TIMOTH. 6.6.

*Godlinesse is great gaine, if a man be content with that he hath.*

BEcause when we preach, we know not whether we shall preach againe, my care is, to choose fit and proper Texts, to speake that which I would speak, and that which is necessary for you to heare. Therefore, thinking with my selfe what doctrine were fittest for you, I sought for a Text which speaks against covetousnesse, which I may call the Londoners sinne. Although God hath given you more than other, which should turne covetousnesse into thankfulnesse: yet as the Ivie groweth with the Oak, so covetousnesse hath grown with riches: every man wisheth the Philosophers stone, and who is within these walls that thinks he hath enough, though there bee so many that have too much? As the Israelites murmured as much when they had *Manna*, as when they were without it, so they which have riches covet as much as they which are without them: me thinke conferring your minds and your wealth together, I may truly say, this City is rich, if it were not covetous. This is the Devill which bewitcheth you, to think that you have not enough, when you have more than you need. If you cannot choose but covet riches, I will shew you riches which you may covet, *Godlinesse is great riches*. In which words, as *Jacob* craved of his Wives and his Servants

Exod. 16 2. Num. 11. 4.

Gen. 31. 4.

to give him their Idols, that he might burie them: so *Paul* craveth your covetousnesse, that he might be idolly, and that ye might be no losers, he offereth you the vantage, in stead of gaine, he propoſeth great gaine. *Godlineſſe* ſayeth *Paul*, is if he ſhould ſay, will you covet little gaine before great? you have found little joy in many, you ſhall find great joy in the holy Ghoſt; you have found little peace in the world, you ſhall find great peace in conſcience. Thus ſeeing the world ſtrive for the world, like beggers thruſting at a dole, Lawyer againſt Lawyer, Brother againſt Brother, Neighbor againſt Neighbour, for the golden Apple, that poore *Naboth* cannot hold his own, becauſe ſo many *Ahabs* are ſick for his Vineyards: when he had found the diſeaſe, like a skilfull Phyſician, hee goeth about to pick out the greedy worme which maketh men ſo hungry, and ſetteth ſuche glaſſe before them that will make a ſhilling ſeeme as great as a pound, a cottage ſeeme as faire as a Pallace, a ploughſhe as greedy as a Diadem, that he which hath but twenty ſhillings, ſhall be as merry as he which hath an hundred: and he which hath an hundred, ſhall be as jocond as he which hath a thouſand: and he which hath an hundred thouſand ſhall be as well contented, as hee which hath a million: even as *Daniel* did thrive with water and pouſe, as well as the reſt did with their wine and junkets. This is the vertue and operation of theſe words: if you heare them with the ſame ſpirit that *Paul* wrote them, they will ſo work upon your hearts, that you ſhall go away every man contented with that which hee hath, like *Zachæus*, which before hee had ſeene Chriſt, knew nothing but to ſcrape, but aſſoone as he had heard Chriſt, all his mind was ſet upon giving: this was not the firſt day that *Zachæus* ſeemed rich to others, but this was the firſt day that *Zachæus* ſeemed rich unto himſelfe. When riches ſeemed dung, and godlineſſe ſeemed riches. Chriſt doth not will others to give all their goods away to the poore, as he bad the young man, to ſee what he would do, but hee will forbad him to keep his riches, forbiddeth him to love riches, and makes him riches ſeeme poverty. When you ſeeme rich, ye ſhall ſeem

1. Reg. 21. 4.

Dan. 1. 12.

Luk. 19 8.

Mat. 19. 21.

rich

rich, because no man hath enough, but he which is contented: but if ye covet, and grone, and thirst, as *Iacob* gave *Esau* a blessing, but said, *thou shalt not be excellent*, so God may give you riches, but he saith, *you shall not be satisfied*. For ye will be covetous until ye be religious. He that will have contentation, must leave his covetousnesse in pawn for it. This is the spirit which we should cast out; if we will leave but this one sin behind, you shall depart out of this Church like *Naaman* out of *Iordan*, as if you had been washed, and all your sinnes swept away, like the skales from *Pauls* eyes. For what hath brought Vsury, and Simony, & Bribery, and cruelty, and subtilty, and envie, & strife, and deceit into this City, and made every house an Inne, and every shop a Market of oathes, and lies, and fraud, but the superfluous love of mony? Name Covetousnes, and thou hast named the mother of all these mischiefs, other sins are but hirelings unto this sin, usury, and briberie, and Simonie, & extortion, and deceit, and lies, and oathes, are factors to Covetousnesse, and serve for Porters to fetch and bring her living in. As the Receiver makes a thiefe, so Covetousnes makes an usurer, and extortioner, and deceiver, because she receiveth the booty which they steale. Even as *Rachel* cryed to her husband, *Give mee children or else I die*, so Covetousnes cryeth unto usurie, and bribery, and Simony, and cruely, and deceit, and lies, *Give me riches or else I die*. How they may save a little, and how they may get much, and how they may prolong life, is every mans dreame from Sunne to Sunne, so long as they have a knee to bow unto *Baal*: so many vices bud out of this one, that it is called, *The root of all evill*, as if we would say, the spawne of all sinne. Take away covetousnesse, and hee will sell his wares as cheap as he: he will bring up his children as vertuously as hee: hee will refuse bribes as earnestly as hee: hee will succour the poore as heartily as hee: hee will come to the Church as lightly as hee. If yee could feele the pulse of every heart, what makes *Gehezi* take the bribe which *Elisha* refused, what makes *Demetrius* to speake for Images, which *Paul* condemned, what makes *Nabal* denie *David* that

Gen. 48. 4. 2 King 5. 14. Act 9. 18. Gen. 30. 1. Rom. 11. 1. Tim. 6. 1. 2. King. 5. 11. Act. 19. 4. 1. Sam 25.

that which *Abigail* gave him? What makes *Iuda* grudge the oyle which *Mary* tendred? Nothing but covetousnesse. When thou shouldest give, shee saith it is too much: when thou shouldest receive, she saith it is too little: when thou shouldest remit, she saith, it is too great: when thou shouldest repent, shee saith it is too soone: when thou shouldest
Exod. 5, 6. heare, she saith it is too far: like *Pharaoh*, which found one businesse or other to occupie the Iewes, when they should serve God.

Thus every labour hath an end, but covetousnesse hath none; like a suiter in Law, which thinkes to have an end this Terme, and that Terme, and the Lawyer which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his adversary hath to his land: so he which is set on coveting, doth drink brine which makes him thirst more, and sees no haven till he arrive at death; when he hath lied, he is ready to lie againe: when he hath sworne, hee is ready to sweare againe: when he hath deceived, he is ready to deceive againe: when the day is past, hee would it were to begin againe: when the Terme is ended, hee wisheth it were to come againe: and though his house be full, and his shop full, and his coffers full, and his purse full; yet his heart is not full, but lanke and emptie, like the disease which wee call the wolfe, that is alwaies eating, and yet keepes the bodie leane. The Ant doth eate the food whith she findeth. The Lyon doth refresh himself with the prey that he taketh, but the coveteous man lieth by his money, as a sick man sits by his meat, and hath no power to taste it, but to look upon
2. Reg 7. 2. it; like the Prince to whom *Elisha* said, *That he should see the corne with his eyes, but none should come within his mouth.* Thus the covetous man makes a foole of himselfe. He coveteth to covet: he gathereth to gather: he laboureth to labour: he careth to care: as though his office were, to fill a coffer full of Angels, and then to die like an Asse, which carrieth treasure on his back all day, and at night they are taken from him which did him no good but load him. How
Prov 9, 12. happie were some, if they knew not gold from lead? *If thou be wise*

*wife* (saith *Salomon*) *thou shalt be wise for thy selfe*: But he which is covetous, is covetous against himselfe. For what a plague is this (unlesse one would kill himselfe) for a man to spend all his life in carking, and pining, and scraping (as though he should doe nothing but gather in this world, to spend in the next) unlesse he be sure that he should come againe when he is dead, to eate those scraps which he hath gotten with all his sturre? Therefore covetousnesse may well be called Misery, and the covetous Miserable, for they are miserable indeed.

Of them which seeme to be wise, there be no such fooles in the world, as they which love money better than themselves: but this is the judgement of God, that they which deceive others deceive themselves, and live like *Cain*, which Gen. 4 14. was a vagabond upon his owne land, so they are beggers in the midst of their wealth; for though they have understanding to know riches, and a mind to seeke them, and wit to find them, and pollicy to keepe them, and life to possesse them; yet they have such a false sight and bleare eye, that when their riches lie before them they have poverty, and he which hath not halfe so much, seemes richer that they: Will you know how this comes to passe? To shew that the covetous men belong to hell, they are all like hell while they live. Hell is never filled, and they are never satisfied, but as the Horse-leach cryeth, give, give, so their hearts cry, bring, Pro. 30 15. bring: and though the tempter should say to him, as he said to Christ, *All these will I give thee*, yet all will not content them, Mat. 4. 9. no more than Heaven contented him. But as the Glutton in Luke 4. 6. Hell desired a drop of water, and yet a river would not satisfie him: for if a drop had been granted him, he would have desired a drop more, and a drop to that: so they will lie, and sweare, and deceive for a drop of riches. The divel needs not offer them all, as he did to Christ, for they will serve him for lesse, but if hee could give them all, all would not content them, more then the world contented *Alexander*. For it is against the name and nature of covetousnes to be content, as it is against the name and nature of Contentation to be cove-

tous. Therefore one saith, That no mans heart is like the covetous mans heart, for his heart is without a bottom.

A Prentice is bound but for nine yeeres, and then he is free, but if the covetous man might live longer than *Methuselah*, yet they would never be Free-men, but Prentices to the world, while they have a foot out of the grave.

Gen. 5. 15.

1. Pet. 5. 8. It is a wonder to see: as the Devill compasseth about, seeking whom he may devoure, so men compasse about, seeking what they may devoure; such love is between men and mony, that they which professe good will unto it with their hearts, will not take so much paines for their life, as they take for gain. Therfore no marvell, if they have no leisure to sanctifie themselves, which have no leisure to refresh themselves. Christ knew what he spake when he said: *No man can serve two Masters* (meaning God, and the world) because each would have all. As the Angel and the Devill strove for the body of *Moses*, not who should have a part, but who should have the whole, so they strive still for our soules, who shall have all. Therefore the Apostle saith, *The love of this world is enmity to God.* Signifying such emulation between these two, that God cannot abide the world should have a part, and the world cannot abide that God should have a part. Therefore the love of the world must needs be enmity to God, and therefore the lovers of the world must needs be enemies to God: and so no covetous man is Gods servant, but Gods enemy. For this cause covetousnesse is called Idolatry, which is the most contrary sinne to God, because as treason sets up another King in the Kings place, so Idolatry sets up another God in Gods place.

Prov. 1. 13.

Mat. 6. 24.

Iude 7.

1. Ioh. 2. 15.

Ephes. 5. 5.

This word doth signifie, that the covetous make so much of mony, that they even worship it in their hearts, & would do as much for it as the Idolaters do for their Idols. *Paul* seeing such sins committed, and such paines taken for gaine; thought with himselfe, if they could be perswaded, that *godlinesse is gaine*, it is like that they would take as much paines for godlinesse as they did take for gaine. Therfore he taketh upon him to prove this strange Paradox, That godlinesse

is

gaine, against all them in the verse before, which hold, that gaine is godlinesse. These two opinions are very contrary, and here are many against one. A man would thinke that *Paul* should be very eloquent and sharp witted; and that he had need to use some Logick, for hee hath chosen a hard Text, What, *Paul*, will you prove that *godlines is gaine*? You shall have more opponents against you than *Michaiah* had when he forbad *Achab* to fight. If you had taken the former verse which saith that *gain is godlinesse*, then you should have had matter and examples enough, the Merchant, & Mercer, and Lawyer, and Landlord, and Patron, and all would come in and speake for gaine, as the Ephesians cried for *Diana*: but if you will be crosse to all, and preach, *godlinesse is gaine*, to them which cannot gaine godlinesse, men will thnke of you as *Festus* did, that you speak you know not what. These lessons are for *Paul* himselfe. As Christ saith *All do not receive this word*, so all do not count this gaine, but losse: we count him rich that hath his barnes full like the churle, his coffers full like the glutton, his table full like *Belsasar*, his stable full like *Salomon*, his grounds full like *Iob*, his purse full like *Crœsus*. You speak against your Master, for Christ sent word unto *Iohn*, that the poore receive the Gospell, as tho the godly were of the poorer sort: and *David* calleth the wicked rich, *they prosper and flourish*, saith hee, their seed blasteth not, their Cow calteth not; as if he should say, It is not as you take it, *Paul*, that godlinesse doth make men rich: for this I have observed in my time, that the wicked be the wealthiests: and good *Lazarus* is the poore man, and wicked *Dives* is the rich man. Againe, we reade that the Officers were asked, which of the Pharisees, or of the Rulers did follow Christ, yet these were counted rich men, though they had no godlinesse: and if you should examine your selfe, it seemes you were no rich man for al your godlinesse, when you did worke with your hands for your living; therefore if godlinesse be such gaine, how happeneth it that your share is no better? So they which are like *Nicodemus* (when Christ saith that they must be born again) think that they can have

1 Reg. 27. 7.
Act. 19. 28.
Act. 26. 24.
Mat. 19 11.
Luk 12.18.
Luk. 61. 14.
Dan. 5. 1.
1. Reg. 4. 26.
John 1. 3.
Luke 7. 22.
Psal. 73. 3. 12.
Luk. 16. 19 20.
John 7. 48.
1 Thes. 2. 9.
John 3. 4.

no

no other meaning, but that they must returne into their mothers wombe; and when he calles himselfe bread, that hee must needs meane such bread as they dine with. As the
John 6. *Jewes*, hearing the Prophets speak so often of Christs King-
Mat. 20. 20. dome, and call him a King, looked for a temporall King, that should bring them peace, and joy, and glory, and make them like Kings themselves: so the carnall eares, when they heare of a kingdome, and treasures, and riches, straight their minds run upon earthly, and worldly, and transitory things, such as they love, to whom *Paul* answereth, as
John 4. 3. Christ answered his Disciples, *I have another meat which you know not of*: so *there are other riches which you know not of*. I said not, that godlinesse is earthly, or worldly, or transitory gaine, but *great gaine*.

He will not onely prove godlinesse to be *gaine*, but *great gaine*: as if he should say, more gainefull than your wares, and rents, and fines, and interests, as though he would make the Lawyer, and Merchant, and Mercer, and Draper, & Patron, and Landlord, and all the men of riches believe, that godlinesse will make them rich sooner than Covetousnesse.
Abac. 1. 5. I feare this saying may be renewed, *If a man tell you, ye will*
Psal. 14. 2. *not beleeve, &c.* As the Lord looked down upon the earth, to
& 53. 2 see if any did regard him, & said, *There is not one*: so this sentence may goe from Court to City, from City to Country, and say, there is scarce one in a town that will subscribe un-
Psal. 4. 6. to it. *Many* (said *David*) *aske who will shew us any good?* meaning riches, and honour, and pleasure which are not good. But when he came to godlines it selfe, he leaves out *Many*, and prayeth in his one person, *Lord lift thou up the light of thy countenance upon us*, as if none would joyne with him. *Yet wisdome is justified by her owne children*, and the godly count
Mat. 11. 19. *godlines gaine*: to make us love godlines, he calleth it by the name of that we love most: that is, *gaine*. As the Father
Luke 1. 51. calleth his Son which he would love more than the rest, by his owne name, to put him in mind of such a love as he beareth to himselfe. Here we may see that God doth not command men to be godly, only because it makes for his glory,

but

but becauſe godlineſſe is profitable to us. For godlineſſe is not called *gaine*, in reſpect of God, but in reſpect of us: it is gainfe to us, but it is duty to him. So it is called a health in reſpect of us, becauſe it is the health of our ſoules: ſo it is not called a *Kingdome* in reſpect of God, but in reſpect of us, becauſe we are intituled to the Kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodneſſe of all is found in godlineſſe, and therefore godlineſſe is called by the names of thoſe things that men count beſt, to ſhew that the godly are as well, as merry, as content with their love towards God, and Gods love towards them, as other are with health, & wealth, and pleaſures. Therefore it is ſaid of the godly, *The feare of the Lord is his treaſure.* Therefore (ſaith *Jeremy*) *The Lord is my portion*, as though he deſired nothing elſe, and therefore it is ſaid of *Moſes*, *That he eſteemed the rebuke of Chriſt greater riches, than all the treaſures of Egipt.* If croſſes be riches, as *Moſes* thought, what riches are in godlineſſe? But is this all the harveſt? ſhall godlineſſe bee all the godly mans riches? Nay (ſaith *Paul*) *Godlineſſe hath the promiſe of this life, and of the life to come*, that is, the godly ſhall do well in heaven and here too. And therefore Chriſt ſaith, *Firſt ſeeke the Kingdome of God, and all the reſt ſhall be caſt upon you*; even as the theaves fell before *Ruth*, ſo riches ſhall fall in your way as they did to *Abraham*, and *Lot*, & *Jacob*, & *Job*, & *Joſeph*: riches were caſt to them they knew not how; but as if God had ſaid, *Be rich*, and they were rich ſtraight. For all good things were created for the good, and therfore they are called *good*. Becauſe the good God created them for good men to good purpoſe, therefore as *Jacob* got the bleſſing, ſo hee got the inheritance alſo: to ſhew that as the faithfull have the inward bleſſing, ſo they have the outward bleſſings too when they are good for them. For (ſaid *David*) *They which ſeeke the Lord ſhall want nothing that is good.* Now God knoweth better than wee what is good for us, as the nurſe knoweth better than the child when the milke is ready for it. Therefore Chriſt ſaith, *Your heavenly father knoweth what*

Prov. 3. 8.

Mat. 6. 33.

Eſd 11. 26.

Lam. 3. 24.

Heb. 11. 26.

1 Tim. 4 8.

Mat. 6 33.

Ruth 2. 16.

Gen. 27. 8.

Pſal. 34 10.

Mat. 6. 32.

*you*

*you have need of*: he saith not, that *we know what we have need of*, but *that our Father knoweth*: as if hee should say, when you have need of health, your Father will send you health; when you have need of riches, your Father will send you riches; when you have need of liberty, your Father will send you liberty: for he saith not onely, *that our Father knoweth what we have need of, but that he will give us the things which we need.* Therefore as children take no care for their apparrell what cloathes they shall weare, nor for their victuals, what meat they shall eat, but leave this care for their Father, so saith Christ, *Take you no care, for my Father careth for you.*

Mat.7.11.

Mat.6.31. Psal.34.10. and 25.5.

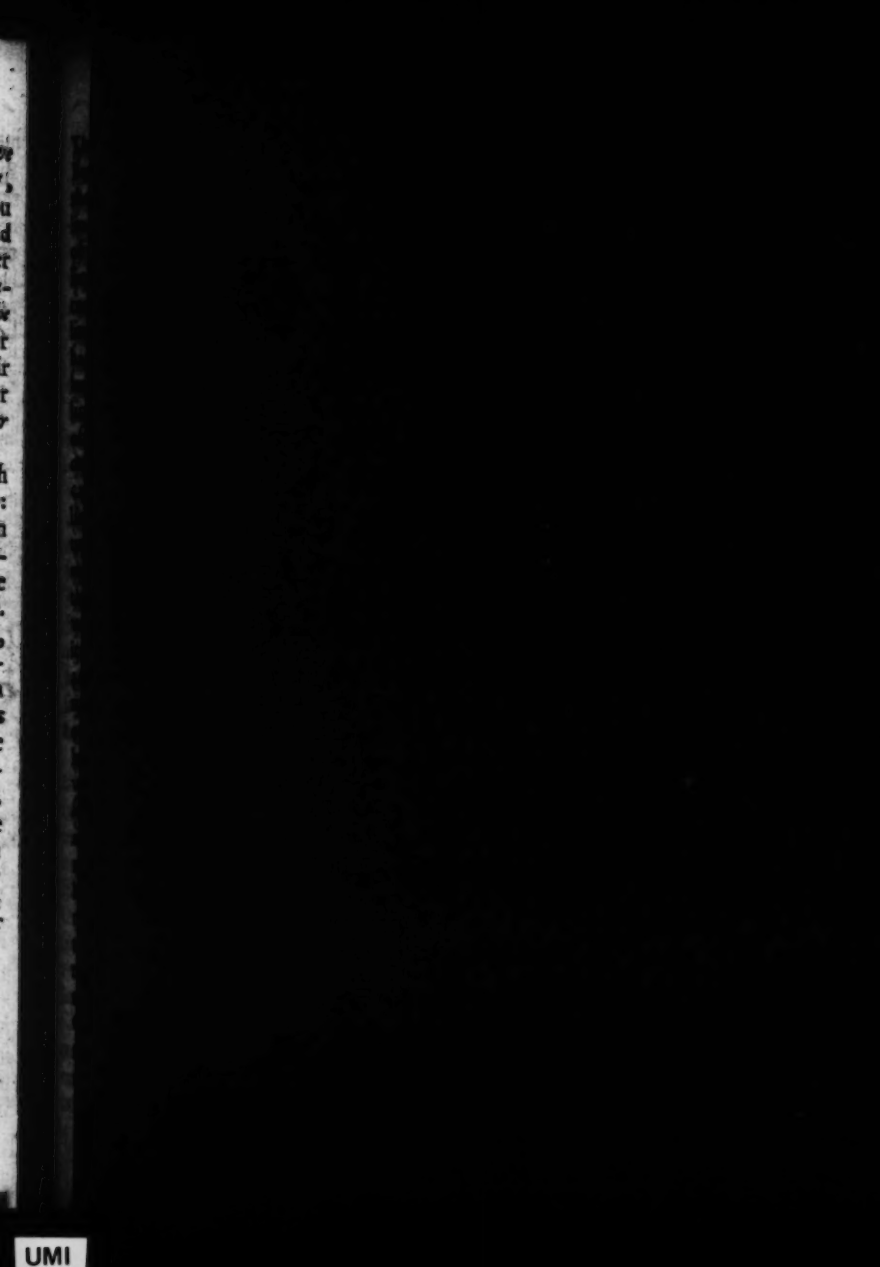
He was not content to call *Godlinesse gaine*, but he calleth it *great gaine*, as if he would say, *Gaine*, and more than *Gaine*: riches, and better than riches: a Kingdome, and greater than a Kingdome. As when the Prophets would distinguish betweene the Idoll gods, and the living God, they call him the *great God*: so the gaine of Godlinesse is called *great gaine*. The riches of the world are called earthly, transitory, snares, thornes, dung, as though they were not worthy to be counted riches: and therefore, to draw the earnest love of men from them, the holy Ghost brings them in with these names of disdaine, to disgrace them with their loves: but when he comes to godlinesse, which is the riches of the soule, he calleth it great riches, heavenly riches, unsearchable riches, everlasting riches, with all the names of honour, and all the names of pleasure, & all the names of happines. As a woman trims and decks her selfe with an hundred ornaments, only to make her amiable, so the holy Ghost setteth out godlines with names of honour, and names of pleasure, and names of happinesse as it were in her Iewels, with letters of commendation, to make her be beloved. Lest any riches should compare with godlines, he gives it a name above other, and calleth it *great riches*, as if he would make a distinction between riches and riches, between the gaine of covetousnesse, & the gaine of godlinesse, the peace of the world, and the peace of conscience, the joy of riches, and the joy of the holy Ghost.

Deut.12.17. Mar. 47. 1.Tim.6.5. Phil.3 9.

Pro.34.9. Prov.4.9. and 13. Pro.8 11. and 8.

Cant.4,1.

The



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worldly men have a kinde of peace, and joy, and riches. I cannot call it *great*, because they have not enough, are not contented as the godly are, therefore only godlinesse hath this honour, to be called *great riches*. The gaine of worldlinesse is nothing but wealth, but the gaine of godlinesse is wealth, and peace, and joy, and love of God, and the fruition of saints, and everlasting life. Therefore only godlinesse hath this honour, to be called *great gaine*. Riches make Gen. 3 6.
men, but godlinesse makes peace: riches breeds covetousnesse, worldlinesse brings contentation: riches makes men unwilling to die, but godlinesse makes men readie to die: riches hurt the owner, but godlinesse profiteth the owner: and therefore only godlinesse hath this honour, to bee called *great riches*. Such gaine, such joy, such peace is in godlinesse, and yet no man covets it: and this is the quality of vertue, it seemeth nothing unto a man until he hath it, as *Salomon* saith of the buyer, while he is in buying, hee dispraiseth the thing which he buyeth, and saith, *It is naught*; it is not Prov 20.14.
worth the price which ye aske: but when hee hath bought it, and gone, as he is gone, hee boasteth of his pennie-worths, and saith it is better than his money. So godlinesse, before a man hath it, he saith it is not worth his labour, and thinkes he bestowes too much that he spendeth about it; but when he hath found it, hee would not loose it againe for all the world, because he is now come to that, which followeth; to be *contented with that he hath*. Here *Paul* sheweth with what a man should be contented, not with one thousand pounds, nor one hundred pounds, nor twentie pounds, but with that he hath: and there is great reason why he should so: because no man knoweth what is fit for him so wel as his carver. And therefore every one should esteeme so reverently of God, as hee think nothing better for him (for the time present) than that which God measureth forth unto him. For when Christ had no money, he was contented: and when he wanted Mat. 17. 27.
to pay tribute, he sent for no more than he needed: he might have commanded 20. pounds as well as 20. pence. But to shew, that wee should desire no more than will serve

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our turne, hee would have no more than served his nature. *Now*, because Contentation is of such a nature, that it can please it selfe with poverty, as well as riches, therefore it is called the *great gaine*: as though it had all which it wanted. And this contentment (saith *Paul*) wee owe to godlinesse, because it is not possible for a Wicked man to be contented; for as he is not satisfied with sinne, so is he satisfied with no things. Riches come, and yet the man is not pleased: libertie comes, and yet the man is not pleased: pleasure comes, and yet the man is not pleased; untill God come, and then hee
Psal. 23.5. faith, *My cup is full.* *Shew us thy Father* (saied *Philip*) *and*
Iohn 14.7. *it sufficeth us.* Now, shew us thy selfe, and it sufficeth. *Now my*
Luc. 12.19. *soule* (saith the churle) *take thy rest*: nay; now my soule take thy rest; for thou hast laid up for many yeares. The godly man hath found that which all the world doth seek, that is, *Enough*. Every word may be defined, and every thing may be measured, but *Enough* cannot be measured or defined; it changeth every yeare: when we had nothing, we thought it *Enough*, if we might obtaine lesse than we have: when wee came to more, we thought of another *Enough*: now we have more, wee dreame of another *Enough*: so *Enough* is alwaies to come, though too much be there already. For as oyle kindleth the fire which it seemes to quench, so riches come as though they would make a man contented, and make him more covetous. Therefore seeing contentation was never found in riches, *the Apostle teacheth us to seek it in godlinesse, saying, Godlinesse is riches*, as though it did not only make a man contented, but make a man contented with it selfe. He speaks as though hee had found a new kind of riches, which the world never thought of, that are of such a nature, that they will
Ioh 4.13. satisfie a man like the water that Christ spake of, *he that drinks of this water, shall thirst no more*: so they that taste of these riches,
Act. 2.2. shall covet no more: but as the holy Ghost filled all the house, so the grace and peace, and joy of the holy Ghost filleth all the heart; that as *Ioseph* had no need of *Astronomie*,
Gen. 44.15. because he had the spirit of prophesie, so he which hath Contentation, hath little need of riches: hee thinks not of the

Philo-

[illegible] 1.Reg.9 25.

[illegible] Gen.2.25.

[illegible] Luk 5.9.

[illegible] Mat.12.41.

[illegible] Luk.22.35.

[illegible] John 4.32.

[illegible] with-

within, that they seek without. Therefore if you see a man contented with that he hath, it is a great signe that godlinesse is entred into him, for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therefore
1. Cor. 3. 16. Phil. 4. 12. *Paul* saith after his conversion, that which hee could never say before his conversion, *I have learned to be content.* Fifth he learned godlinesse, then godlinesse taught him contentation. Now (saith *Paul*) *I have learned to be content*: as though this were a lesson for every Christian to learne, *to be content.* For this hee must thinke that as God said to *Moses* when hee could not obtaine leave to goe to *Canaan*: *Let this suffice thee*
Deut. 3. 26. *to see Canaan*: so whatsoever he giveth, he gives this charge
Ier. 10. 19. with it, *Let this suffice thee.* As if we should say, *This is my sorrow, and I will beare it*, so thou must say, This is my portion, and I will take it. This is the signe, whether godlinesse be in a man, if he have joy of that which he hath of things which
1. Tim. 6. 17. God giveth to the righteous. *Paul* saith, that hee giveth them to *enjoy* that is, if he have much, hee can say with *Paul*,
Phil. 4. 1. *I have learned to want much*: if hee have little, he can say with *Paul*, *I have learned to want little*: that is, if he have much, as *Abraham*, and *Dauid*, and *Paul*; not *poss. sed habens*, yet it
Ioh. 21. 11. cannot corrupt his minde, but as the net was full of Fishes, and yet not rent, because they cast them at Christs commandment: so though the goodly sheet be full of riches, yet his heart is not rent, his minde is not troubled, his countenance is not changed, because he sets not his heart upon these things, were
Hest. 1. 14. 2. K. 4. 7. Psal. 39. 16. given him to do good with. As *Hester* thought of her honour; for if wee have little, as the widow like the oile which served the widow as little as it was, *all seeks to the righteous* (saith *Dauid*) *it is well that we get but a little for a righteous man*, for when a man hath found the heavenly riches, he thinkes not for earthly riches, no more than he that walkes in the Sun, thinks whether he shine or no, because he hath no need of
Mat. 5. 6. *Christ* saith, *Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied.* For

thirst

first mooe, as the ambitious, voluptuous, and coveteous dos but *they that thirst after righteousnesse, shall be satisfied*, albeit they have no riches, nor honour, nor pleasure. If yee aske like the Virgin, *How can this be?* I answer: Even as *Adam* was warme without clothes, so God doth satisfie many men without riches. Though he was naked, yet he did not see his nakednesse, so long as he was innocent; but when hee began to rebell, then began hee to want clothes: so though a man be poore, yet he sees not his povertie, so long as he is contented: but when he begins to covet, then hee begins to want riches, and from that day the curse (in the first of *Aggeus*, Verse 6.) takes hold on him: *Yee eat, but yet have not enough: ye drink, but ye are not satisfied: ye clothe your selves, but ye are not warme.* Indeed the covetous man seemes to draw the world to him with cords, his coffers are of Loadstone, his hands like nets, his fingers like limetwigs: there it comes, and there it comes, one would think this man should be happy one day. Gen. 2. 16.

When the churles barnes were full, hee bade his soule take rest, thinking to game rest by covetousnesse, that he might say, Riches gaine rest, as well as Godlinesse: but see what happened: that night, when he began to take his rest, riches, and rest, and soule, and all, were taken from him. Did hee not gaine faire? Would he have taken such paines if he had thought of such rest? Covetousnesse may gaine riches, but it cannot gaine rest: ye may think like this churle, to rest, when your barnes, and shops, and coffers are full: but ye shall find it true which *Esay* saith, *There is no rest to the ungodly*: therefore the wise man, to prevent all hope of rest, or honour, or profit by sinne, speakes as though he had tried, *A man cannot be established by iniquitie*. Therefore he cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or usury which is iniquitie. Therefore blessed is the man whom godlinesse doth make rich: *for the blessing of the Lord maketh rich*, saith Salomon. *Bee not thou fu*[illegible] *but faith he, shall enjoy the righteous of the earth for ever*, as though his eyes were cast. Wherefore Luk. 11. 16. Esa. 48. 22. Pro. 12. 3. Pro. 10. 22. Psal. 1. 1.

let Patron, and Landlord, and Lawyer, and all, say now, that *Paul* hath chosen the better riches, *which theefe, nor mouth, nor canker can corrupt*: these are the riches at last, that we must dwell with, when all the rest, which we have lied for, and sworne for, and fretted for, and consened for, and broken our sleep for, and lost many Sermons for, forsake us, like servants which change their masters: then Godlinesse shall seem as great gaine to us as it did to *Paul*; and he which loved the world most, would give all that he hath for a dramme of faith, that he might be sure to go to Heaven, when he is dead, though he went towards Hell so long as he lived.

Mal.3.14. 2.Sam.19.33. 3.Reg 4.13. Luke 5.11. Here then is an answer to them which aske, *What profit is it to serve God?* How happie was *Barzillai* that would not be exalted? What quiet had the Shunamite which cared not for preferment? When did the Disciples seeme so rich, as when they were willing to leave all? This shall be your gaine, when you are usurers of Godlinesse. Is not the word gone forth yet, which hath killed covetousnesse, that I may end my Sermon? Either you goe away contented, or you goe away condemned of your owne conscience: before you were vext with covetousnesse, but now the world shall vexe you too: for you shall never covet, nor lie, nor deceive hereafter, but a Sergeant shall arrest you upon it, and some sentence which you have heard, shall gnaw you at the heart with a remorse of hell, that ye shall wish: O that I could abandon this sinne, or else, that I had never heard that warning, which makes it a corrasive unto me before I can leave it: if they which are greedy still, could see what peace and rest, and joy goe home with them that are contented, though they may say with *Peter, Gold and silver have I none*, every man would be a suiter to Godlinesse that hee might have the dowry of Contentation.

Act.3.6.

Psal.119. If any here be covetous still, let him alwayes think, why *David* prayeth, *Turne my heart to thy law, and not to covetousnesse*: he might have named pride, or anger, or lust, but that no sin did so keep his thoughts from the law, as covetousnesse when

when it came upon him: he saith, *Turne my heart unto thy testimonies, and not to covetousnesse*, as though a man could not bee covetous, and have any leisure to thinke upon any good. But as *Iohn* baptized with water, so I can but teach you with words. Luke 3.

Now you have heard what Contentation is, you must pray to another to give it unto you. It is said of this Citie, that many Citizens of *London* have good wils, but bad deeds; that is, you doe no good untill you die. First ye are ungodly, that you may bee rich: and then you part from some of your riches, to excuse for some of your ungodlinesse. It may bee that some here have set downe in their wils, when I die, I bequeath an hundred pounds to a Colledge, and an hundred pounds to an Hospitall, and an hundred gownes unto poore men. I not marvell that you give no more when you are at that poynt: for *Iudas*, when he died, returned all againe: so yee die, and thinke when yee are gone, that God will take this for a quittance, Be not deceived: for God doth not looke upon that which yee doe for feare, but upon that which yee do for love: if yee can finde in your heart to doe good while you are in health, as *Zacheus* did, then God hath respect to your offering: but before God hearkens how ye give your riches; first hee examines how ye came by them: for a man may be hang'd for stealing the money which he gives to the poore, because if he should count godlinesse gaine, much more should hee care to gaine by godly meanes. Thus you see the fruits of godlinesse, and the fruits of covetousnesse, to stay *Balaams* posting for a bribe, and the sons of *Zebedeus* suing for preferment, lest seeking for Asses, they lose a better Kingdome than *Saul* found. If you be covetous, ye shall never have enough, although you have too much: but when ye pray, *Thy Kingdome come*, ye shall wish, *my Kingdome come*. If ye bee godly, yee shall have enough, though yee seeme to have nothing, like to the *Smyrnians*, of whom God saith, *I know thy poverty, but thou art rich*. Therefore what counsell shall I give you; but as Christ counselled his Disciples, *Be*

Mat. 27. 1.

2. Cor. 9. 7.

Luke 19. 8.

Num. 22. 17.

1 Sam. 10. 1.

Luc. 11. 2.

Revel. 2. 9.

Phil. 4. 12. *nor friends to riches, but make you friends of riches*, and know this, that if ye cannot say, as *Paul* saith, *I have learned to be content*, godlinesse is not yet come to your house; for the companion of Godlinesse is Contentation: which, when she comes, will bring you all things. Therefore as Christ saith,

Iohn. 8. 36. *If the Son make you free, you shall be free indeed*: so I say, if Godlinesse make ye rich, ye shall be rich indeed. The Lord Iesus make ye doers of that ye have heard.

FINIS.

THE

# THE AFFINITIE OF the FAITHFVLL.

Luke VIII.

19. *Then came to him his Mother and Brethren, and could not come neere him for the preasse.*

20. *And it was told him by certaine, which said: they Mother, and Brethren, stand without, and would see thee.*

21. *But he answered and said unto them, My Mother, and Brethren are those which heare the Word of God, and doe it.*

HEre is Christ preaching, a great preasse hearing, his Mother and his friends interrupting, and Christ againe withstanding the interruption, with a comfortable doctrine of his mercies towards them which heare the word of God and doe it. When Christ was about a work and many were gathered together to heare him, the Devill thought with himselfe, as the Priests and Saduces did in the 4. of the *Acts*: If I let him alone thus, all the world will follow him, and I shall be like *Rachel*, without Children: therefore devising the likelyest policie to frustrate and disgrace but one of his Sermons, thereby to make the people unwilling to heare him againe: As he set *Eve* upon *Adam*, and made *Jobs* wife his instrument, when he could not hit it himselfe: so he sendeth Christs Mother, and putteth in the minds of his Kinsmen, to come unto him at that instant, when hee was in this holy exercise, and call upon him while hee was preaching, to come away, and Gen. 3. 6. Iob 2. 9.

goe with them. Christ seeing the Serpents dealing, how he made his Mother the Tempter, that all the Auditory might goe away empty, and say where they came: We heard the man which is called *Jesus*, and he began to preach unto us, with such words, as though hee would carry us to heaven: but in the midst of his Sermon, came his *Mother, and Brethren* to him, that it might be knowne what a kinsman they had: and so soone as he heard that they were come, suddenly he brake off his Sermon, and slipt away from us, to goe and make merry with them. Christ, I say, seeing this traine laid by Satan, to disgrace him (as he doth all his Ministers) did not leave off speaking, as they thought he would: but, as if God had appointed all this, to credit and renown him, that which was noised here to interrupt his Doctrine, he taketh for an occasion to teach another Doctrine, that there is a neerer conjunction betweene Christ and the Faithfull, than betweene the Mother and the Sonne, which are one flesh. Therefore when they say, thy *Mother* and *Brethren* are come to speak with thee, he pointeth to his hearers, and saith, *These are my Mother and Brethren, which heare the word of God, and doe it*; as if he should say, I have a Mother indeed which brought me forth, but in respect of them which *heare the word of God and doe it*, shee is like a Step-mother, and these are like a naturall Mother.

With this wise answer, hee quieted the Auditors, and made them heare him better then they did before. For now they thought with themselves, what man is this, which loveth us more than his Mother? His Mother called him, and yet hee would not goe from us; his Brethren stay for him, and he maketh as if he did not know them, but saith, *Who is my Mother? Who are my Brethren?*

Thus Christ stood up, as it were, in an indignation against Satan, and said: Satan, this Sermon was not begun for thee, neither shall it end for thee: this work was not done for my Mother, neither shall it be left for my Mother. Thus hee caught the devill with his owne bait, and made his people more loving and attentive towards him, by

by that which Satan thought to disgrace him. Hee was so armed with the Spirit, that let the Devill tempt him, or the woman tempt him, or Princes tempt him, all is as one.

Here are two doubts, the first is the difference betweene the Evangelists: for *Matthew* saith, that one brought this message, *Mark* and *Luke* attribute it to moe: both may stand, for the word which his Mother gave of calling him forth, was received of the rest, and so passed amongst many, till it came to Christ, so that one may be said to bring this message, because one noysed it first, and many may be said to bring the message, because many noised it after. Mat. 12.37. Mark 3.31. Luk. 9.20.

The second doubt is, because Christ had no Brethren, how they said, *Thy Brethren would speake with thee.* You must understand, that they which are here called Christs Brethren, were his Cosins by the Mothers side: that is, her Sisters children, for there were three *Maries*, and these three were sisters, *Mary* the Virgin, *Mary* the Mother of *James*, and *Mary* the Daughter of *Cleophas*, whose Sonnes these were: their names were *James*, *Joseph*, *Judas*, and *Simon*: and they are called the Lords Brethren, because they were kin unto him. Therefore note, that in holy Scripture, there be foure sorts of Brethren: Brethren by Nature, so *Esau* and *Jacob* are called Brethren, because they had one Father, and one Mother: Brethren by Nation, so all the Iewes are called Brethren, because they were of one Country: Brethren by Consanguinity, so all are called Brethren which are of one Family, and so *Abraham* called *Lot* his Brother, and *Sarah* his Sister, because they were of one Line: Brethren by profession, so all Christians are called Brethren, because they are of one Religion. These are Brethren of the third order, that is, of Consanguinity, because they were of one Family. Gen. 27.30. Deut. 15.1. Gen. 13.8. Gen. 12.13. Mat. 23.

Now, when his Mother and his Brethren, were come to see him, it is said, that they could not come neere him for the preasse. Here were Auditors enow, Christ so flowed now with Disciples, that his mother could have no room to heare him: but after a while it was low water againe. When the

Mat.26.31. Shepherd was ſtrucken, the ſheep were ſcattered: when he preached in the ſtreets, and the Temples and the fields, then many flocked after him; but when hee preached upon the Croſſe, then they left him, which ſaid they would never forſake him; then there was a great preaſe to ſee him die, as there was here to heare him preach. And many of theſe which Mat.27. ſeemed like brethren and ſiſters, were his betrayers and accuſers, and perſecuters: ſo inconſtant are we in our zeale, more than in any thing elſe. Thus much of their comming and calling to Chriſt now, to the doctrine which lieth in it.

Here bee two ſpeakers: one ſaith, *thy Mother, and thy Brethren are come to ſpeak unto thee*: The other ſaith, *Thoſe are my Mother and Brethren which heare the word of God and do it.* The ſcope of the Euangeliſt is this: Firſt, that Chriſt would not hinder his doctrine, for Mother, or Brethren, or any Kinſman: Then to ſhew that there is a neerer conjunction between Chriſt and the Faithfull, than the Mother and the Sonne. The firſt is written for our comfort; Exod.20. Touching the firſt, he which teacheth us to honour our Fa- Luke 2.56. ther and Mother, doth not teach here to contemne Father and Mother, becauſe he ſpeaks of another Mother, for it is ſaid, *that he was obedient to his Parents.* This he ſheweth, when being found in the Temple amongſt the Doctors, he left all, to go with his Mother, becauſe ſhe ſought him, ſo he honoured her, that he left all for her. This he ſhewed againe at his death, being upon the Croſſe, he was not unmindfull of her: Iohn.19.26. for pointing unto *Iohn*, hee ſaid, *Mother, behold thy Sonne*: and pointing unto her, hee ſaid, *Behold thy Mother*: ſo he commended her to his beloved Diſciple before hee died. Therefore, this is not a doctrine of diſobedience, but a rule how to obey. As hee taught his Diſciples Mar.22.21. to give unto *Ceſar*, that which is *Ceſars*, and to *God*, that Luk.20.25. which is *Gods*: ſo he teacheth us here, to give unto Parents, Mat.19. that which is Parents, and to the Lord, that which is the Exod.20. Lords. When God ſaid *Honour thy Father and thy Mother*, hee did not give a commandement againſt himſelfe: and therefore he ſaith, *Honour me*, before he ſaith, *Honour them.*

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The first Commandement is, *Honour God*: the first Commandement is, *Honour thy Parents*, lest you should honour your Parents before God. When *Salomon* bade his Mother aske him any thing, hee signified that the Mother should be obeyed in many things: but when he denyed his Mother that one thing which she asked, he sheweth, that the Mother should not to be obeyed in all things. When Christ said: *You have but one Father and Master*, hee speaks of Faith and Religion, shewing that when it concerneth our Faith and Religion, we should respect but one Father, and one Master, which is the giver of our Faith, and the Master of our Religion. 2. Reg. 2. 20. Mat. 23. 9.

When *Paul* said, *Children obey your Parents in the Lord*, he meanes not that we should obey them against the Lord. As when he saith, *Obey Princes for conscience sake*, he meaneth not that wee should obey them against conscience. Therefore when it commeth to this, that the earthly Father commandeth one thing, and the heavenly Father commandeth another thing: then as *Peter* answered the Rulers, so mayst thou answer thy Parents, *Whether is it meet to obey God or you?* Then these are the hands which thou must cut off, then these are the eyes which thou must pull out, or else they should be as much unto thee, as thy hand, or thine eye. Ephes. 6. 1. Rom. 13. 5. Act. 4. 19.

In *Matthew* 19. A man must forsake his Father and his Mother to dwell with his Wife. In *Luke* the 16. he must forsake Father and Mother, and Wife, to dwell with Christ: For, *He which forsaketh Father or Mother for me, shall receive more*, saith our Saviour. Nay, *He which doth not hate Father, or Mother, or Wife for me, cannot be my Disciple.* Shewing that our love towards God should bee so great, that in respect of it, our love toward men should bee but hatred. Thus he which obeyed his Parents more than we, yet would have some rule, some sentence, some example in Scripture, of not obeying them too, because it is such a hard point, to know how farre they are to be obeyed, which are in authority over us. Luk. 14. 26.

As none but God ſpeaks alwayes right, ſo none but God must alwayes be obeyed: we are not called only *the Sonnes of men*, but we are called *the ſonnes of God*. Therefore as Chriſt anſwered his Mother, when ſhe would have him turne water into wine, *Woman, what have I to doe with thee?* So wee ſhould anſwer Father and Mother, and Brethren, and Siſters, and Rulers, and Maſters, and Wife too, when they will us to doe that which is not meet, *What have I to doe with you?* For to leave doing good, and doe evill, were not to turne water into wine, but to turn wine into water. *Peter* was not Satan: but when hee tempted Chriſt like Satan, Chriſt anſwered him as he anſwered Satan, *Come behind me Satan*: ſhewing that wee ſhould give no more attention unto Father or Mother, or Maſter, or Wife, when they tempt us to evill, than we would give unto Satan, if he ſhould tempt us himſelfe.

Gen. 6. 2.

Iohn. 2.

Mat. 15. 23.

Three things children receive of their Parents, Life, Maintenance, and Inſtruction. For theſe three, they owe other three: for life, they owe love; for maintenance, they owe obedience; for inſtruction, they owe reverence: For life, they muſt be loved as Fathers; for maintenance, they muſt be obeyed as Maſters; for inſtruction, they muſt be reverenced as Tutors. But as there is a King of Kings, which muſt be obeyed above Kings, ſo there is a Father of Fathers, which muſt be obeyed above Fathers: therefore ſometimes you muſt anſwer like the Sonne, when he was bid to goe into his Fathers Vineyard, *I will goe*: and ſometime you muſt anſwer as Chriſt anſwered, *I muſt go about my Fathers buſineſſe*.

When two milch Kine did carry the Ark of the Lord to *Bethſhemeſh*, their Calves were ſhut up at home: becauſe the Kine ſhould not ſtay, when they heard their Calves cry after them: ſo when thou goeſt about the Lords buſineſſe, thou ſhalt heare a cry of thy Father and thy Mother, and thy Brethren, and thy Siſters, and thy Kindred to ſtay thee, but then thou muſt think of another Father, as Chriſt thought of another Mother: and ſo as thoſe Kine went on till the Lord brought them where the Ark ſhould reſt, ſo thou ſhalt goe on, till the Lord bring thee where thou ſhalt reſt. It is better

1 Sam. 6. 10.

to

to flie from our friends, as *Abraham* did, than to ſtay with ſome friends, as *Samſon* did with *Dalila*. Gen. 11. 3. & 13. 11. Iude 16. 14. &c.

I may ſay, beware of kinſmen, as well as our Saviour ſaid *beware of men*, for this reſpect of couſenage made *Eli* his ſonnes Prieſts: and this reſpect of couſenage hath made many like Prieſts in England: this reſpect of couſenage hath made *Samuels* ſonnes Iudges, and this reſpect of couſenage hath made many like Iudges in England: this reſpect of couſenage brought *Tobias* into the Levites Chamber, and this reſpect of couſenage hath brought many Gentlemen into Preachers livings, which will not out again. As Chriſt preferred his ſpirituall Kinſmen, ſo wee preferre our earthly Kinſmen. Many priviledges, many offices, and many benefices, have ſtooped to this voyce; thy Mother calleth thee, or thy Kinſmen would have thee. As this voice came to Chriſt while hee was labouring, ſo many ſuch voices come to us while we are labouring. One ſaith, Pleaſure would ſpeak with you: another ſaith, Profit would ſpeake with you: another ſaith, Eaſe would ſpeak with you: another ſaith, a Deanery would ſpeak with you: another ſaith, a Biſhoprick would ſpeak with you: another ſaith, The Court would ſpeak with you. 1. Sam. 2. 1 Sam. 8. 1. Neh. 13. 4. 5.

When a man is in a good way, and ſtudieth the Scripture to be a teacher of the Church, a voyce commeth to his eare, as this came to Chriſts, and ſaith: Thy friends would have thee ſtudy the Law, for by Divinity thou ſhalt attaine to no preferment, and thine owne flock will vex thee, or the Biſhop will ſtop thy mouth. This Mind ſometime turneth *Jonas* his ſailes from *Niniviе* to *Tarſhiſh*, and makes him burie his talent. Ionas 1.

If he be a Divine already, & preach his conſcience, a voice commeth unto him again, as this did to Chriſt, and ſaith, Thy friends would have thee to be quiet, or there be ſpies which do note what thou ſaiſt; or, there be fellowes that lie in wait for thy living: ſo ſometimes with a little intreaty, he beginneth to draw up his hand, and lay his finger upon his mouth, and preach peace, when he is ſent with warre. Thus we are

cum-

cumbred like our Master, before our Sermons, and in our Sermons, and after our Sermons; even of them sometime, which should incourage us: and therefore as Christ saith, *Beware of men*, so say I, Beware of Kinsmen.

Mat. 19 14 So soone as the children be borne, their Parents bring them to the Temple, and baptize them, and offer them to God: but so soone as they be able to serve him, they tempt them away from him to Law, or Physick, or Merchandise, or Husbandry, and had rather they should be of any Tribe, than of the Tribe of *Levi*, which serveth in the Temple. He which will be hindred shall have blocks enow: but we must learn to leap over all, as Christ leaped over this. If wee should *leave Father, and Mother, and Wife, and Children for Christ*, much lesse should we care for labour, or losse, or shame, or trouble, or displeasure, for we should adventure these for our friends. Thus much of his naturall Kindred: now of his spirituall Kindred.

Numb. 3 6. 7 8.

Here is a Genealogie of Christ, which *Matthew* and *Luke* never spake of. As Christ saith: *I have another bread which you know not*: so he saith: *I have other Kinsmen which you know not.*

1. Joh. 1. S. *Joh* writing to a Lady, which brought up her children in the feare of God, calleth her the elect Lady, shewing that the chiefest honour of Ladies, and Lords, and Princes, is to be elect of God. S. *Luke* speaking of certaine *Bereans*, which received the word of God with love, cals them *more noble men than the rest*: shewing, that God counteth none Noble, but such as are of a noble Spirit. As *John* calleth none elect but the vertuous, and *Luke* calleth none Noble, but the religious: so Christ calleth none his *Kinsmen*, but the righteous: and of those only he saith. *These are my Mother and my Brethren, which heare the Word of God and do it.*

Act. 17 11.

Rom. 9 8. As *Abrahams* children are not counted after the flesh, but after the Spirit: So Christs kindred are not counted after the flesh but after the Spirit; for the flesh was not made after the Image of God, but the Spirit: therefore, God is not called the Father of bodies, but the Father of spirits. Now

Gen. 1. Heb. 11. 9.

God

God which is a Spirit, preferreth them that are kin to him in the Spirit. Therefore *Esau* was not blessed because he was of *Isaacks* flesh: but *Jacob* was blessed, because hee was of *Isaacks* Spirit. As wee love in the flesh, so Christ loveth in the Spirit: therefore he calleth none his *Kinsmen*, but them *which heare the word of God, and doe it.* Gal. 4 28. 29.

It seemeth that *Paul* thought of this saying, when as hee said, *Till Christ be formed in you*: If Christ be formed in us, as *Paul* saith, then we are Christs *Mother*: every one which will have Christ his Saviour, must be Christs *Mother*. The Virgin asked the Angel, *How she could beare Christ, seeing she knew him not a man*. So you may aske, how you can beare Christ, seeing he is borne againe already. Gala. 4. Luke 1. 24.

As there is a second comming of Christ, so there is a second birth of Christ. When wee are borne againe, then Christ is borne againe: the Virgin was his Mother by the flesh, and the Faithfull are his Mother by his Spirit. The Holy Ghost conceived him in her, the holy Ghost doth conceive him in them: hee was in her wombe, and he is in their hearts: she did beare him, and they doe beare him; shee did nurse him, and they doe nurse him. This is the second birth of Christ. As the soule of man may bee called, *The Temple of the Holy Ghost*, which is the third Person: so may he called, the wombe of the Sonne, which is the second Person. Mat. 25. Luke 21. 2. Cor. 3. 16.

Before these words it is said, that Christ asked, *Who are my Brethren?* As if he should say, You think that I am affected to my *Kinsmen*, as you are. But I tell you that I count them my kinsmen, *which heare the word of God and do it*. To shew that Christ loveth us with an everlasting love; hee sheweth that hee doth not love us for any temporall things, but for that which indureth for ever.

If Christ loved us as *Isaac* loved *Esau*, for venison, then we might misse the blessing as *Esau* did. But as *John* saith, *He loveth in the truth*: so Christ loveth in the truth. To love in the truth, is the true love. Every love but this, at one time or other, hath turned into hatred: but the true love Gen. 25. 28.

overcommeth hatred, as the truth overcommeth falsehood.

Now for this love; Christ calls them by all the names of love; his Father, and his Brethren, and his Sisters. In *Rom.* 6. they are called *his servants*; if that be not enough, in *John* the fifteenth they are called *his friends*; if there bee not enough, in *Luke* the foure and twentieth, they are called *his Brethren*; if that be not enough, in *Mark* 3. they are called *his children*; if that be not enough, here they are called *his mother*; if that be not enough in *Canticles* the fift, they are called *his spouse*: to shew that he loveth them with all love; the Mothers love, the Brothers love, the Sisters love, the Masters love, and the Friends love.

If all these loves could be put together, yet Christs love exceedeth them all; and the mother, and the brother, and the sister, and the child, and the kinsman, and the friend, and the servant, would not doe and suffer so much among them all, as Christ hath done and suffered for us alone. Such a love we kindle in Christ, when we *heare his word, and doe it*, that we are as deare unto him, as all his kindred together.

Now as we are his mother, so should wee carry him in our hearts as his mother did in her armes. As wee are his brethren, so we should prefer him, as *Joseph* did *Benjamin*. As we are his Spouse, so we should embrace him, as *Isaac* did *Rebecca*: if thou be a kinsman, doe like a kinsman.

Gen. 43. 43.

Now wee come to the marks of these kinsmen, which I may call the Armes of his house. As Christ saith, *By this all men shall know my Disciples, if they love one another*: so hee saith, by this shall all men know my kinsmen; *if they heare the word of God, and doe it.*

As there is a kindred by the Fathers side, and a kindred by the mothers side: so there is a kindred of hearers, and a kindred of doers. In *Matth.* it is said, *He which heareth the will of my Father, and doth it*: here it is said, *He which heareth the word of God, and doth it*: both are one: for his word is his will, and therefore it is called his will, *Psal.* 119.

As hee spake there of doing, so he speakes here of a certaine rule, which he cals, *the word of God*, whereby all mens workes must bee squared: for if I do all the works that I can to satisfie anothers will or mine owne will, it availeth me nothing with God, because I do it not for God. Therefore he which alwaies before followed his owne will, when he was striken downe, and began to repent himselfe, hee presently cryed out, *Lord, what wilt thou have me to do?* As if he should say, I will doe no more as men would have me, or as the Divell would have mee, or according as the flesh would have me, but as thou wouldest have me. So *David* prayed, *Teach me, O Lord, to doe thy will*, not my will: for we need not to bee taught to do our owne will, no more than a Cuckoo to sing cuckoo, her owne name. Every man can goe to hell without a guide. Acts 9.

Here is the rule now: if you live by it, then you are kin to Christ. As other kindreds go by birth and marriage, so this kindred goeth by faith and obedience. Hearers are but halfe kin, as it were in a farre degree: but they *which heare and do*, are called his mother, which is the neerest kindred of all. Therefore if you have the deed, then are you kin indeed: there is no promise made to hearers, nor to speakers, nor to readers; but all promises are made to beleevers or to doers.

If you aske God, who shall dwell in the holy mountaine? he saith, *The man which walketh uprightly*: here are none but doers. If you aske Christ, who shall enter into the kingdome of Heaven, he saith, *Not they which cry, Lord, Lord*, (though they cry twice Lord) *but they that doe the will of my Father*: here are none but doers. If you aske him againe, how you may come to Heaven; hee saith, *Keepe the Commandements*: here are none but doers. If you aske him againe, who are blessed; he saith, *Blessed are they that heare the word of God, and do it*: here are none but doers. If you aske an Angel, who are blessed; hee saith, *Blessed are they which keepe the words of this Booke*: here are none but doers. If you aske *David*, who are blessed; hee saith, Psal. 15. 2. Mat. 7. 22. Luke 18. Revel. 22.

Pſal.106.3. faith, *The man is bleſſed which keepeth Righteouſneſſe*: here are none but doers. If you aske *Salomon*, who are bleſſed; he ſaith, *The man is bleſſed which keepeth the law*: here are none but doers. If you aske *Eſay*, who are bleſſed; he ſaith, *He which doth this is bleſſed*: here are none but doers. If you aske *Iames*, who are bleſſed, he ſaith, *The doer of the word is bleſſed in his deed*: here are none but doers. The bleſſing and doing run together.

Eſay 56.2. Iam. 1.25. Mat. 7.21. Rom. 2.13.

Leſt any man ſhould look to bee bleſſed without Obedience, Chriſt calleth Love the greateſt commandement: but *Salomon* calleth *Obedience*, the end of all: as though without Obedience all were to no end.

When *Michah* had got a Levite into his houſe, *Now* (ſaith he) *I know the Lord will be good unto me, ſeeing I have a Levite in my houſe*: ſo many think, when they have gotten a Preacher into their Pariſh, Now the Lord will bee good unto us, now Chriſt will love us, now wee are good ſonnes, ſeeing wee maintaine a Preacher amongſt us. But *Michah* was not bleſſed for a Levite, nor your for a Preacher: but as you would have us to doe as we teach, ſo God would have you to doe as you heare, for you ſhall be no more ſaved for hearing, than we are for ſpeaking.

Iudg.17.8.

When God created the tree, hee commanded it to bring forth fruit: ſo, when hee createth faith, hee commandeth it to bring forth workes, and therefore it is called a lively faith. When our Saviour would prove himſelfe to *Iohn*, to be the true Meſſias indeed, he ſaid to his Diſciples, *Tell Iohn what things you have heard and ſeene*; not only heard, but ſeene: ſo if wee will prove our ſelves to be Chriſts Kinſmen indeed, we muſt work that which may be ſeene, as well as heard. *Iohn* was not only called, *The voyce of a cryer*, but *a burning Lamp*, which might bee ſeene: ſo all which are crying voyces, muſt be burning Lamps.

Gen.1. Mat.11.4. Luc.7.22. Mat.3.3. Iam.2.18.

*Iames* doth not ſay, Let me heare thy faith; but *Let me ſee thy faith*. As the Angels put on the ſhape of men, that *Abraham* might ſee them: ſo faith muſt put on workes, that the world may ſee it, *The works which I doe* (ſaith Chriſt) *beare witneſſe*

Gen.18.2.

witnesse of me: so the workes which we doe, should bear witnesse of us: Therefore Christ linketh Faith and Repentance together, *Repent and beleeve the Gospell, Marke* 1.15. Therefore I conclude, *That which Christ hath joyned, let no man separate, Marke* 10.9.

Thus have I shewed you Christs preaching, a great preasse hearing, his friends and kinsmen interrupting, and Christ againe withstanding the interruption; by this you may see what a spite the Divell hath to hinder one Sermon: therefore no marvell though he cause so many to be put to silence; no marvell though he stand so against a learned Ministery; no marvell though he raise up such slanders upon Preachers; no marvell though he write so many bookes against the Christian Government in the Church; no marvell though he make so many non-residents; no marvell though he ordaine so many dumbe Priests; for these make him the god of this world: the divell is afraid that one Sermon will convert us, and we are not moved with twenty; so the divell thinketh better of us than we are.

Againe, by this you may learne how to withstand temptations: whether it be thy father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or ruler which tempteth, or master which tempteth, or wife which tempteth. As Christ would not know his Mother against his Father; so thou shouldest not know any father, or mother, or brother, or sister, or friend, or kinsman, or master, or childe, or wife, against God.

If the mothers suit may be refused sometime, a Noblemans Letter may bee refused too; he that can turne his hindrance to a furtherance, as our Saviour did here, maketh use of every thing. Againe, by this you may learne how to chuse your friends. As Christ counted none his kinsmen, but such *as heare the word of God, and doe it*: so wee should make none other familiars, but such as Christ counteth his kinsmen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godly

his kinſmen; be they never ſo poore, and welcome to call the poore our kinſmen, be they never ſo honeſt; ſo proud is the ſervant above his Maſter. Againe, by this you ſee how Chriſt is to be loved: for when he calleth us his mother, he ſhewes us the way to love him as a mother; for indeed he is the mother of his mother, and his brethren too. Againe, by this, all vaunting and boaſting of kindred is cut off. Glory not, in that thou haſt a Gentleman to thy Father, glory not that thou haſt a Knight to thy Brother, but glory, that thou haſt a Lord to thy brother. Hee which calleth *Abraham* his father, friend in hell, becauſe God was not his father. If *Mary* might not be proud of ſuch a Sonne as Chriſt, much leſſe may you bragge of any friend, or ſonne that you have.

Againe, by this you may know, whether you be kin to Chriſt: as thoſe Prieſts were ſhut out of the Temple which could not count their genealogie from *Aaron*, ſo they ſhould bee ſhut out of Heaven that cannot reckon their pedegree from Chriſt. Here are the Armes now, whereby you may ſhew of what houſe you came; *If you heare the word of God and doe it*: then Chriſt ſaith unto you as hee ſaid unto them: *Theſe are my Mother, and my Brethren, and my Siſters*: You women are his *Siſters*, and you men are his *Brethren*: If you be Chriſts *Brethren*, then are you Gods *Sonnes*, and if you be Gods *Sonnes*, then are you his *Heires*, for all Gods *Sonnes* are called *Heires*, *Rom.* 8. 17.

Laſtly, by this you may know the Divels kinſmen, and
John 8. 48. therefore Chriſt ſaith, *You are of your father the Divell*, ſhewing that the Divell and the wicked are as neere kin, as Chriſt and the faithfull.

Now, as *David* ſaith, *Seemeth it a light thing unto you to be*
1. Sam. 18. 23. *the Sonne of a King, ſeeing I am a poore man, and of ſmall reputation?* So may I ſay, ſeemeth it a light thing to you, to bee the Sonnes of the King of Kings, ſeeing you are poore men, and of ſmall reputation? it is counted a great honour to
Heb. 11. 19. *Abraham, Iſaac*, and *Jacob*, that God was not aſhamed to be called their God: What an honour then is this, that God is not aſhamed to be called our Father? nay our Brother.

If

If the Isralites had such care to match with the servants of God, what a blessing is this to marry with the Sonne of God? therefore if any affect rich kinsmen, or great marriages: here is a greater then *Salomon*, marry thou him: This kinsman of ours is now gone up into Heaven, that we may have a friend in Court.

*Joseph* desired the Butler to remember him when hee stood before *Pharaoh*, and he forgot him, though he had pleasured him. But a theefe desired Christ to remember him, *when hee came into his Kingdome*, and hee received him into Paradise the same day, though he had alwayes offended: to shew that though we have beene as bad as theeves, yet we may have hope in Christ. Therefore, now we may conclude; You have heard the word, if you goe away and doe it, then you are the *Mother Brethren*, and *Sisters* of the heavenly King:

Gen. 20. 14. Gen. 43. 14.

Luke 13. 42.

to whom with the Father and the Holy Spirit,
be all praise, majesty and dominion.
now and evermore
*Amen.*

*FINIS.*

*The Declaration of* Henry Smith, *to the Lord Judges, how he found, and how he left* Robert Dickons.

When I came first to Mansfield with your Honours Precept, I found this *Rob. Dickons* in these and like opinions, which he presumed he would hold unto death.

*HE said that hee had seene three visions by an Angell, which shewed him strange things, promised him rare gifts, and power to come.*

*He said that the Angell called him* Elias, *whereupon hee affirmed that the Prophecie of* Malachy *remaines to be fulfilled in him.*

*He said that the Angell told him, that he should bee a Leaper two yeares, and a Bondman eight yeares.*

*He avouched, that his Father should be cast over into perdition, and that all his kind should perish.*

*He avouched, that there should be neither Warre nor dearth in his Countrey for eight yeares, which is the time of his service.*

*He pretended that after two yeares, his time should come to preach, and that no man should be able to confound him.*

*But before I left him (as the Word of God doth alwaies exercise his naturall power) he pronounced before us all, Now I am converted by Scripture; whereupon hee requested me to set downe his recantation, which he uttered in these words.*

The Confession of *Robert Dickons* upon the first dayes Examination.

I *Did believe my visions to be true before I heard the Scriptures prove the contrary, and now I esteeme them but a delusion of Satan. Therefore I desire to be set to learning for my owne salvation, and for the edifying of my brethren. Witnesses* Wil. Dabridgecourt Esquire, Henry Smith, Edward Immims, Wil. Whaly, Hugh Peace *his Master, and a number more.*

Robert Dickons.

*This (I trust) he spake unfainedly: And for so much as his desire to learne is commendable, and his gifts not common to men of*

*his*

*to degree, as your wisdome shall better see if you talke with him a-lone. I leave this matter to your Honours good consideration, which can best judge how to quench, or how to kindle such sparkes.*

The lost sheepe is found. *Henry Smith.*

*Robert Dickons* confession upon my second Examination, wherein he declareth, that he had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

*I Did see, upon Valentines day was eight yeares, greene leaves, which was strange in Winter, for which cause I brought them home, and the leaves of the same Oake in Summer became red; it chanced at the same time, to thunder and lighten: after this I was visited, as pleased God, for two yeares.*

The matter of the second Vision.

*Foure yeares after I dreamed much like to the matter of the first Vision, and then a night it chanced to lighten. (To of this I take God to be my Iudge) I found a leafe printed in my chamber next morning, with those five sentences, saving only the first line: which leafe, whether it was lost out of my fellowes bookes, I know not how it came.*

The matter of the third Vision.

*THis time twelve month, I saw light in the shop alone, whereat I was astonished, and imagining with my selfe what it should meane, it came into my head to tell my fellowes, which came in and found me afraid, that I had seene an Angell in a flame of fire, which called me Elias, and bade me write all that I had seene and heard: hereupon I remembring my former sights and dreames, thought to make me strange unto men, and so turned all that which I had seene, as if God had shewed me visions: Here is all the matter and summe of my supposed visions. To this confession I take God for my Iudge, as I shall be saved in the latter day: but to the other I never swore, though I was never so often examined.*

Robert Dickons.

Upon this he yeelded up his Books into my hands, which I have and keep; and now he hath nothing to shew for that false title.

Henry Smith.

# THE LOST SHEEPE IS FOVND.

1. John 4. 1.

*Preve the Spirits, whether they are of God, or no.*

NEither too bold, nor too credulous, as *Iohn* sent to Christ, *art thou he that commeth, or looke we for another?* So send I unto him which calleth himselfe *Elias*, Art thou hee which was prophesied, or is he come already? But will *Elias* answer as well for himselfe, as Christ proved his authoritie to S. *Iohn*? Goe your way and bring word againe to *Iohn* what things yee have seene and heard, how that the blind see againe, the lame goe, the lepers are cleansed, the deafe heare, the dead rise, the poore receive the Gospell. These tokens the Lord used for an answer, because he would not that men should indanger their salvation, to beleeve every man that calleth himselfe Christ, or *Elias*, or a Prophet, unlesse he bring the testimony of the Holy Ghost in fulnesse of power: therefore hee requireth himselfe, if I do not the works that no man doth, beleeve me not. Therefore he saith againe, The workes that I doe, beare witnesse of me, that the Father hath sent me: therefore it is written, All that heard him, were astonied at his understanding and answers: therefore the servants came back, and could not bring him, but told the Pharisies how their hearts were striken, No man ever spake as this man speakes. Therefore it is written of *Stephen*, they could not resist his wisdome and the spirit by which hee spake: Therefore the Disciples would

Luke 7.

Mat. 24.

John 10.

John 5.

Luke 2.

John 7.

Act. 6.

would not receive *Paul* before *Barnabas* gave witnes of him: Therefore all the Prophets prophesied of Christs comming, that when he came we should know him, and receive our salvation: therefore Christ hath foretold us all the tokens of his second comming, and all the signes which shall go before his day of judgement: and as he had left nothing out, he saith in a full conclusion, take heed, let no man deceive you. I have shewed you all things before. But what hath *Elias* done? Or what hath *Elias* spoken? Or who cannot dispute with *Elias*? Or who giveth witnesse of *Elias*? Or who hath prophesied of *Elias*? Or who had rejected *Elias*? Or who hath said, of a truth this is a Prophet? O how necessary had it beene, that Christ amongst all other tokens of his comming, should especially have noted unto us that *Elias* that great Prophet, that crier, that trumpet, that destroier, that *Noah*, that *Lot*, that soldier of the Lord, that sonne of righteousnes, that man which no man shall accuse of sin, if there had been any such to come? Sure we would have respected more that sign, than all the rest. But so it is that Christ hath forewarned us of many false Prophets, but of any one singular Prophet of God, he hath not in all his tokens once remembred. Alas, *Elias*, where wast thou that the Lord did so forget thee? Hath the Lord revealed all tokens unto us, & yet wilt thou be a token above number? He that commeth in without his wedding garment shal be thrust out, and shame shall come upon him which is without shame.

Acts 9.
Acts 3. 24.
Marke 13 33.
John 7.40.
Marke 13 6.
Matth. 22.

It is enough for our beleefe, to say, that an Angell called thee *Elias*? Satan is transformed into an Angell of light: search the Scripture, saith Christ, those be they which testifie of me. Will it excuse *Adam*, to say, the woman deceived me? Be not deceived, saith Christ: if an Angell from heaven teach you any other doctrine than this, beleeve him not: he whom God hath sent, speaketh the words of God. If ye continue in my word, then are you my very Disciples: he which hath the gift of prophesie, let him have it according to the faith. You say, we are true in religion: if thou wert *Elias*, thou wouldest let us so continue. Why are we in the true Religion? because we truly beleeve the Scriptures: but the Scriptures so plain-

John 5 39.
Gal 1. 8.
John 3.
John 8.
Rom. 12.

ly, so often, so vehemently point unto us, that *Elias* is come already, that now we cannot beleeve him that calleth himselfe *Elias*, unlesse we falsifie the word of God. You therefore which say we stand in the true faith, and yet would inveigle us from the faith which we do hold, to beleeve contrary to his infallible Word, have a secret meaning to call us to one heresie after another, which he may easily do, whosoever can prove
Acts 9. 5. the Sonne of man a lyer, and go under the name of *Elias*. It is hard for thee to kicke against the pricke. Read, see, and behold,
Mat. 17. how the spirit consents against thee: I say unto you that *Elias* is come already, and they knew him not, but have done to him whatsoever they listed.

All the Prophets and the Law it selfe prophesied unto
Mat 11. *John*; and if ye will beleeve it, this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias* veri-
Mat. 3. ly when he commeth, first restoreth all things; but I say unto
Mat. 14. 10. you, *Elias* is come, and they have done unto him what they would, as it is written of him: *John* shall go before him in the
Luke 1. 17. spirit and power of *Elias*, to turne the hearts of the fathers to their children. What say you to all these which beare witnesse against you? Do all the Evangelists speake in Parables? Was not *Elias* come, because they knew him not? If the
John 3. Scribes and Pharises had taken *John* for *Elias*, then would
John 8. you have said the cause is plaine: for all men beleeve that *Elias* is come. But now the Scribes knew him not: though Christ say, he is come, yet you will not know him: What is this
Rom. 12. but to confesse the Scribes, and deny Christ? You therefore which speake not the words of God, are not sent of God: you which continue not in his saying, are not his Disciples: you which prophesie not according to the faith, have not the right gift of Prophesie. This is the sentence of truth, under which if *Elias* fall, all the false Prophets cannot raise him up againe.

Now shew thy testimony *Elias*, thou art of age, and
John 9. 22. swer for thy selfe. How many *Elias*s will you make? or
Mat. 17. of what *Elias* did Christ speake? his Disciples understood
Mat. 9. him of *John*, for unto him the Jewes had done what they would:

would: of that *Elias* was to be fulfilled? not he that was propheſied? or what *Elias* did the Scribes thinke ſhould firſt come, before the Sonne of man ſhould riſe from the dead? or to what propheſie did they leane, why they ſhould looke for *Elias*? did they not ſtand upon the propeſie of *Malachie*? Yea no queſtion, for they had no other to truſt unto: but Chriſt made anſwer to his Diſciples, that *Elias* which the Scribes looked for, was come already: therefore the *Elias* of *Malachie* was come already: for they knew no other but of *Malachie*: and the Apoſtles asked him in their meaning, to give anſwer unto the Scribes. If Chriſt ſay, *Elias* is come already, doth he not meane that *Elias* which was propheſied and expected, is come already, that the Scripture might be found true? No truth can ſay that he meant any other: then if *Elias* which was propheſied, be come alreadie, how canſt thou be he which was propheſied? The Apoſtles ſaid, the Scribes looked for *Elias*; Chriſt ſaid *Elias* is come already: is not this as much as if he had ſaid, let them looke for him no more, for he that is come ſhall not come againe: if we were now to looke for another, he that comes not in at the doore, is not the right ſhepheard, and you are as worthy to be welcome, as he which comes before he be bidden: but if you had done wiſely, you would have come before Chriſt, ere he had broached theſe things to the people, then if you had made this tale, and framed your matters cunningly, perhaps ſome credulous perſon would have ſaid, This may bee *Elias*. If Chriſt had not come when Chriſt came, then Saint *Patricke* had been Chriſt. Can you not be content to thinke as the Apoſtles did? Sure it is, they knew not that any *Elias* ſhould ariſe in thoſe daies, but accounted the Propheſie of *Malachie* fulfilled, when they heard Chriſt give ſentence thereof, and they all in one ſpirit underſtood him of *Iohn*. Furthermore all the Prophets propheſied to *Iohn*, but after him we reade of no Prophet, but the Miniſters of the Lord. So that if you will interpret a Prophet as they were in the old law, by this ſentence, you cannot be a Prophet, but if you ſay that place of *Matthew* is not ſo to be underſtood, then you muſt

Mala. 4. 5.

Mat. 17. 10.

You have as much reaſon for Elias, as the Jewes that thought Chriſt called for Elias when he ſaid, Eli, Eli, lama ſabachthani. Pſal. 78. 39. Iohn 10.

An Iriſh deception.

Mat. 17. 13. Mat. 11.

must needs construe it thus, that all the Prophets prophesied to *John*, that is, that all which any of the Prophets said to *Elias* they prophesied in meaning to *John*, and so *Malachies* prophecy is fullfilled in *John*. Thus *Matthew* construeth himselfe in the next verse, saying, This *John*, to whom the Prophets prophesied, is the *Elias* which was to come.

Luke 17.

You grant that *John* had the spirit, the power and office of *Elias*, and that he did fulfill his duty: stand there; for in this point *Lukes* words doe agree with the words of *Malachie*. Now demand I of you, whether names be any thing with God, and when the spirit prophesied a Prophet, whether he prophesied the name, or the office and the power? Christ had faith, they which doe the works of *Abraham*, are children of *Abraham*, and none but they. So when *Malachie* prophesied, that *Elias* should come, he meant not that *Elias* which was taken up in a fiery Chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the Prophet, saying, He shall goe before him in the spirit and power of *Elias*. The prophesie is fulfilled, when the thing prophesied is come to passe, and that is done which was spoken. Hee is not a Prophet that beares the name of a Prophet, but he that hath the spirit and power, and doth the office of a Prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at all, you are *Elias* aswell at one time as at another. *Elizabeth* could not chuse but call her sonne *John*. *Mary* was warned before she was delivered, to call her fruit *Jesus*. Your Angell speakes to none but to your selfe: Makes God Prophets in such secret? The holy Ghost lighteth upon Christ in the likenesse of a Dove, that *John* might see and beare witnesse: *Paul* was striken down to the ground in the sight of all his companions: a voyce came from Heaven that the people heard, and Jesus answered, This voice was not because of me, but for your sakes: but of this Angell I may say, he which intendeth evill hateth light. But *John* said, I am not *Elias*: he said well, for *Elias* was taken up into Heaven, and nothing was prophesied to come againe, but one in the

Iohn 8.

Luke 1.

Luke 3.
Acts 9.
John 12.

John 1.

spirit

ſpirit and power of *Elias*, (as I have proved before) and this was *Iohn*, but he would not call himſelfe *Elias*, nor ſay hee came in the ſpirit and power of *Elias*, though God had given him both his Spirit and power. This was *Iohns* modeſtie, to humble himſelfe, as Chriſt advanced him: ſo hee ſaid, I am not a Prophet, and yet he was a Prophet, and more than a Prophet. Thou child (ſaith his Father) ſhalt be called a Prophet of the higheſt. So little *Iohn* reſpected the name of *Elias* or of a Prophet. But are the Prophets of the old Teſtament, or the Prophets of the new Teſtament to bee fulfilled in our daies? I thought the Prophets had determined about Chriſt, and that Chriſt had propheſied of us: thus S. *Paul* taught the Hebrewes before *Elias* came: hold faſt *Elias*, for if this be true, thy kingdome is but ſhort. But I come nearer unto you, doe you beleeve, as S. *Iohn*, as a Prophet, or an Apoſtle? Then you can ſhew me your faith by your workes. Theſe tokens, ſaith Chriſt, ſhall follow them that beleeve: They ſhall caſt out devils in my name, they ſhall ſpeake with tongues, they ſhall drive away Serpents: if they drinke poyſon, it ſhall not hurt them, and they ſhall heale the ſick, by laying on their hands. If you cannot doe all theſe, or none of theſe, then I may beleeve as well as *Elias*: ſhall he that is full of the Holy Ghoſt be unable to yeeld one token of faith? hold faſt *Elias*. But whether you be a true Prophet or a falſe, yet you ſhall have power to caſt out devils, for the falſe Prophets ſhall come unto me (ſaith Chriſt) and ſhall ſay, we have caſt out devils in thy name. But if thou be but a pettifogger, and have no cunning, but ſet a face on things, then take heed how you adjure theſe ſpirits, leaſt they turne upon you againe, and ſay, Jeſus I know, and *Elias* I know, but who art thou? Truly *Elias* make account of this, that whomſoever thou ſerveſt, the ſame ſhall pay to thee thy wages. Yet a little nearer to you, you aſk your brother, as I read in a peece of a letter, under your name, If I be a falſe Prophet, what falſe doctrine have I taught? Indeed if you were the Prophet of God, the Holy Ghoſt ſhould ſpeake within you, and the Spirit of truth ſhould leade you into all truth, as it is written. And if you had the Spirit of

Luke 1.

Hebr. 11.

Marke 16.

Luke 1. 15.

Matth 7. 22.

John 16.

Luke 11.

*Iohn*,

1 King. 22. 14 *John*, as *Iohn* had of *Elias*, then you shall be full of the Holy Ghost from your mothers wombe. The Prophet of God cannot speake, but that which God puts into his mouth; but you erre, and that against God, and against his Word, and yet you
1 aske what false doctrine have I taught? First, you call your selfe *Elias*, to which now I say no more, but set you the ensam-
Iohn 5. ple of Christ, which you should follow. If I beare witnesse of
2 my selfe, my witnesse is not true. You presume further, that Christ descended into hell both in soule and body: which is so absurd, that never either Protestant or Heretick avouched: the Creed saith plainly, his body was buried, and if in this Article we doe not beleeve truly, how say you that we are in the true religion, which are not yet come to the know-
3 ledge of our salvation? You avouch stifly that the Patriarkes before Christ remained in hell, where was no darknesse but light; I stand not to refell absurdities, I rather looke for your proofe, than you to expect my confutation, some have said, in *Abrahms* bosome, some in *Limbo Patrum*, some in Heaven, and some in Hell: but shew me Scripture, or one Doctor, or true Professor since the world began, which ever said as *Elias* saith. Did the Angell tell you this? aske him when you talke with him againe, where this delicate Hell is, and to what purpose it serveth since Christ fetched his Patriarkes
4 forth of it. You say that Christ knew all things saving the day of the Resurection: which will not stand with his humanity, for so he knew not all things; nor with his Deitie, for so he knew the day of Resurrection, and all things else. In this point you over-shoot your selfe for want of learning to distinguish of the two natures in Christ, whereby I perceive there is nothing in you, but that which is of Practice, and you know no more than you have learned at Schoole:
5 You pervert the words of *Matthew* 17. Hee saith *Elias* shall first come and restore all things: you say, *Elias* shall come and destroy all things, and so upon a false foundation you ground a busie argument to no purpose: shall this be your proceedings to falsifie the truth to prove a lye? what doctrine
2 Thess. 2. 3. is this that shall destroy all things? Antichrist is called the son

of

of perdition, becauſe he deſtroyeth other, and ſhall be de-
ſtroyed himſelfe. My power, ſaith *Paul*, is to edification, not Gal. 1 10.
to diſtruction: conſtrue thy words wiſely, for if the ſheepe
heare his voyce, they will thinke that the Wolfe comes ra-
ther than the true Shepheard. Did *John* thy office, and did
he not deſtroy? Had *John* thy power, and could he not de-
ſtroy? In this word all thy doctrine is manifeſt: if *Matthew* Luke 1. 17.
ſay deſtroy, then *Elias* doctrine ſhall ſtand for truth: but if
*Matthew* ſay (Reſtore) then *Elias* ſhall be content to goe
for a falſe Prophet, becauſe thou haſt changed the truth in-
to a lie. You propheſie that your father ſhall be caſt over in-
to ignorance, and all that he hath ſhall periſh. Now *Elias* ex-
pounds how he meaneth to deſtroy, and firſt he beginneth 6.
with his Father: O miſerable childe for whom his Father is
accurſed: was *John Baptiſts* Father caſt over into ignorance?
was *Mary* accurſed? did their cattell periſh? No, thou ſhalt
have joy and gladneſſe, ſaith *Gabriel* to *Zacharias*, *Eliza-*
*beth* was filled with the Holy Ghoſt, ſaith *Luke*; Bleſſed art
thou among women, ſaith the Angel. Is it true *Elias*? this
will go hard on thy ſide. You would beare men in hand, that 7.
never plague, nor dearth, nor earthquake, nor waters ſhall
touch your countrey, ſo long as you continue amongſt them.
This is more than ever was granted Chriſt: what ſhall wee
think? they promiſe liberty, ſaith *Peter*, and they themſelves
are bond-ſervants. Ah Lord God (ſaith *Jeremy*) behold the Jer. 14. 13.
Prophets ſay to them, ye ſhall not ſee the ſword, neither
ſhal famine come upon you, but I wil give you aſſured peace
in this place. Then the Lord ſaid unto him, they propheſie
lies in my Name. I have not ſent them, I ſpake not to them,
but they propheſie unto you a falſe viſion, a divination, a
vanity, a deceitfulneſſe of their owne heart, and they them-
ſelves ſhall periſh by the plagues, from which they exempt
their Countrey, without my commandement. You avouch 8.
that Religion is moſt ſincerely profeſſed, and throughly pur-
ged from ceremonies in *England*: Now I would that *Elias*
were not a falſe Prophet. But here I deſcrie, that *Elias* the
Prophet knoweth not what is done beyond ſeas. No *Elias*,

*Geneva*

*Geneva* is yet to learne of *England*. I would all the wisedome of *Elias* could move *England* to learne of her sister *Geneva*, then should we have more Religion, and lesse Ceremonies.

9. You pretend that *Calvin* was a good man, and yet in your Article of Christs descent, you make him a plaine repro-
10. bate, for he never beleeved as *Elias* doth. You terme your three apparitions, visions, and yet you doe say they were true; wherein you will beguile your selfe, because you goe further than your knowledge: you know not what a vision
Acts 12. meaneth: but reade, and you shall finde that visions are false. Though *Elias* make a mingle mangle of truths, and seemings together, as though you could dreame and bee awake: either all must bee a vision, or part of a vision, all truth, or no truth. You say, your soule was taken from your
2. Cor. 12. 11. body, indeed Saint *Paul* durst not say so, lest any man
11. should thinke of him, above that which hee did see him to bee, and that he heard of him: but *Elias* had need speake for himselfe, for no man will speak for him. But Christ saith,
John 14. the word which I speake is not mine, but the Fathers which sent mee. Marke the strong reasons of our new Prophet, hee proves not as we doe, by *Scriptum est*, but doth speake as one that hath some authoritie, *ipse dixit*: for how would you have him prove else that hee walked upon the clouds, and that the roofe opened to let forth his soule? I feare his time is not yet come to prove this by *Scriptum est*. But what saith *Paul*? Say I these things of my selfe? saith not the Law the same also? This geere will not hold, *Elias*, you did not looke well at the knitting, how these things would agree.

2. Cor. 12. 6. *Paul* refraineth to glory of himselfe, because men should
12. not account him above that which they saw in him, *Elias* boasteth himselfe of secret visions, because hee would that men should account of him above that which they see in him
Mat. 16. 20. to be Christ would not be known before his time, *Elias* will be a Prophet before he can prophesie. Be ye followers of me,
2. Cor. 11. 18. saith *Paul*, and looke on them that walke so, as ye have us

for

for an example: therefore faſhion thy ſelfe to *Paul*, and we will looke on thee: for he that commendeth himſelfe is not allowed, but he whom the Lord commendeth. Is this man likely to have revelations, which cannot reveale any more unto us then we know? God did beare witneſſe unto the doctrine of the Apoſtles, with ſignes and wonders, divers miracles and gifts of the Holy Ghoſt. Is *Elias* alſo among the Apoſtles? Well, he is the leaſt of the Apoſtles, we will not looke for wonders, we will crave but truth. Heb. 2.

The Prophet which ſpeaketh a word which I have not ſpoken, ſhall die: and if thou thinke in thy heart, how ſhall we know the word which the Lord hath not ſpoken? marke it the thing be not, nor come to paſſe, then the Lord hath not ſpoken, but preſumption. Deut. 18.20.

Is it come to paſſe that the word of *Matthew*, Reſtore, is turned to deſtroy? Is it come to paſſe, that *England* is before *Geneva* in ſincere profeſſion? wee ſee (alas) it is not ſo: therefore wee know the Lord hath not ſpoken to this man, but he ſpeaketh of himſelfe, therefore thou ſhalt not bee afraid of him, ſaith God. You were ſicke as nature inclined, and you ſay that the Angell propheſied you ſhould bee a Leper: you were bound prentiſe as others bee, and you ſay the Angel propheſied you ſhould be a bond-man: your Country hath done well, as many moe: And you ſay the Angel propheſied it ſhould fare well for your ſake. This is to propheſie of the weather, when the time is paſt. Who cannot have enough of ſuch Angels, if men would beleeve them? yet *Hanno* wrought with more credit then this, hee taught birds to ſing, *Hanno is a God*, and when they had learned their leſſon, hee lets them flye in the ayre, and whereſoever they came they cryed, *Hanno is a God*. This had ſome miracle in it, but *Elias* will face us out with a card of nine.

This is but a young Devill. You affirme, that at the deſire of the proud, *Elias* is beheaded: this is Propheticall inneede, it paſſeth my underſtanding. The Spirit of truth ſpeaketh plainly to edifie in truth, and giveth un-

derſtanding to the ſimple, but the Spirit of Sathan leadeth
Pſal.1.19. mens minds to conſtrue his ſaying as they liſt, that under ambiguous words he might ſow erronious opinions, & contention amongſt men. Theſe are the wels, without water, or
2 Pet. thoſe which bee deepe that men can draw no water out of them. This ſentence cannot be verified, unleſſe you make *Iohn Elias*: and ſo we receive your *ſubmittimus*: ſee how Satan ſhall be taken in his owne ſnares. You demand confidently, if I bee a falſe Prophet, what evill have ever I done? or where is the perſon that can accuſe me of ſinne? Chriſt might very well ſay ſo, which had power and reigned over ſinne: but *Elias* is a man ſubject to infirmities, as we are, ſo
James 5. ſaith *Iames*: But was there any Prophet or Apoſtle whom man could not accuſe of ſinne? O *Solomon*, thou waſt not the wiſeſt man, if a child be wiſer then thou! O *David*, thou waſt not a man after Gods owne heart, if thy heart were not as pure, and thy life as holy as a ſimple Premiſes; if no man rebuke thee of ſinne, thou haſt no faithfull friend; if no man could accuſe thee before, now I accuſe thee of ſinne, thou haſt made thy ſelfe wiſer then the wiſeſt, and thou haſt ſaid,
Pſal.89. I am purer then he which is a man after Gods owne heart. Woe bee to that holineſſe which leadeth in hypocriſie unto damnation. Indeed I heare well of your converſation towards all men, and I am heartily ſorry that ſuch a good life ſhould impart credit unto a falſe doctrine. I lament that the wiſedome of the fleſh ſhould bee readier to godly workes, then the wiſedome of the Spirit. It may pitty a good heart that a body ſo well mortified from ſin, ſhould not have a ſpirit fitted unto it. But what doe you thinke of theſe falſe Prophets? Shall they not make a ſhew of godlineſſe? Shall they not ſet forth a kinde of good workes (as the Papiſts doe to merit heaven?) yea, no doubt, elſe Chriſt would never
Matth 23. 27. have ſaid, They ſhall be able (if it were poſſible) to ſeduce
2 Cor. 11. 14. the Elect. Satan himſelfe is tranſformed into an Angell of light, therefore it is no great thing if his Miniſters bee tranſformed into the Miniſters of righteouſneſſe. The Damſell
Acts 16. cried after *Paul* and *Barnabas*, Theſe men are the ſervants

of

of the moſt high God, which ſhew unto us the way of ſalvation, and yet ſhe had a foule ſpirit; *Iudas* kiſſed, and yet hee betrayed: *Pilate* waſhed his hands, and yet hee was guilty: Sathan alleadged Scripture, & yet he was but a divell: ſome preach Chriſt of envy and ſtrife, and ſome of good will, ſaith *Paul*. If the falſe Prophets riſe not in theſe dayes, when ſhall they come? if they confeſſe not many truths, how ſhall their lies be credited? if they make not a ſhew of Good workes, how ſhall they be held for Prophets? Whatſoever thou art, *Elias*, the falſe Prophets ſhall come daily, they ſhall come in ſheeps cloathing, and they ſhall call themſelves great men: and they ſhall ſpeake ſtrange words, they ſhall worke wonderfull things, and they ſhall ſeeme holy amongſt men, and ſhall deceive many, but the end ſhall try them. *Iudas* received thirty pieces, but after he caſt them downe: Thou mayſt win glory among ſome, but when deſperation ſhall ſee from whence his torments came, then they ſhall cry, Wo unto that Prophet. Woe unto that Prophet. Caſt downe thoſe thirty peeces, if thou be not a child of perdition as *Iudas* was, caſt downe thy falſe name, caſt down all which thou hopeſt to gaine by that curſed ſpirit; doſt thou not know that he is a lyer? what doſt thou look for at his hand? build againe the things that thou haſt deſtroyed, then *Saul* ſhall be called *Paul*; if it be ſuch a glory to be called a falſe Prophet, why doſt thou call thy ſelfe a true Prophet, and detract from thy praiſe? if thou haſt not thy reward here, where wilt thou call for it? is the dragon become ſo familiar? is hell fire become ſo tolerable, that any man ſhould looke for eaſe with the divell, and make his paſtime to lead a number after him into hell? Truely *Elias*, thou canſt not ſeduce the Elect, for their names are written in the booke of life, and the Lord hath promiſed, no man ſhall plucke them out of my hands. Alas, wilt thou loſe thy ſelfe, to loſe thoſe that are the children of perdition already? This is a ſtrong deluſion: yet a little neerer to thee, and if thou canſt ſuffer me, even to thy heart, thou art *Elias*, and thou muſt preach, wilt thou teach a new doctrine? accurſed be that man: wilt thou

Phi. 1. 15.

Gal. 2. 18.

John 10.

Gal. 1.

thou teach the truth? thou (yet we know that already: but yet thou wilt labour with us, and preach together. It is spoken like a friend, why then canst thou not joyne thy selfe with the Disciples? Way doth not the spirit put into their hearts to receive thee? if God had sent thee to us, no doubt he would have sent us to thee, that as many as be elected, might beleeve; for so did the Iewes when *Peter came*: and so did the Gentiles where *Paul* preached; and as the Angel warned *Peter* to come, so hee warned *Cornelius* to send. Surely the Lord will doe nothing, but he revealeth his secrets to his servants and Prophets. Amongst the people some said he is *Elias*, some *John Baptist*, some a Prophet; but the Disciples had him strait before he told them, Thou art the sonne of the living God. For the Spirits of the Prophets are subject to the Prophets: so saith *Paul* which had the Spirit of God. My sheepe know my voice, (saith Christ) but a stranger they will not follow. What Prophet is he that the spirit brooketh not, and the elect do not beleeve. It is I, saith *Elias*, and none else. God grant that never false Prophet find no more credit.

Acts 14.
Acts 10.
Amos 3 7.
Matth. 16.
1 Cor. 14.
John 10.

But you pretend your time is not yet come, &c. Nay, *Elias*, your time is past, you were filled with the holy Ghost from your mothers wombe, and doe yee not beleeve, or is not your time yet come, wherein men shall beleeve you? Why then doe you speake for credit before your time? or why doe you bid us believe you; I am weary of these tales, and have beene too long in reproving that spirit, which I trust no brother will beleeve. Marke therefore, you shall heare, in a word, all which I have spoken: you which beare witnesse of your selfe, which have done nothing wonderfull, which speake like other men, which cannot answer in disputation, of whom no Disciple beareth witnesse, of whom no Prophet hath Prophesied, whom no Brother hath received, which are not in the number of all the tokens; which come without your wedding garment, which prophesie not according to the faith, which lead us from our beliefe, which make the Son of man a lier, which construe the simplicity of the Apostle, in parable, and figures, which confesse

Mat. 17. 12.
Luke 1.

the

the Scribes, and deny Christ, which presume Christ did not expect the Prophesie, which come before you bee bidden, which come in at the wrong door, which come to prophesie when the Prophets are gone, which thinke not as the Apostles did, which understand not Christ as his Disciples, which take the Spirit prophesie names, which were not called *Elias* from your birth, whose Angell speakes to none but your selfe, which claime your calling from the prophesie of the old Testament fulfilled before Christ, which have not the tokens which follow them that believe, which come to destroy, in whose father is accursed, which priviledge your country above all the promises that were granted to Christ, which teach false doctrine, which pervert the text of the Scripture, which prophesie of things when they are past, which speake darkly to divers fenses, which call your selves in your own things, which proclaim Who can accuse me of sinne, which glory of your selfe above that which all men see in you, which will be wiser then the wisest, and more righteous then hee: which is a chosen man after Gods owne heart, which rise in these slippitous dayes, which make a shew of holinesse, which confesse Christ to inforce lies, which cannot joy in your selfe to the people: what are you a true Prophet or a false? If these be the markes of a true Prophet, how shall wee try spirits of Satan? Our religion taketh these for the marks of a false Prophet. *Elias* saith, we believe the truth: therefore be which takes these for all these markes for a true Prophet, by *Elias* own confession is in a wrong belief: let us therefore keepe the profession of our hope without wavering, for he is faithfull that promised. Bee not hastily moved from your minde, nor troubled neither by spirit, neither by word, neither by letter, as from us. If a dreamer on Prophesie arise among you, and give you a signe or wonder, and the same signe come to passe, and he say, let us goe another way ye have not hearken unto his words, for the Lord proveth you to know whether you love him with all your heart. The Prophet in whom *Jeroboam* reached out his hand, and that by the word from heaven, neither to eate nor to drinke, nor

Heb. 10. 23.

2 Thess. 2. 2.

Deut. 13. 1.

1 King. 13.

turne againe the same way hee came, but hee was gone: a man of Bethel overtooke him, and said; I am a Prophet also as thou art, and an Angel spake unto me, bring him againe to thy house, and let him eate and drinke with thee, but hee lied unto him, yet he went with him, and did eate; but as they sate at the Table, the Lord spake to the man of Bethel. Because thou hast not done as the Lord commanded thee, but turned againe and eaten, thou shalt not come home to bee buried with thy Fathers. And as hee was gone, a Lion met him by the way, and slew him. God spake once to *Balaam*, but *Balaam* besought God to speake unto him againe, and so the foolish Prophet was rebuked of his Asse, because hee tempted God to alter his Commandment. How long looke we after deceitfull signes? How long haue wee betweene two opinions? If the Apostles speak the truth, believe them, if *Elias* speake the truth, heare him; a Prentice in Mansfield calleth himselfe *Elias*: but *Thomas* will not beleeve, how shall *Thomas* bee made to beleeve? Put to thy hand *Thomas*, and feele my wound. So shew me thy testimony *Elias*, let mee feele your heart, let mee see your workes, let me heare your faith, your wisedome, your knowledge, and what you can foretell to come: If you will not come to this reckoning, then I say no more, but warne all men to beware. If I had not knowne the truth, I would have thought this man had spoken truth.

1 Kings 13.

John 20.

God is my witnesse, I have suffered the Spirit to speake unto thee, because I seeke thy conversion; but if thou wilt not returne, while mercy is ready, I bring thee sorrowfull tidings, when Satan shall not help thee, the rack must prove this doctrine; Wilt thou heap God and the Divell, and Man upon thee all at once? O wretched creature, and miserable Prophet! Who is able to sustaine? My sonne (saith *Salomon*) if thy heart be wise, my heart shall rejoyce, and I will be glad over thee: so I, which have gone thus far to bring thee unto Christ, if thy portion bee amongst the righteous, and thou hast an houre yet wherein thou shalt be called, if thou canst goe with mee, and it may please the Divine Providence to

Prov. 23. 17.

all

cal voice: I will sing praises, I will give thanks, I will say unto my soule in all her troubles, Rejoyce my soule, remember since thou prayedst for *Elias*, and the Lord heard thee out of his holy Sanctuary, and thy conversion shall not be hid from *Israel*: pitty thy selfe before the day of payment, and alwayes remember the sentence of *Gamaliel*, which never lighted false: If thou bee not of God, thou shalt come to nought, and thy end shall be worse than thy beginning. Acts 5.38.

John 12.48.

*The word that I have spoken, the same shall judge you in the last day.*

FINIS.

*Questions gathered out of his owne Confession, by Henry Smith, who was [illegible]*

WHether you are sure you shall live these three yeares, because you say, after three yeares you must preach?

Whether may a man expect visions from God, because you say, for these three yeares you are to looke for more visions?

Whether shal you be able at any time to interpret the truth of the Scripture in all places without error, better then all the Doctors?

One of your sentences saith, you shall live chaste in wedlock: when must you take a wife? and why should you not rather continue single?

Whether there hath been neither pestilence, nor dearth, nor warre, nor earth-quake in your countrey these five yeares, nor shall be any time of your continuance there, because the Angel so promised? Is this more then ever was granted to Christ?

What Bible or Translation meane you, when you say, this Bible is truly translated?

Whether it be necessary to salvation, to beleeve all the articles of the Creed?

Whether any man since the Apostles, did stand so right in the whole doctrine of the Scripture, that hee did hold and beleeve the true interpretation of all the words and sayings through all the Prophets and Apostles in all the Bible?

Whether Predestination, Election, &c. are to bee preached unto Lay-men? What free-will had *Adam*? And what free-will remaineth unto us?

What Scriptures are Canonicall, and which are not Canonicall?

Whether

Whether a man may marry his childe with a Papiſt, or other Heretick, hoping to convert him?

Whether Miniſters ſhould have livings or ſtipends?

Whether in ſome caſes, a Miniſter may not be non-reſident?

Whether Hereticks, living to themſelves, without corrupting others are to be puniſhed with death?

Whether Satan knoweth the inward thoughts, further then by the outward habit of the body, and whether he can read and ſay, *Verbum caro factum eſt.*

Whether Chriſt was, or is, or ſhall be known, and preached unto all nations of the world?

Where is hell? and what ſhall be the manner of puniſhment there to the reprobate?

What think you of the Antipodes, and thoſe monſtrous people which live in *Aſia*, and of monſters in generall?

What thinke you of that ſaying of Chriſt, This day ſhalt thou be with me in Paradiſe? what kind of place is this, and where, and to what purpoſe now it ſerveth? and whether it was a materiall Apple that *Adam* did eat?

How eſteeme you of Aſtronomy, Phyſiognomy, Palmiſtry, caſting of a figure, of muſicke in the Church? &c.

What think you of our Common prayer book and Letany?

What eſteeme you of Fairies, Hobgoblins, &c. Whether their mony be true, and how they have it?

Whether ſhould one meaning to be a Preacher, firſt ſtudy the Arts, or elſe ſtudy nothing but Divinity, as you have done?

Whether the font, ſurpleſſe, cappes, tippets, bells, holydayes, faſting dayes, and ſuch like ceremonies, are better obſerved, or omitted?

Whether they which are called Proteſtants, or thoſe whom we call Puritans, be of the pureſt religion, and moſt reformed to the Primitive Church?

What is meant by the Priſon in *Peter*, whether Chriſt deſcended in ſpirit?

Whether our joyes in Heaven ſhall be, to all equall, and the

the torments in hell, to every one alike? and whether wee shall see, and know one another.

Where was the soule of *Lazarus*, while his body was in the grave?

Whether *Elizeus* cursing the little children, did not sin.

At what age and stature shall all rise, in the resurrection? and whether the wounds and scars shall remaine in our bodies glorified.

What thinke ye of the Scribes in the third of *Marke*, that said, Christ had an unclean spirit, and casted out divels by *Belzebub*, did they sin against the holy Ghost?

Whether images be in no respect tolerable, and whether a man remembring Christ by seeing the crosse, doth sin.

Which is the greatest sinne that reigneth this day in England?

How is the soule created in man, and when it commeth, and how, or in what part it is placed in the body?

In what estate shall the Sunne, and Moone, the Heavens, and Elements be after the last day, when there shall bee no creature upon earth?

What thinke you of playes, and representing divine matters, as in pageants?

Whether all things amongst the faithfull Christians ought to be common? *Acts* 4. 32.

What doe you thinke concerning the Bishopping of children?

What City is described of *John* in the seventh of his Revelation?

Whether did the Apostles know sufficiently their salvation, before Christ died and rose againe?

Answered to every point, or yeeld.

*Henry Smith of Husbands Bosworth, at the commandement of the right worshipfull his Uncle, Master Brian Cave, high Shirife of Leicester-shire.*

FINIS.

# GODS ARROW AGAINST ATHEISTS

By Henry Smith.



*LONDON*:
Printed for *John Wright*, at the sign of the Kings-head in the Old-Bayley, and *George Sawbridge*, at the Sign of the Bible on Ludgate-hill. 1656.

GOD'S

# ARROW

AGAINST

# ATHEISTS

By HENRY SMITH.



LONDON:

# A Table of ſuch Chapters, as are handled in this Book following.

*IN the firſt Chapter, is contained the abſurdity of Atheiſme and Irreligion, with the confutation thereof.*

*In the ſecond and third Chapter, the Chriſtian Religion is approved to be the only true Religion, againſt the Gentiles and all the Infidels in the world.*

*In the fourth Chapter, the Religion of Mahomet is confuted.*

*In the fifth Chapter, the Church of Rome is diſproved to be the true Church of God.*

*In the ſixth Chapter, the Browniſts and Barrowiſts, with their deteſtable Schiſmes are confuted, and our Church approved to be the only true Church of God.*

A Table of [illegible] Chapters, as are
[illegible] in this Book.

# GODS ARROW AGAINST ATHEISME, AND IRRELIGION.

## CHAP. I.

*That there is a God, and that he ought to be worshipped.*

THeisme and Irreligion was ever odious even among the Heathen themselves: insomuch as that *Protagoras*, for that he doubted whether there were any God or no, was by the Athenians banished out of their country. *Diagoras* was such a notorious Infidel, that he held ther was no God; him and all such like Atheists the very Heathens have abhorred and detested, as being more like rude beasts, then reasonable men: for *Cicero*, the Heathen Philosopher doth condemne them all, and further saith, *there was never any Nation so savage, or people so barbarous, but alwayes confessed that there was a God?* whereunto they were led even by the light of nature, and naturall instinct. For, the very same is confirmed by the common use of all Heathens, in lifting up their eyes and hands to heaven, in any sudden distresse that commeth upon them. Yea, by experience of all ages it hath been proved that Atheists themselves, that is, such as in their health and prosperity, for more liberty of sinning, would strive against the being of a God, when they came to dye or fall into great misery, they of all others, would

1. *Arg.* *Consent of the Heathen, and confession of all Nations.*

*Cicero lib. de natura Deor.*

2. *Arg.* *Instinct of Nature.*

*Tertul. in Apolog.*

shew themselves most fearful of this God, as *Seneca* himself declareth: insomuch as *Zeno* the Philosopher was wont to say, that it seemed to him a more substantiall proofe of this matter, to hear an Atheist at his dying day, preach God (*when he asked God and all the world forgivenes*) then to hear all the Philosophers in the world dispute the point: for that at this instant of death and misery, it is like that such do speak in earnest and sobriety of spirit, who before in their wantonnes impugned God. It is remembred of *Caius Caligula* (that wicked and incestuous Emperor) that he was a notable scorner and contemner of God, and made no reckoning of any other to be God but himselfe; yet this abominable and wicked Atheist, as God left him not unpunished (for by his just judgement he was slain by some of his own officers: so whilst he lived, he was wont (as the Historiographers report of him) at the terrible thundering and lightning, not only to cover his head, but also to get himselfe under his bed, and there to hide himselfe for feare. Whence I pray you, came this fear upon him; but that his owne conscience did tell him (howsoever in words perchance he would not affirm so much) that there was a God in heaven, able to quaile and cast down his pride and all the Emperours of the world, if he lifted, whose thunderbolts were so terrible as that justly by his own example he shewed, he was to be feared of all the world? And hereof it is that same say, that God is called *Deus*, of the Greek word *Theos*, which signifieth fear, because the fear of him is planted and ingraffed in the very natures and conscience of all reasonable creatures, yea even in the conscience of the greatest contemners, and rankest Atheists of the world: who, say what they list and do what they list, yet shall they never be able to root out this impression: namely, that there is a God, whose feare is ingraven in the hearts of all men. And whence, I pray you, commeth shame in men after an offence committed: Or why should men (by natural instinct) put a difference between vertue and vice, good and evill, if there were not a God, who because he loved the one, and hated the other, hath written that difference in every mans heart?

*Seneca lib. 1. de Ira.*

*3 Arg. Confession and experience of Atheists themselves*

*Sueton. in Calig. 1. 51. Dion. in Caligula.*

*4 Arg. Difference and conscience of good and evill.*

Therefore

Therefore conclude, that every mans knowledge, conscience, and feeling, is instead of a thousand witnesses to convince him whosoever he be) that there is a God which is to be feared, which hateth iniquity and wicked wayes, and which in time of trouble and deep distresse is to be sought unto for refuge and releife, as the acts of the very Heathen themselves do plainly demonstrate.

2 Moreover, as God is to be felt sensibly in every mans conscience, so is he to be seen visibly (if I may so speak) in the creation of the world, and of all things therein contained, for that this world had a beginning, all the excellent Philosophers that ever were, have agreed, except *Aristotle* for a time, who held a fancy, that this world had no beginning, but was from all eternity: but at last in his old age, he confessed and held the contrary, in his book *De mundo*, which he wrote to King *Alexander* (which book *Justin Martyr* esteemed greatly, and called it the Epitome of all *Aristotles* true Philosophy) This then being so, that the world had a beginning, it must needs follow, that it had an efficient cause or maker thereof. I demand then, who it was that made it? If you say it made it self, it is absurd: for how could it make in selfe before it selfe was made and when it had no being at all? If you say that something within the world made the world, that is, that some one part of the world made the whole, that is more absurd: for it is as much as if a man should say that the finger (and this before it was a finger or part of the body) did make the whole body. Wherefore it may be convinced by force of this argument (which is plainly demonstrative) that a greater & more excellent thing then is the whole world put together; yea, that something which was before heaven and earth were made, was and must needs be the maker and framer of this world: and this can be nothing else but *God the Creator of all things*, who was before all his *Creatures* & is termed in the sacred writings, *Alpha* and *Omega*, the first and the last, for that he only was without beginning himself, and shal be and remain without ending. For he is eternall, being the *Primus Motor and the only Almighty Creator of all things*. So true it is which *Paul*

5. *Arg.* *The Creation of the world.*

*Vide Plutarch. de placit. philos. Aristot lib. 8. Aristot. lib. 8. de mundo, & vide Plot. l. de mundo Iustin. in Apolog.*

Rom. 1. 20. the Apostle doth testifie, when he saith, *that the invisible things of God,* (that is, *his eternal power & divine Essence*) *are seen perfectly in the creation of the world, being perceived by his works which he hath made.* If therefore men would but cast up their eyes to heaven, and from thence look down again upon the earth, and so behold the excellent beauty and building of this world, they cannot be so sottish or dull conceited, but they must know there was and is a God which was the maker of them: and be moved in some sort to glorifie so incomparable and excellent a Creator. Yea, the Poets and others have affirmed of God, that he is *Pater hominum*, the Father of men, to shew that men have their originall and creation from him: so that if we should draw our eyes from the beholding of the great world, and consider but man (who for his beauty and excellency is called in Greek *microcosmos*, the little world) still we shall be enforced to acknowledge God the Authour of us, *the Father and Creator of us.* So true is that which *Paul* the Act. 17. 29. Apostle noteth out of the Poet *Aratus*, which saith, that *Ejus progenies sumus*; We are the issue or off-spring of God. And as true it is, which he further saith in that place, that in *him we live, move and have our being.* And therfore we owe all dutifull obedience and subjection unto him, which duty and nature commands us to performe in regard of our creation. For the son honoreth his father by naturall duty, and all men are naturally carryed to be gratefull to their founders to whom they are specially bound, and whom they ought not to forget, neither will, except they be extreame unthankfull and dissolute.

6. Arg. 3 Not onely the creation of the world, and of all things therein contained, doth proclaime that there is a God, who is to be honoured for his infinite extended authority and almighty power (for he made all things of nothing. only he spake the word, and they were created,) but his daily blessings and benefits sent downe upon the earth, do shew also *there is a God*, which is provident, and hath care of men, and therefore of men to be praised, thanked, and glorified for ever.) For true it is which Saint *Paul* saith in this

*The mercies and blessings of God* Heb. 11. 2. Gen. 1.

this behalf, that *God left not himself without witness, when he bestowed benefits from heaven, giving unto us rain and seasonable weather, and filling our hearts with meat and gladnesse.* By meanes of these and all other his blessings, men might, and stil may daily be induced not only to believe that there is a God from whom they receive all these, but also to acknowledge and attribute all praise and thanksgiving unto him, as to their first principall and speciall benefactor. For the Oxe doth know his owner, and the Asse his Master, feeder, and maintainer. And therefore how can it be but reasonable men should much more know God, not onely their first founder and Creator, but their daily feeder, preserver, keeper and upholder? For so oft as they think upon these things, and see and have them, they cannot chuse but be put in mind of God the sender and author of them all, and be moved with a gratefull mind towards him. And hereof is it that he is called *Deus, à dando, Of giving.* And in English we call God *quasi good*, because he is only and perfectly good of himselfe alone and the giver of all goodnesse, and of all good gifts and blessings unto others; from whom, as from the fountaine, all benefits whatsoever doe come, descend flow, and be derived unto them.

Act. 14. 17.

Matth. 19. 17. Jam. 1. 17. Rom. 9. 16.

4. I might here show how God is also knowne to the world by his judgements upon wicked and unrighteous people, whom divers times he maketh visible examples of his severity and justice (if men did well consider them:) for hereby also hath God manifested himselfe, as *Paul* the Apostle teacheth. These premises, I trust, may suffice, (if there were no more to be said:) for by them we may easily see and prove, that there is a God which created the world, and all things therein; which preserveth and upholdeth the same with his mighty puissance, supporteth the earth, and all the creatures thereof with his providence and helping hand. Yea, besides the Heavens and the Earth, which are the worke of his hands, every mans owne conscience doth plentifully teach (as I said before) *that there is a God, which is to be feared.* For howsoever many a man that hath spent his life in a wicked way, and most damnable course,

7. *Arg. The judgements of God.*

could

could wish in his heart there were no God, because he seeth God no otherwise then in his vengeance: yea, howsoever many a wicked person doth sooth himselfe in his wickednesse, and flatteringly say unto himselfe (like the foole in the Psalms) *There is no God*: yet at other times his owne conscience will so provoke him, and enforce this matter, (*that there is a God*) *that with horror and dread of him*, it will make him quake, fear and tremble: for the fear of him is so deeply printed in the natures of all men, as that it is impossible to shake it off. And which (is more) a kind of devotion to worship him, being the Creator and preserver of men, and of all things else, and the provident father of all, is planted, and inseparably fixed in the hearts of all men: though all men of all Nations know not how to worship him aright, and in such sort as he requireth. This is manifest by the examples of all Nations and people in the world, who all have some one kind of Religion or other, though all find not the right Religion, All be devoted to the worship of God, howsoever all do not finde out the true God, nor his right manner of worship, but worship him according to the devices of their own braine. Considering then that there is no Nation under the Sunne so barbarous (nor ever was) but aimed at the worship of God, and either worshipped him, or something else in his place: it appeareth to bee a most vaine and foolish conceit which Atheists sometimes utter; namely, that Religion is nothing else but a matter of policy, or a politicke device of humane invention: for it is evident, that religious affection to worship God is naturally seated (and ever was) in the hearts of al men: and the conscience of every man, even of the greatest scorner and contemner of God, which sometimes trembleth before his judgement seat, doth abundantly testifie, that a religious devotion of feare towards God is bred and borne with every man, and therefore it cannot be any policy of humaine invention: in as much as if there were no lawes of men, yet this religious affection to worship God, and the fear of him, would and doth remaine written by the finger of God, in the hearts and consciences of

Psal. 14. 1.

all

all men living, how rude, savage or barbarous soever they be. What law of men, I pray, was there, to make *Caligula* the Emperour, when he heard the terrible thundering in the aire, and saw the flashing flames of lightening about him, to run under his bed, and to hide himselfe for fear of this terrible and great God: or what maketh the rankest Atheist in the world in the like case, and at the like tempest to do the like? Or what made the Heathens in any dangerous or sudden distresse to lift up their eyes or hands to heaven, mightily to fear and to be astonished? None can say it is the law of men, for no law of men doth inforce this attempt. But it is a naturall instinct of the *fear of God*, (whom he hath offended, and whose vengeance he dreadeth, and from whom he thinketh succour may come) seated in all mens hearts even from their Nativity, which doth make him to fear, and cause him to seek to God for refuge. Let this therefore remaine firm and most undoubted. *That the fear of the great God, and a religious disposition to worship the same God, is not inforced by the laws of men, but naturally sown in the hearts of all men*, though al find not out, nor observe the right religion. Let us therefore now seeke and search out which is *the true Religion*, which is acceptable to God, and which is without wavering and doubting, is to be observed of men, For all Nations and people have a kind of religion (as I said before) but all have not the true and right religion,

## CHAP. II.

*Wherein, and in the next Chapter is shewed that the Christian Religion, is the only true Religion in the world, and wherewith only God is pleased.*

IN ancient times all the world was divided and distinguished into Jewes, and Gentiles; and this distinction doth, and may still remaine among us: if therefore I can prove the truth of this our Christian Religion against both Jewes, and Gentiles, I shall then prove it against all the world,

*Christian religion proved to be the true religion against the Jewes: because Christ is the Messiah.*

world. In this Chapter I will first prove it against the Jewes, and in the next against the Gentiles. Concerning the Jewes, they will easily grant our Religion to be the true Religion, if we can prove Jesus Christ (whom we beleeve to be that *Messias*) which was foretold by their Prophets, being the true and undoubted Prophets of GOD. And this wee are sure may easily bee proved: and therefore in vaine doe the Jewes looke for any other *Messias, then he that is already come,* namely, *Jesus Christ our Mediator, Saviour and Redeemer in whom God his Father is well pleased and for whose sake (if we beleeve in him) he will not be offended with us, but be reconciled to us & save us.* Whatsoever was foretold to belong unto their *Messias*, is fully performed, and perfectly accomplished in our Jesus Christ, and in no other: and therefore our Jesus was and is the true *Messias*, and no other. Let us herein consider the marks of the *Messias*, whereby he might be known: and so shall we see that our Saviour Jesus Christ is the only true *Messias*, and none but he.

*Christ the true Messiah.*

*The generall and main argument.*

Psal. 18. 22.
Esay 6.
Dan. 28.
Esay 55.
Esay 53.
Dan 9.

*The first proofe that Christ was the Messias.*

1. One mark for us to know the *Messias* by, is, that when he came, he should not be known or acknowledged to be the *Messias*, but should be rejected and refused of the Jewish Nation, to the end he might be put to death amongst them, according to the fore-appointment and determinate councell of God: for had they received him for the *Messias*, they would never have used him so shamefully as they did, neither should he then have been slaine amongst them, as was foretold he should. This then being one marke of the *Messias*, that he should be refused for the *Messias* of the Jewish Nation, and of the cheifest rulers amongst them, is a great confirmation of our faith, in as much as it is found fully performed in our Saviour Jesus Christ, whom they scorned, rejected, condemned, and put to death. And therefore, if the Jewish Nation had received our Jesus for the *Messias*, it had been an undoubted argument that he had not been the right *Messias*; so on the other side, because they did refuse him, it is a very strong perswasion to us, that he was, and is the very true

*Messias*

Messias indeed. In vain therefore it is, if any do look for such a Messias as should be wholly received of the Jewish Nation: for none such was promised, yea it was foretold (contrariwise) that he should be refused of them, as our Jesus was: that so he might be made an offering for sin, according to the pre-ordination of God.

2 It was foretold of the *Messias*, that he should be born of a virgin, *Esay.* 7. 14. That the place of his birth, should be *Bethlem*, *Mich.* 5. 1. That at his birth all the Infants round about *Bethlem* should be slain for his sake, *Ier.* 31. 15. That the Kings of the earth should come and adore him, and offer gold and other gifts unto him, *Psal.* 71. 10. That he should be presented in the Temple of *Jerusalem*, for the greater glory of the second Temple, *Mal.* 3. 1. That he should fly into *Egypt*, and be recalled thence again, *Hos.* 11. 2. That a starre should appear at his birth, to notify his comming into the world, *Num.* 24. that *John Baptist* (who came in the spirit and power of *Elias*, and therefore was called *Elias*, *Luk.* 1. 17. *Mat.* 11. 10. 14.) should be the Messenger to go before him, and to prepare the way, and to cry in the desert, *Mal.* 3. 1. *Mar.* 1. 2. *Esay.* 43. After this, that he should begin his own preaching with all humility, quietnesse, and clemency of spirit, *Esay.* 42. 2. That he should be poor, abject, and of no reputation in this world, *Esay.* 53. *Dan.* 9. *Zach.* 9. *Ier.* 14. That he should do strange miracles, and heal all diseases, *Esay.* 61. 1. That he should dye and be slain for the sinnes of his people. *Dan.* 9. *Esay* 53. That he should be betrayed by one that put his hand in the dish with him, and was his own Disciple, *Psal.* 41. vers. 9. and *Psal.* 55. vers. 13, 14. That he should bee sold for thirty peeces of silver, *Zach.* 11. vers. 12. That with those thirty peices, there should be bought afterwards a field of potsheards, *Jer.* 30. That hee should ride into *Jerusalem* upon an Asse before his Passion, *Zach.* 9. 9. That the Jews should beat and buffet his face, and defile the same with spitting upon it, *Esay.* 50. 6. That they should whip his body before they put him to death, *Esay.* 53. 2. *Psal* 37. 18. That they should put him to death among theeves and malefactors:

1 Many other
2 particular
3 proofs.
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20 Son: Esay 53. 12. That they should give him vinegar to
drink, divide his apparell, and cast lots for his upper gar-
21 ment, *Psal.* 68. 22. and *Psal.* 22. 11. That the manner of
his death should be crucifixion, that is, nailing of his hands
22 and his feet upon the Crosse, *Psal.* 22. 16 *Zach.* 12. That his
side should bee peirced, and that they should look upon him
23 when they had so peirced him, *Zach.* 12. That hee should
rise again from death the third day: *Psal.* 16 10. *Hos.* 6. 3.
24 That he should ascend into heaven, and sit at the right hand
of his Father (in glory and royalty, and like a conquering
potentate over-ruling all) *Psal.* 101. 1, 2. All these things and
whatsoever else belonging to the *Messias*, are found perfectly
fulfilled in Jesus Christ, and in no other. And therefore hee alone
and no other is the true *Messias*.

3 Hitherto have I spoken of such circumstances and acci-
dents, as did belong unto the *Messias*, concerning his incar-
nation, birth, life, death, burial, resurrection, and ascension in-
to heaven, and there sitting at the right hand of his Father:
and also of his rejection, by Jews, and the Jewish Nati-
on: which things albeit they be very wonderful, and sufficient to
establish any mans belief in Christ Jesus our Lord, in whom
only they are found faithfully fulfilled: yet if we shall consider
withall, *the time of the Messias, his appearing*, and when he
should come into the world, our faith will be so much the
more confirmed towards him.

Another argument from the time of Christs comming.

Dan. 2. 39. 44 *Daniel* the Prophet of God (who lived in the time of the
first Monarchy) foretold that there should be three Monar-
chies more, and the last of these four Monarchies greatest of
all: And that in the dayes of this fourth and last Monarchy
(which was the Roman Monarchy or Empire) the eternal king
or *Messias* should come, and build up Gods Kingdome
throughout all the world. And this hapned accordingly:
for Jesus came, and was born in the fourth Monarchy (which
was the Romane) namely, in the dayes of *Augustus* the
Romane Emperor. But yet let us go more strictly to the
matter.

The Temple of Jerusalem (as all men know) was build-
ed twice: first by King *Salomon*, which lasted about 440.
yeers

him, and then was destroyed by *Nebuchadnezzar* King of *Babylon*, wherefore about 70 yeers after, it was build-ed again by *Zorobabel*, who reduced the Jews from their Captivity. But this second Temple, for pomp and riches of the material building, was nothing like unto the first, (which the old men in the book of *Esdras*, do testify by their weeping, when they saw this second, and remem-bred the first, and which *Haggeus* the Prophet doth expres-ly testify.) And yet saith God by his Prophet *Haggeus* in the same place, that after a while, the *Desired of all Nations shall come, and then should that second house or Temple bee filled with glory, and that greater should be the glory of this last house, than of the first*: which Prophecy was ful-filled by the comming of our Saviour Jesus Christ into this se-cond Temple: which being personally done, was of far great-er dignity, and more glory thereunto, than any dignity whatsoever, was found in the first Temple builded by *Salo-mon*. It is therefore manifest that the *Desired of all Na-tions*, that is, *the Messias should come* whilest the second Temple stood. And so doth *Daniel* also shew, that the second Temple (after the building thereof) should not bee de-stroyed, untill the *Messias* were first come and slain. And *Malachy* the Prophet doth also most plainly testify, that *he should come* during the second Temple. And so indeed he did: for *Christ Jesus* came into the world during that second Temple, and did himself likewise foretell the destru-ction thereof, ere that generation passed, which came to pass accordingly: for it was destroyed about 46 yeers after the ascension of our Saviour into heaven, by *Titus* son to *Ves-pasian* the Roman Emperour. Most vainly therefore do the Jews, or any other expect for a *Messias* to come, after the destruction of that second Temple.

1 Esd. 3. Hagge. 2. 4. Hagg. 2. 5, 6, 7, 8, 9, 10. Dan 9. 26. Mal. 3. 1.

Let us yet moreover consider the prophecy of old *Jacob* concerning the particular time of the *Messias* his ap-pearing: *Come hither my children* (saith he) *that I may tell you the things that are to happen in the latter days, &c. The Scepter shall not depart from Judah until Shilo come, which is the expectation of the Gentiles*. By *Shilo* is meant the

Gen. 49.

*Messi-*

*Messias* (as both Jews and Christians expound it.) This prophecy so long foretold, was performed at the birth of Jesus Christ. in the days of *Herod* King of *Iury*. For from the time that the scepter was given to King *David*, (who was the first King of the Tribe of *Iudah*) it did not depart from that Tribe, but remained always in it, untill the dayes of King *Herod*; in whose time, and not untill whose time, all government was taken away, and clean departed from the Tribe of *Iudah*, and committed to a stranger: and therefore in the time of *Herod*, was the *Messias* to bee born, and neither before nor after his time. That the Scepter or government was not clean taken away, or departed from the house of *Iudah*, (after it was once setled in it, in the person of King *David*) even till the dayes of *Herod* the King, is evident: for from *David* (who was the first King of that Tribe) unto *Zedechias* that died in the Captivity of *Babylon*, the Scripture sheweth how all the Kings descended of the house of *Iudah*: And during the time of their captivity in *Babylon* (which was seventy years) the Jews were alwayes permitted to chuse unto themselves a governour of the house of *Iudah* (whom they called *Reschgalutha*.) And after their delivery from *Babylon*, *Zerobabel* was their governour of the same tribe, and so others after him untill you come to the *Macchabees*, who were both governours and Priests, for that they were of the mothers side of the tribe of *Iudah*, and by the Fathers side of the tribe of *Levi*, (as *Rabbi Kimhi* affirmeth) and so from these men down to *Hircanus* King of *Iury*, who was the last King which was lineally descended of the house of *David*, and of the Tribe of *Iudah*.

Sambed. cap. Dinei Manmouth. Rab. Moses Egypt in præfat. Maimonim. Esd. lib. 1. cap. 1. 23. Mac. lib. 1. cap. 2. 3. Rab. Kimhi. com. in. Agg.

For after *Hircanus*, came the aforenamed *Herod*, a meer stranger, whose father (as *Iosephus*, who well knew, reporteth) was called *Antipater*, and came out of *Idumea*: hee came into acquaintance and favour with the Romans, partly by his said Fathers means, (who was, as *Iosephus* saith, a well monied man, industrious, and factious) and partly by his own diligence and ambition, being of himself both witty, beautiful, and of most excellent and rare qualli-

Ioseph. lib. 1. 3 & 14. Antiq.

qualities by which commendations he came at length to marry the daughter of *Hircanus* aforesaid, King of *Jewry*, and by this marriage obtained of his father in law to be cheif governor and ruler of the Province and land of *Galile* under him. But *Hircanus* afterward in a battle against the *Parthians*, fell into their hands, and was taken and carryed prisoner into *Parthia*. 13

*Herod* then took his journy to *Rome*, and there he obtained to be created King of *Jury*, without any title or intereſt in the world: for that not only his father in law, *Hircanus*, was then living in *Parthia*, but that alſo his yonger brother *Ariſtobulus*, and three of his ſons, viz. *Antigonus*, *Alexander*, and *Ariſtobulus*) with divers others of the blood Royall in *Jewry* were alive alſo.

*Herod* then having procured by this means to be King of *Jury*, procured firſt to have in his hands the King *Hircanus*, and ſo put him to death. He brought alſo to the ſame end his younger brother *Ariſtobulus*, and his three ſons likewiſe. He put to death alſo his owne wife *Mariamnes*, which was King *Hircanus* daughter as alſo *Alexandra* her mother, and ſoon after two of his owne ſonnes, which he had by the ſame *Mariamnes*, for that they were of the blood Royall of *Juda*: and a little after that againe, he put to death his third ſon, named *Antipater*. He cauſed alſo to be ſlain forty of the cheifeſt Noble men of the ſame Tribe of *Judah*. And as *Philo* the Jew (who lived at the ſame time with him) writeth, *He put to death all the Sanhedrin*; that is, the twenty ſeven Senators or Elders of the Tribe of *Judah* that ruleth the people. He kild the chief of the ſect of the Phariſees. He burned the genealogies of all the Kings and Princes of the houſe of *Judah*, and cauſed one *Nicolaus Damaſcenus*, an Hiſtoriographer, that was his ſervant, to draw out a pedegree for him and his Line, as though he had deſcended from the ancient Kings of *Judah*. He tranſlated the Prieſthood and ſold it to ſtrangers. And finally, he ſo razed, diſperſed & mangled the houſe of *Judah*, in ſuch ſort, as no one *jot of government or principality remained therein*. Now then in the daies of this

*Joſeph. lib. 15. Antiq.*

*Phil. lib. de tem.*

King *Herod*, and not till then was the Scepter, that is, the government departed from Judah; and therefore then, and not till then, was the Messias to appear, according to that prophecy of *Jacob*, and so it came to passe accordingly: for Christ Jesus the true and undoubted Messias was then borne, *viz.* in the time of *Herod* King of Jewrie. In vain therefore do the Jewes, or any other, look for any other Messias to come after the dayes of that *Herod*, in whose time (and not before) was the Scepter and all principality and government departed utterly from the house of Judah: and therefore in his time, and neither before nor after, was the Messias to appear and come, according to *Jacobs* prophecy.

*Daniel* the Prophet yet goeth neerer to work, and foreshewеth even the very day, and time of the day when the Messias should be slain for the sins of the people: for in the first yeer of *Darius*, son of *Ahashuerus*, King of the Medes, about the time of the evening oblation, he prayed to his God for the people and their deliverance, in as much as then he perceived that the seventy years of their captivity (foretold by *Jeremiah*) were now come to an end.

So *Daniel* thus praying, about that time of the evening Oblation, God sent his Angell *Gabriel* to signifie and shew unto him, that at the very beginning of his supplications, the commandement came forth for the return of the people, from their captivity, and to build again Jerusalem; and sheweth likewise, that as the people had now been in the captivity of Babylon seventy years, and then were delivered from that their earthly bondage: so it should come to passe, that within seventy weeks of yeares, the Messias should come, who should finish wickednes, seal up sins, blot out iniquity, and bring in everlasting righteousnesse, and be a deliverer not only from the outward, but from the spiritual Babylon, and hellish Egypt.

The words of the Angel be these following. *At the very beginning of thy supplications, the commandement came forth: & I am come to shew thee, for thou art greatly beloved: therfore understand the matter, & consider the vision,*

Seventy

*Seventy weeks are determined over thy people, and over thy holy City to finish wickednes and to seal up sins & to blot out iniquity and to bring in everlasting righteousnes, to seal up the vision & prophecy, and to anoint the* HOLY OF HOLIES, *or the* MOST HOLY. *Know therefore and understand that from the giving forth of the commandement, to bring again the people and to build Jerusalem, unto* MESSIAH THE PRINCE *ther shal be seven weeks and threescore and two weeks &c. After these threescore and two weeks shal* MESSIAH *be slain, but not for himself, &c. He shall confirm the covenant with many for one week, & in the midst of the week he shal cause the Sacrifice & the Oblation to cease:* for the beter understanding of which words, it must be remembred, that this word *Hebdomada*, signifying a week or seven, is sometimes taken for a week of daies, that is seven daies; and then it is called *Hebdomada dierum*, a week of dayes; as in this prophecy of *Daniel* he saith of himself *that he did mourn three weeks of daies.* But at other times it signifieth the space of seven years, and that is called *Hebdomada annorum*, a week of years, as in *Levit.* 25. 8. where it is said, *Thou shalt number unto thee seven weeks of years*, that is, *seven times seven years, which make forty and nine years.*

*Exposition of Daniels prophecy.*

Dan. 10. 2.

*Levit.* 25. 8. & cap. 23. & alibi posita.

Now it is most certaine that these seventy weekes are to be understood of weeks of years, and not of dayes, for that even by the Jewes owne confession, as also by the bookes of *Esdras* it is manifest, that the Temple and Jerusalem were many yeares in building before they were finished. These seventy weekes of years therefore are seven times seventy years, which makes in a summe totall, foure hundred and ninty yeares, within which time the Messias should bee slaine: for from the going forth of the commandement to bring the people backe againe, and to build Jerusalem (which commandement went forth at the beginning of his supplications; which were the first year of *Darius*, as the Text sheweth) unto the time that Messiah the Prince was anointed to preach the Kingdome of GOD, which was after his baptisme, when he began

began to be about thirty years of age) there must be seven weeks, and threescore and two weeks, that is, forty and nine weeks which make foure hundred, fourscore, and three yeers: which number of yeers being rightly accounted from that time of *Darius*, wherein the commandement went forth, are fully accomplished in the fifteenth yeare of *Tiberius Cæsar*, at which time Christ Jesus was baptized and anointed by the spirit of God, discending down upon him in the form of a Dove, a voyce also being heard from heaven, saying, *This is my beloved Son in whom I am well pleased.*

Yet is there one week more to make up the number of seventy, in the midst of which week the Messias should be slaine, which came to passe accordingly; for in the midst of that week, that is about three yeers and a halfe after Christs baptism, Christ Jesus the true Messias was put to death, and dyed for our sins, which was in the eighteenth year of *Tiberius Cæsar*. In vain therefore do the Jews or any other look for another Messias to come, after the days of that *Tiberius Cæsar*, the Roman Emperour.

Psalm. 88. 2 Kings. 7. 1 Chron. 22.

4 The Scriptures do shew that the Messias should come of the seed of *David*, according to the words of God, I *have sworn unto David my servant, I will prepare thy seed for ever, and will build up thy seate to all generations*, which cannot be applied to King *Solomon* his son (as the latter Jewes apply it:) for these words, that his Kingdom shall stand for ever, and for all eternity cannot be verified in *Solomon*, whose earthly Kingdome was rent and torn in peeces streight after his death by *Jeroboham*, and not long after as it were extinguished: neither can they be understood of any terrestiall King: but they must needs be understood of an eternall King, which should come of *Davids* seed. The promise then made to *David* for Christ to come of his seed is again repeated after his death by many Prophets, and confirmed by God: as in *Jeremiah*, where God useth these words; *Behold the dayes come, saith I will raise up unto David a just seed, and he shal reign a King, and shall be wise; and shall doe judgement and justice upon*

Jer. 23. 6. &c. & 33. 16.

earth

*ter h, and in his daies shal* Juda *be saved, and* Israel *shall dwel confidently, and this is the name that men shal call him, Our just God.* All this was spoken of *David* above four hundred years after *David* was dead: which proveth manifestly that the promises and speeches were not made unto King *David*, for *Solomon* his Son, nor for any other temporall King of *Davids* line, but for Christ, who was particularly called the Son of *David*: for that *David* was the first King of the Tribe of *Judah*, and not only was Christs progenitor in the flesh, but also did beare his type and figure in many other things. For which cause likewise in *Ezekiel* (who lived about the same time that *Jeremiah* did) the Messias is called by the name of *David* himselfe: for thus saith God at that time to *Ezekiel*: *I will save my flocke, neither shall they any longer be left to the spoil: I will set over them a shepheard and he shall feed them, even* David *my servant, he shall feed them, and he shall be their shepheard, & I will be their God, and my servant* David *shall be their Prince.* In which words, not only we that are Christians, but the latter *Jewes* also themselves do confesse in the Talmud, that their Messias is called *David*, for that he was to descend of his seed. Ezeck. 34 3. &c.

Now then let us see whether Jesus Christ our Lord did come of the seed of *David*, as was fore-told the Messias should. It is plaine that he did, for never any man doubted or denied but that Jesus was directly of the tribe of *Judah*, and descended lineally, by his mother, of the only house of *David* (as was fore-told he should:) which is confirmed most clearly by the two genealogies & pedegrees set down by Saint *Matthew* and Saint *Luke*, of the blessed Virgins whose descent from *David* and *Joseph*, that was of the same tribe and kindred with her: for according to the Law of the *Jews*, they used to marry in their owne tribe. And therefore the Evangelists shewing the line of *Joseph*, doe thereby also declare the lineage and stock of *Mary*, (the Mother of Jesus) as being a thing then sufficiently known unto all, though they spake no more. Luke 3. Matth. 1.

Secondly, it is confirmed by their repairing unto *Beth-*

Luk. 2. 1, 2, 3, 4, 5. *lehem* (when commandement was given by *Augustus Cæsar*, that every one should repair to the head City of their Tribe and family, to be taxed or sessed for their tribute) for by their going thither it is shewed, that they were both of the lineage of *David*, in as much as *Bethlehem* was the proper City only of them that were of the house and lineage of *David*, for that King *David* was born therein.

Thirdly it may appear by this, for that the *Jewes* who sought out all exceptions they could against him, yet never excepted this, nor alledged against him, that he was not of the house of *Juda*, nor of the house of *David*: which they would never have omitted, if they might have done it with any colour: for such a speech (if it could truly have bin spoken) would easily have convinced our Jesus not to be the true Messias. But it appeareth they never doubted of this.

*Tal. tract. Sab. cap. Higmar.* Rom. 1. 3, 4. Yea, I adde further, that it remaineth registred in the *Jews* Talmud it self, that Jesus of Nazareth crucified was of the bloud Royall, from *Zerubbabel* of the house of *David*. Wherwith agreeth that saying of *Paul* the Apostle, where he testifieth thus; *Jesus Christ was borne of the seed of* David *according to the flesh, though he were also the Son of God in power, according to the spirit of Sanctification.*

5 That the Mother of Jesus was a Virgin, is plentifully testified by the Evangelists: and that so the Messias Mother should be, the Scriptures of the *Jews* do sufficiently shew. For in *Esa* 7. 14. it is told as a strange thing to King *Achas* (and so it is indeed) that a Virgin should conceive and bring forth a Sonne, and they should call his name *Emanuel*, that is, *God with us*. Which could not be strange, if the Hebrew word in that place did signifie only a young woman (as some later Rabines doe affirme) for that is no strange or new thing, but common and ordinary for young women to conceive and beare children: Wherefore the Septuagint doe rightly translate the word *Parthenos*, which properly and fully signifieth a Virgin, and so did also the Elder *Jews* understand it, as *Rabbi Simeon* wel noteth. And *Rabbi Moses Hadarsan* (of singular credit among the *Jewes*) upon these words of the Psalm; *Truth shal bud*

*Rab. Sim. Ben Jobai in cap. 2. Gen.*

*forth*

*forth of the earth*, saith, that it is not said, *Truth shall be ingendred of the earth*, but *Truth shal bud forth* to signifie thereby, that the Messias (who is meant by the word *truth*) shall not be begotten as other men in carnall copulation: he also citeth *Rabbi Berechius* to be of the same opinion: and finally *Rabbi Hacadosch* proveth by art Cabalisticall out of many places of Scripture, not onely that the mother of the Messias shall be a Virgin, but also that her name shall be *Mary*. Like as also the same *Rabbi Hacadosch* proveth by the same art out of many Texts of Scripture, that the Messias name at his comming shall be Jesus. And that the mother of the Messias should be a Virgin, may further appear in the prophecy of *Jeremiah*, where God saith, *I will worke a new thing upon earth, a woman shall environ or inclose a man*: which were no new thing, but usuall and wonted, except he understood of a Virgin that should beare a childe.

Rab. Moses. Hadarsi. in Psal. 14.

Rab. Mos. Hid. in Gen. 23. Rab. Hacad. ad quæst. 3. in Esa: cap: 9. Rab. Hacad. in Esay 9: 11.

Jer. 31: 22.

6 Now because Christ Jesus by the wonderfull workes and surpassing miracles which he did, being such as no man could doe (if he had been but a bare man) as also by his heavenly doctrine, words, and deeds, did declare himselfe to be the Sonne of God, sent from the bosome of his Father, let us also as we have found the Messias to be man, so search whether he ought not to be God also. The sacred Scriptures of the Jewes give answer, that he ought to be God also, and so to be both God and man. Which thing is signified by the Prophet *Esay*, when he saith: *They shall cal his name* Emanuel, *which is by interpretation, God with us*. Again, the same *Esay* testifieth, that they shall call his name *wonderfull, counseller, the mighty God the everlasting Father, the prince of peace*. Again by *Esay* he is called *the issue of the Lord, and also the fruit of the earth, to signifie him to be both the Son of God, and the Son of man*. And *Jeremiah* the Prophet doth testifie of him, that he shal be called *the righteous God, or God our righteousnes*. And God himself saith of him, *Thou art my son this day have I begotten thee*. And *David* proveth him plainly to be the Sonne of God: for though he knew he should come of his

Esay 7: 14.

Esay 9. 6.

Esay 4. 4.

Jer. 23: 6: & 32. 26.

Psal. 1. 7.

seed as touching the flesh, yet doth he also call him his Lord,
Psal. 110.1. saying thus: *The Lord said unto my Lord, sit thou at my right hand till I make thine enemies thy footstoole.* Sith *David* calleth him *his Lord*, it is manifest that he maketh him not onely to be man, but God also, even the son of God, the second person in the Trinity. This matter is testified almost every where in the Scripture of the Jewes, and there-fore I need no further to amplifie.

7 Yet because the Jewes do look for the Messias to be a terrestriall King which should reign in *Jewrie* and subdue all their enemies with his terrestriall power and force: wherein how grossely they erre, as the premises do partly shew, so is it not impertinent here to speake somewhat to convince their so grosse an opinion. For first, the time is past long ago wherein the Messias should come, and yet no such terrestriall King as they dream of, hath been reigning in *Jewry*: and therefore very experience and knowledge
Dan. 2.44. of the times might teach them to abandon so foolish a con-
Mich. 4.5. ceit. *Daniel* calls him *the eternall King*. *Micah* saith,
Psal. 2. *he shall reigne for ever*, which cannot be supposed of an earthly Kingdom. Again, *Aske of me* (saith God to his Son *the Messias*) *and I will give unto thee the heathen for thine inheritance, and the uttermost part of the world for thy possession.* Which words do shew, that the Messias should be an universal King to rule not only over the Jewes,
Psal. 71. but over the Gentiles also, even over all the world. Againe, it is said, *that he shall indure with the Sun, and before the Moon from generation to generation, he shall reigne from Sea to Sea unto the end of the world: All Kings shal adore him, and all nations shall serve him, all tribes of the earth*
Gen. 18. *shall be blessed in him, and all nations shall magnifie him.* And it was told *Abraham*, that in his seed (that is, in the Messias which should come of his seed) all Nations of the earth should be blessed: how then should he overthrow any Nation for the Jewes sake (as they dreame) when all
Esay. 49 6. Nations were to receive their blessing from him? In the prophecy of *Esay*, the commission of God his Father unto him is thus set down: *It is too little that thou be unto me a ser-*

vant

*vant to raise up the tribes of* Jacob, *& to convert unto me the preserved of* Israel: *Behold I have appointed thee also to be a light unto the* Gentiles, *that thou be my salvation unto the uttermost parts of the earth.* Every where almost it is testified, that the *Gentiles* should have every way as much interest in the Messias as the *Jews*, and should be as beneficiall unto them. The Messias therefore, though he be termed a King, and is so indeed, yet is to be supposed a spiritual and eternal King (as the Prophets declare him:) for it is too childish and fond to imagine him to be an earthly King, which should reign only in *Judea*, and be a great and mighty terrestriall conqueror. Doth not *Zachary* (as touching his estate in this World) shew, that he should come poorely, riding upon an Asse? Doth not *Esay* say, that in this world he should be a man despised, abject, and of no reputation? Doth not *Daniel* expressly say, that he should come to be slaine, that with his sacrifice he might take away sin, and cease all other sacrifices? Doth not *Zachary* say, that they should look upon him after they had pierced or crucified him? And doth not the Prophet *Esay* say of him, that he gave his soule an offering for sin, and that he should be led as a sheep to the slaughter, and as a Lambe dumb before his shearer, so opened he not his mouth? Where then is his pompe, when he was to be poore? where was his earthly honour, when he was to be abject and of no reputation? Where was his worldly conquest, when he was himselfe to be slaine? Where should his fleshly resistance be, when he was not so much as to offer it, yea when his enemies were to leade him to death as the sheepe to the slaughter, and as a Lamb dumb before his shearer, not opening his mouth to save himself? Yea how should the *Jews* think (if they would throughly consider) that the Messias should be such a one as they deame of, when they were the men that should pursue him to death, and whom they should look upon when they had pierced him?

Zachar. 9.
Esay 53.
Dan 9.
Zach. 12.
Esay 53.

These things which have been spoken (though in very brief and plaine sort) are, I trust, sufficient to convince the *Jewes*, that our Lord and Saviour Jesus Christ is that seede

of

of the woman which should breake the Serpents head, which deceived *Adam* and *Eve* our first parents; and he in whom all the Nations of the earth should be blessed, and is in all points the very true, certaine, and undoubted Messias, which was fore-promised and fore-told by their Prophets: for all things which were fore-told of the Messias, doe fitly, fully, and only agree to him, and to no other. And therefore I conclude against them, that the Christian religion which we professe, and which we hold derived to us from that Christ the true Messias (the author thereof) is the only true religion which is acceptable to God.

Christ the true Messiah, *Ergo*, Christian Religion the true Religion.

## CHAP. III.

*Wherein is shewed, that the Christian Religion is the only true Religion, against the Gentiles, and all Infidels of the world.*

THat there is a God, the Heathen have evermore confessed, that there is but one God (as the Christian Religion holdeth) all the learned sort of the Heathen Philosophers have acknowledged: for howsoever they dissembled at sometimes, and applied themselves outwardly to the errour of the vulgar sort, in naming of Gods, yet surely they never spake of moe then of one God. Which thing may appeare by *Plato* in an Epistle which he writeth unto *Dionysius* King of *Sicily*, wherein he giveth him a signe when he spake in jest, and when in earnest: *Hinc disces tu scribam ego serio necne: cum serio, ordior Epistolam ab uno Deo: cum secus, à pluribus.* Hereby (saith he) *you shall know whether I write in earnest or not: for when I write in earnest, I begin my letter with one God: & when I write not in earnest, I do begin my letter in the name of many Gods.* And three of the most learned that ever professed the Platonick Sect, *Plotinus*, *Porphyrius*, and *Proclus*, do all testifie & prove in divers parts of their works (being themselves but heathens) that both themselves, and their Master *Plato*, never beleeved indeed but one God.

The Heathen confessed one God.

*Plato Epist. 13. ad Dionys.*

*Plotin. Ennea 1 lib. 8. 1, 2. & En. 6. lib. 4. cap. 12. 3, 4.*

*Porph. lib. 2. de Abst. & lib. de occa. cap. 2. Procl. in Theolog. Platon. & lib. de Anima & dæm. 1. 31. 42. 55.*

*Aristotle*

*Aristotle* that ensued *Plato*, and began the Sect of the Peripateticks, though he were a man so much given to the search of nature, as that sometime he seemed to forget God, the Authour of Nature; yet in his old age, when he wrote the Booke of the World, he resolveth the matter more clearly, acknowledging also one God; and saith moreover in the same place, that the multitude of gods was invented to expresse the power of this one God, by the multitude of his Ministers. Whereby doth appeare, that belike the foolisher sort of Heathens did imagine of God as of earthly Princes: for they saw that every earthly Prince had a great many men Ministers, otherwise called servants, and attendants upon him, thereby to declare and shew his power, his magnificence, and high honour; and therefore they thought likewise, that the great and high God could not be sufficiently conceived of, except it were supposed that hee had a great number of inferiour gods waiting and attending upon him, in like sort to shew his greatnesse and magnificence. This opinion of their Master concerning one God, *Theophrastus* and *Aphrodiseus*, two principall Peripateticks, doe confirme at large. *Arist. lib. de mundo.* *Theoph. in Misaph. Alex. Aphro. lib. de provid.*

*Zeno*, the chiefe and Father of all the Stoicks was wont to say (as *Aristotle* himself reporteth) that *either one God, or no God.* Which opinion of one God, is averred every where by *Plutarch* and *Seneca*, two most excellent writers, and great admirers of the Stoick severity. And before them by *Epictetus*, a man of singular account in that Sect, whose words were esteemed Oracles; *Dicendum ante omnia, unum esse Deum, omnia regere, omnibus providere.* Before all things (saith he) we must affirme that there is one God, and that this God governeth all, and hath providence over all.

As for the Academicks, although their usage was to doubt and dispute every thing, as *Cicero* seemeth to do in his discourse concerning the gods; yet at last he concludeth in this point with the Stoicks, who beleeved *one God.* And as for *Socrates*, who was the Father and founder of the Academick Sect (and who was judged by the Oracle of *Apollo* *Cicero lib. de natura Deor. Apuleius Aleg. & Lacri. in vita Socrat.*

*Apollo* to be the wiſeſt man in all Greece) the world doth know that he was put to death for jeſting at the multitude of Gods, among the Gentiles.

*Vide apud Plutarch de placit. Philoſ. Triſmeg. in Pæman. & in Aſclep.*

All theſe four Sects of Philoſophers then (who in their time bare the credit of learning) made (as we ſee) profeſſion of one God, when they came to ſpeake as they thought. And yet if we will aſcend up higher to the dayes before theſe Sects began, that is, to *Pythagoras*, and *Architus Tarentinus*, and before them againe to *Mercurius Triſmegiſtus*, that was the firſt parent of Philoſophy to the Ægyptians, we ſhall finde them ſo plaine and reſolute herein, as none can be more. It is true that the Heathen did honour ſuch men as were famous (either for their valiant acts, their ſingular invention in matters, their good turnes to others, or their own rare gifts and qualities above others) with the title of gods, but yet they beleeved not that thoſe men were gods: yea they knew them to be no other then mortall men, which thing *Triſmegiſtus* ſheweth, when he ſaith; *Deus non naturâ ratione, ſed honoris cauſâ nominamus*: We name them gods, not in reſpect of their natures, but for honours ſake. That is, we call them gods, not for that we thinke them to be ſo, but becauſe under that title, we would honour ſome famous acts, or rare parts and qualities which were in them. *Cicero* likewiſe teſtifieth the ſame in theſe words: *The life of man* (ſaith he) *and common cuſtom have now received to lift up to heavenly fame and good will ſuch men as for their good turns are accounted excellent; and hereof it commeth, that Hercules, Caſtor, & Pollux, Æſculapius, and Liber (which were but men) are now reckoned for gods.* *Perſeus* likewiſe *Zenoes* Scholler teſtifieth the ſame. And therefore did the *Grecians* truly thinke, who (as *Herodatus* reporteth) thought that their gods (whom they ſo called) were no other at firſt then mortall men, & ſo is the common opinion of all. And when men and women that were famous, excellent, and ſurpaſſing others, dyed; becauſe the memory of them ſhould not dye with them, but remaine as preſidents to follow, or as perſons to be admired at: thoſe that were living could not be con-

*Triſm. in Pæman cap. 2. 3. 4. 5 &c. in Aſclep. c. 26. &c.*

*Cicero* his opinion concerning the gods of the Painims

*Perſeus*, his opinion, *Herod. lib. 1.*

tent

rent to honour them with the title of gods and goddesses, but also would needs have their pictures or Images drawne, and set up some where for posterity to behold. Hereof it came, that they after a while began (as mans naturall corrupt inclination is too prone that way) to give honour, and to doe reverence unto them: and not so contented, they proceeded further, and builded Altars and Temples unto them, and at length consecrated Priests and appointed certain Rites, Ceremonies, and Sacrifices to be done there. The Devill hereupon taking occasion and fit opportunity, (purposing alwayes to seduce the world, and to hold them in errour so far forth as he might) entered at last into those Altars (which were dedicated to those men), and under the names of those men, made way to have himselfe worshipped (instead of the true God.) For true it is which the sacred Ptalm witnesseth; *That the Gentiles sacrificed their sons and daughters unto Devils.* And which *Paul* saith, that *whatsoever the Gentiles offer, they offer unto devils*, and not to God. For the Devils being entred into those Altars, received their sacrifices offered to them, being glad they had them in such a predicament: and because their delusion should be the stronger, under the names of those men they would yeeld forth answers to such as came to demand any questions of them, and those their answers were written by their Priests, and called Oracles: and with such sleights those devillish spirits bewitched the world, and deceived them. Of which their Oracles, more shall be spoken hereafter, But here first I make this argument against them.

*The beginning of Idolatry.*

Psal. 105.

1 Cor. 10. 20.

*They which (howsoever ignorantly) worship devils, are far from the true Religion:* this is plain.

*But the Gentiles worshipped devils:* Ergo &c.

That the Gentiles worshipped devills (not God) may appear, first by this reason, for that those their gods allowed (yea required) not beasts, but men to be sacrificed unto them, delighting themselves in such infinite murthers and man-slaughters, as were most cruell and unnaturall, signifying themselves to be thereby appeased, wherein God is

*Polyd. de. Inven. lib. 5. cap. 8.* is most displeased. For (as *Polidor Virgil* hath collected) the people of Rhodes sacrificed a man to *Saturne*. In the Island Salamis a man was sacrificed to *Agraulus*. To *Diomedes* in the Temple of *Pallas*, a man was offered, who being thrice led about the Altar by young men, was at last by the Priest runne thorow with a speare, and put into the fire and burnt. Among the people of Cyprus, *Teucrus* sacrificed humaine sacrifice unto *Jupiter*, and left the same to posterity to follow. To *Dina* likewise humain sacrifices were offered. The like was done to *Hesus* and *Teutates*. Amongst the Egyptians, three men a day which were sought out (if they were clean) were sacrificed to *Juno*. Amongst the Lacedæmonians they were wont to sacrifice a man to *Mars*. The Phœnicians in the calamitous times of Warre and Pestilence, were wont to sacrifice unto *Saturne*, their dearest friends. The people called Curetæ sacrificed children unto *Saturne*. At Laodicea a Virgin was sacrificed to *Pallas*. And amongst the Arabians, every year a child was sacrificed and buryed under the Altar. Also the Thracians, Scythians, the Carthagenians, and almost all the Grecians (especially when they were to goe to Warre) sacrificed a man. All barbarous Nations have done the like: yea, the Frenchmen and Germans; yea, the Romans themselves did the like sacrifice, as namely, to *Saturne* in Italy, a man was sacrificed at the Altar: and not onely so, but he was also to be cast down from a bridge into the river Tyber. *Dionysius Halicarnassens* writeth, that *Jupiter* and *Apollo* were marvelous angry, for that the tenth part of men were not sacrificed unto them, and therefore sought they revenge upon Italy. *Diodorus* reporteth, that the Carthaginians when they were overcome of *Agathocles* King of the Sicilians, thought their gods to be angry with them; and therefore to appease them, sacrificed unto them two hundred of the Noble mens sonnes at a time. O monstrous cruelty! Who then can possibly be perswaded otherwise, but that these gods of the Gentiles (which they thus worshipped and sacrificed unto) were meer devills, considering that such monstrous, unkind, and

*Dionys. Halicar. 1 Antiq.*

unna-

unnaturall slaughters of men (which must needs offend God the more) were the appeasments of their anger and wrath?

Again, those gods of the Gentiles were not onely well pleased with the sacrifices of the blood of men, but also wel liked and allowed of fornication, adulteries, and all uncleanesse: for at Alexandria the Image of *Saturn* was most devoutly worshipped, whose Priest *Tynnunus* by name, brought certain Matrons of the City, which he had selected out unto that Image or Idol, as being sent for by their god; and there when the lights were put out, had to doe with them in the name of that their god. Also among the *Nasamones* it was the custom that the Bride the first night after her marriage should lye with all the guests, in honour of the goddesse *Venus*. I therefore conclude, that those gods of the Gentiles which delighted in the slaughter of men, and likewise, in their filthinesse and uncleanesse, must needs be devills: for the kind and righteous God can abide none of these things: as any mans own reason, sense and understanding may teach them. *Polyd: de invent. lib: 5. cap. 8.*

2. Another Argument to prove that gods of the Gentiles were Devils, is this; because the Oracles which they gave forth in matters meerly contingent, were either false, or else so ambiguous and uncertain, as that they were deceitfull, and therefore could not come from God, but from the devill. This falshood and deceitfulnesse of their Oracles, *Porphyry* himself, the great Patron of Paganisme, testifieth in a speciall book of the answers of the gods, wherein he protesteth that he hath gathered truly without addition or detraction, the Oracle that were most famous before his time with the false and uncertain event thereof, in consideration of which event, he setteth down his owne judgement of their power in prediction after this manner: *The gods doe foretell some naturall things to come, for that they observe the order of their naturall causes: but in things which are contingent, or do depend upon mans will, they have but conjectures: only in that by their subtilty & celerity they prevent us: but yet they oftentimes lie, & deceive* *Porphy lib. de respons. & oracul.*

ceive, us in both kinds; for that as naturall things are variable, so mans will is much more mutable. Thus far *Porphyrie* of the prophecies of his gods: whereunto agreeth another Heathen among the Grecians, named *Oenomaus*, who for that he had been much delighted with Oracles, and more deceived, wrote also a special book in the end, of their falshoods and lies; and yet sheweth that in many things wherein they were deceived, it was not easie to convince them of open falshood, for that (cunningly) they would involve their answers (of purpose) with such obscurities, æquivocations, amphibologies, and doubtfulnesse, as that always they would leave themselves a corner wherein to save their credits. As for example, when *Crœsus* that famous and rich King of *Lydia*, consulted with the Oracle of *Apollo*, whether he should make war against the Persians, and thereby obtain their Empire; the Oracle gave answer thus: *If Crœsus without fear shall passe over Halys*, (which was a river that lay between him and Persia) *he shall bring to confusion a great and rich Kingdome*. Upon which words *Crœsus* passed over his Army, in hope to get Persia: but he lost *Lydia* his own Kingdom, and was deceived by that uncertain Oracle.

*Oenomaus de falsitate oraculorum, & de artificibus male fit.*

Like answer gave the Oracle of *Apollo* to *Pyrrhus* King of *Epirus*, demanding whether he should prosper in the war against the Romans: for it was delivered in these words; *Aio te Æacida Romanos vincere posse*: I say that the son of *Æacus* the Romans may overcome. Upon which Oracle *Pyrrhus* the son of *Æacus* thinking to be the conqueror, was himselfe vanquished by the Romans.

A number more such Oracles there were, wherewith the world was deceived, that trusted them: but I need not recite them; for (as it appeareth) the Oracles and answers which their wicked Spirits gave forth in matters future and meerly contingent, were such as might be taken and construed two wales: and therefore their worshippers (if they had been wise to have noted their cunning and deceitfull answers, containing no certainty at all) they had been as good never to come at them to enquire of any mat-

matter future: for they had such ambiguous answers, as whereby they might remaine as doubtfull, and as unresolved as they were at first, and so depart home as wise as they came, or rather more fools then when they went. But what might be the reason why these Devils or devillish spirits, gave no certaine answers to their worshippers in these matters future, whereof they were demanded?

The reason is manifest: for no doubt they would if they could; that so their credit might have been the more. But it was a thing not in their power, but only reserved unto God, to know and fore-tell certainly the things that are to come: for herein God provoketh all the gods of the Gentiles to make triall and experience of their power, in these words: *Declare unto us* (saith he) *what shall ensue hereafter, and thereby we shall know that ye are gods indeed.* Esay 4. 23. Which sheweth, that the certaine fore-telling of things future, doth manifest a Divine power, whereof these devillish spirits are not partakers: for had these wicked spirits such a power in them, as certainly to know and fore-tell such things as were to come; out of all doubt they would then have given such certaine, plaine, and undoubted Oracles and answers in this behalfe, as would have purchased them everlasting credit in all the world. But now the falshood and uncertainty and deceitfulnesse of them, have got them justly perpetuall discredit in all the world, and manifested them to be no better then lying spirits, whose worshippers were miserably deluded by them; as even the Heathen themselves have testified.

Having thus briefly, yet I trust sufficiently, disproved the religion of the *Gentiles*, as being a cruel, wicked, false, lying, and deceitfull religion, having in it no certainty at all whereupon men might rest, or assure themselves; it remaineth now that I shew and prove against them the truth of the Christian religion; which we professe. Where the first argument, to shew the powerfull and undoubted truth thereof, shall be this: namely, the confession of the gods of the *Gentiles*, that is, of Devils and hellish Spirits themselves, who have given testimony thereof, even to

their owne worshippers, especially when the time of Christ his appearing in the world (who should be the light of the *Gentiles*) drew neare and approached. For the manifestation whereof, two Oracles of *Apollo* may suffice; the one whereof was to a Priest of his own that demanded him of true religion, and of *God*; to whom he answered thus in Greek: *O thou unhappy Priest, why doest thou aske me of God that is the Father of all things, and of this most renowned Kings dear and only Son, and of the Spirit that containeth all? &c. Alas, that spirit will enforce me shortly to leave this habitation and place of Oracles.* The other Oracle was to *Augustus Cæsar*, even about the very time that Christ was ready to appeare in the flesh: For the said Emperor now drawing to age, would needs go to *Delphos*, and there learn of *Apollo* who should reign after him, and what should become of things when he was dead. *Apollo* for a great while would make no answer, notwithstanding *Augustus* had been very liberall in making the great sacrifice called *Hecatombe*: but in the end, when the Emperour began to iterate his sacrifice, and to be instant for an answer, *Apollo* (as it were enforced to speake) uttered these strange words unto him: *An Hebrew childe that ruleth over the blessed gods, commandeth me to leave this habitation, and out of hand to get me to Hel. But yet doe thou depart in silence from our Altars.* Thus it appeareth: that this *Hebrew* childe (which is our Christ Jesus) hath power over the gods of the *Gentiles*, to command them unto hell, from whence they came, to enjoyne them silence, and to remove them from their habitations: and therefore the Religion of this powerfull Jesus (whereof he is the author) must needs, even by the acknowledgement of the Devils themselves (whom he doth command) be the true religion.

*Suidas in Thulis & Porphyr. & Plut. de oracul.*

*Suidas in vita Augusti. Niceph. lib. 1. hist. cap. 17.*

3 Another argument of the Divinity and truth thereof is this: namely, that it hath removed by the puissant force thereof, all the gods of the *Gentiles*, in despight of them, ceased their Oracles, and driven them cleane out of the earth, so that now they are no where to be found. And so it was foretold by the Prophets, that Christ (when he came)

*Attenuabit*

*Attenuabit omnes Deos terra*, shal weare out all the gods of the earth. The truth whereof all the world doth now see clearly to be certaine and undoubted by the event. Soph. 2.

The Oracles and answers of these gods, even in *Ciceroes* time (as *Cicero* himselfe witnesseth, who lived some-what before the comming of Christ) began to cease: and at last by little and little they ceased altogether, and were utterly extinct. It is reported that in *Ægypt* (when Christ was there with *Joseph* and his mother *Mary*) all the Idols of that foolish and superstitious Nation fell downe of their owne accord. Afterwards, in the time of the Emperour *Adrian*, all sacrifices unto those gods ceased, as also the Oracles of *Apollo*, and all other Oracles became dumb. Wherefore *Juvenal* saith, *Cessant oracula Delphis*, that is, The Oracles cease at *Delphos*. And another Poet saith: Cicero lib. de divin. 2. Polyd. lib. 5. cap. 8. Juvenal. Lucan.

*Excessere omnes adytis, arisq; relictis,*
*Dij, quibus imperium hoc steterat, &c.* that is, all the gods whereby this Empire stood, have departed from their Temples, and left their Altars and place of their habitation. *Plutarch* affirmeth the like, & is much busied to search out the cause and reason of the ceasing of their Oracles, who being a Heathen was much troubled herewith, guessing at the matter, and vainly devising fond conceits in his brain not able indeed to pierce into the very cause thereof. But *Porphyrie* (even that great patron of Paganism, and enemy of Christian Religion) can teach him, or any other, the true cause thereof shewing them that since the comming of Jesus, their gods are dumbe, and can doe them no good, but all are gone and departed from them. His words be these: *Nunc vero miranturs (inquit) si tam multos annos civitas peste vexetur, cum & Æsculapius & alij dij longe absint ab ea postea enim quam* Jesus *colitur, nihil utilitatis à dijs consequi possumus.* Now (saith he) they marvel why this City is so many years vexed with pestilence, when as (indeed) *Æsculapius* and other gods be far gone and departed from it: for since the time that *Jesus* is worshipped, all our gods have been unprofitable to us. Considering then that Jesus (the author of the Christian Religion) hath silenced & utterly de- Plutarch. de defectu oraculorum. Porphyr. ad vers. rel. Christ.

stroyed the gods of the *Gentiles* (as histories & the visible event shew) his religion must needs be the only true religion.

4 What should I say more? even the *Gentiles* themselves, the most ancient, and the best, have testified of Jesus Christ, and of the truth of his religion: for, in as much as Christ was appointed before the creation of the world, to worke the redemption both of the *Jew* and *Gentile*, and to make them both one People in the service of his Father; here-hence it is that he was fore-told, and not altogether unknowne or unheard-of to both these Nations, and therefore divers fore-warnings and significations of him were left, as well among the *Gentiles* as the *Jewes*, to stir them up to expect his comming. For, first by the consent of writers it is agreed, that in those ancient times there were three famous men that lived together: namely *Abraham*, (who descending from *Heber*, was the Father or beginner of the *Hebrews*, who were afterward called the *Jewes*) and with him *Job*, and *Zoroastres*, that were not of that linage of *Heber*, but (as we call them for distinction sake) *Heathens* or *Gentiles*. *Job* (we know) testifieth of Christ, calling him the *Redeemer*, and was most assured to see him one day with his owne eyes, and none other for him, although wormes should destroy that body of his (as he himselfe testifieth.) *Zoroastres* living thus in *Abrahams* time also, might (by account of Scriptures) see or speake with *Noe*: for *Abraham* was borne threescore yeares before *Noe* deceased: and hereof it is, that in the writings of *Zoroastres*, which are yet extant, or recorded by other Authors in his name, there be found very many plaine speeches of the Son of God, whom he calleth *Secundam mentem*, the second mind: but much more is to be seene in the writings of *Hermes Trismegistus*, (who received his learning from this *Zoroastres*) by whom appeareth, that these first Heathen Philosophers had manifest understanding of this second person in Trinity: whom *Hermes* calleth, *The first begotten Son of God: his only Son, his deare, eternall, immutable, and incorruptible Son, whose sacred name is ineffable*: so are his words, and after him again amongst the *Grecians*, were

*Eusch. in Chron.*

*Job 19. 25. 26. 27.*

*Clem. Alex. lib. 1. Strom & Orig. lib: 6. contra Celsum & Procl. lib. 2 & 3. Parm. Plato. Herm. in Pæman cap. 1. & de sicept.*

were *Orpheus*, *Heſiodus*, and others, that uttered the like ſpeeches of the ſon of God, as alſo did the *Platoniſts*, whoſe words and ſentences were too long to repeat.

Moreover the Gentiles muſt remember, that they had alſo ſome Prophets among them, for *Balaam* was a Prophet among the Gentiles, and a Gentile, and he is ſuch a one as teſtified of Chriſt, and of the Star, that ſhould appear at his birth: by means of whoſe prophecy (it ſhould ſeem) the wiſe men in the Eaſt ſeeing that Starre, were aſſured that Chriſt was borne, and therefore came a long journy to *Judea* to ſee him; as one Goſpel ſheweth: The ſame Star is mentioned by divers Heathen writers, as by *Plinie* under the name of a Comet (for ſo they tearm all extraordinary Stars) which appeared in the latter daies of *Auguſtus Cæſar*, and was far d fferent from all other that ever appeared. And *Pliny* ſaith of it: *Is comita unus toto orbe celitur*: That only Comet is worſhiped throughout all the world: *Calcidius* a Platonick doth ſay, that the *Caldean* Aſtronomers did gather by contemplation of this Starre, that ſome God deſcended from heaven to the benefit of mankinde.

Numb. 24.

*Plin. lib. 2 cap. 25.*

*Calcid. apud Marſit. Picin tract. de Stella Mag.*

The Gentiles alſo had certaine women called *Sybilla*, which were Prophēteſſes, who being indued with a certaine ſpirit of prophecie, uttered moſt wonderfull particularities of Chriſt to come: one of them beginning her Greek metre in theſe very words: *Know thy God, which is the Sonne of God.* Another of them maketh a whole diſcourſe in Greeke verſe called *Acroſtichi*, expreſly affirming therein, that Chriſt Jeſus (by name) ſhould be the Saviour, and that hee was the Sonne of God, and expreſly ſaying, that he ſhould be incarnate of a Virgine, that he ſhould ſuffer death for our ſinnes, and that hee ſhould be crucified, that he ſhould riſe again and be exalted into the glorious heavens, and from thence (at the time appointed) and at the day of the reſurrection of all fleſh, come again to the laſt judgement. Of theſe *Sybils* there were ten in number; and talking of his firſt comming into the world, they alſo ſay, that *Rutilans eum ſidus monſtrabit*: a blazing

*Lact. contra Gent.*

*Sybil Samia apud Betul.*

Starre shall declare him. These *Sybils* speak so plainly of Christ Jesus, as the Prophets among the Jewes did, yea more plainly, and as plainly as may be, and in a manner as fully as our Gospel speaketh: and therefore if the Gentiles will beleeve their own Prophets, they must likewise beleive the Christian religion (whereof Jesus Christ is the author, of whom they abundantly testifie.) Now, lest it might be thought by some suspicious heads, that Christians have devised and invented these things, as also that it may yet more fully appear, that Christ before his comming was notified over the world by means of those verses of the *Sybils*: it must be remembred, that *Marcus Varro* a learned *Romane* (who lived almost a hundred yeares before Christ) maketh mention at large of the *Sybils*, (who in number he saith, were ten) and of their writings, countries, and ages, as also of the writers and authors, that before his time had left memory of them: and both he and *Festella* (another Heathen) do affirme, that the writings of the *Sybils* were gathered by the *Romans*, from all parts of the world, where they might be heard of, and laid up with great diligence and reverence in the Capitall. *Sybilla Erithræa*, who made the former Acrostick verses, testifieth of her selfe (as *Constantine* the Emperor doth record) that she lived about six hundred years after the flood of *Noah*: and her countryman *Apollodorus Erithræus* and *Varro* do report that she lived before the war of *Troy*, and prophecied to the *Grecians* that went to that war, that *Troy* should be destroyed, (as it came to passe) which was more then a thousand years before Christ was borne. *Cicero* also (that died more then forty years before Christ was born) translanted into Latine the former Acrosticke verses, (as *Constantine* saith) which translation was to be seen in his workes, when *Constantine* wrote that his Oration: See *Cicero* of these Acrostick verses of *Sybilla. li. 2. de Divinatione.* And finally *Suetonius* an Heathen recordeth, that *Augustus Cæsar* (before our Saviour Christ was born) had such speciall regard of the sayings of the *Sybils*, that he laid them up in more straiter order then before, under the Altar of *Apollo*, in the hill Pa-

*Varro lib. de reb. divin. ad Cæsarem Pont. Max.*

*Fenest. cap. de 15 viris.*

*See the Oration of Const. in Euseb. lib. 4. cap. 23. de vita Const.*

*Cic. lib. 2 de divinat. Suet. Transt. cap. 3 de vita.*

Palatine, where no man might have the sight of them, but by special licence. And so much for the credit of the *Sybils*, who gave full testimony of our Saviour Jesus Christ (by name:) and therefore if the Gentiles will beleeve them, (who were their own Prophets, and highly reverenced of all the world) they must also beleeve our Gospell, and the Christian religion to be the only true religion. Lastly, the Gentiles might have the understanding of Christ the Messias by the Hebrew Scriptures, which were in the Greeke language divers ages before Christ was borne. For *Ptolomy* King of *Egypt* which had the famous Library, was studiously inquisitive to search out the originall of all Nations and Religions, and he found that the people of the Jews was the most ancient, and that they only had the most certain and undoubted history of the creation of the world: and therefore he sent unto them, to send to him from *Jerusalem* seventy men, by whose helpe the sacred Bible might be translated out of Hebrew into their tongue, which was done accordingly. As also the Gentiles might have knowledge of this Messias, either by accesse into the Jewish country, or by the accesse of the Jewes into their country: as namely by their long bondage in *Egypt*, as also their long captivity in *Babylon*, &c. But I conclude this matter thus: Sith the Prophets of both Jewes and Gentiles (that is to say, the Prophets of all the world) have given ful, plain, and evident testimony of Jesus Christ, the Son of God, that therefore his religion is the only true religion, and all other to be rejected and detested.

5 That religion which is most ancient, is the true religion (for truth was first, in so much as error is nothing else but the corruption of truth, or wandring from truth:) but the religion whereof Christ is the author, is the most ancient (in as much as Christ the author thereof is the most ancient of daies, being the Son of God, as also because he is testified of by the Hebrew records, which are the most ancient writings in the world:) *ergo*, the Christian religion is that which must needs be the only true Religion in the world. For it is a true saying of *Tertullian*. *Verum quod primum*

mum, quod posterius adulterium est: That is true, whatsoever is first; and that is adulterate which is not the first. That the Hebrew records doe testifie and foreshew Christ to come, is declared before in the second Chapter, and none can deny it. For he was promised to *Adam*, the first man that ever God made, under the name of the seed of the woman, that should break the Serpents head: he was foretold to *Abraham*, that he should come of his seed, in whom all the Nations of the earth should be blessed.

*Tertul. contra Prax.*

*Jacob* foretold of him, calling him *Shilo*, and that he should be the expectation of the Gentiles. God telleth *Moses* of him, and foreshewth to him, that he should be the Prophet, whose voyce all should hear and obey, &c. Considering then that he is come, and that he is the very same that was foretold by the writings of *Moses*, and by the Hebrew records, which are the most ancient Records in the world, I conclude, that his religion (whereof he is the author) is the only true religion.

The antiquity of the Hebrew history to be long before all other, is acknowledged by the Heathen themselves, and therefore I need not to prove it: only this I say, that *Eupolemus* and *Eusebius* also do say, that letters (which are the beginning of words that should be written) were first found out by *Moses*, and by him delivered to the Jewes, and that the Jewes taught them to the *Phenicians*; and that lastly, the *Grecians* received them of the *Phenicians*; and therefore the Hebrewes must needs be they, amongst whom the first & most ancient records of the world were to be found as *Ptolomy* also King of *Ægypt* did finde and affirme, and therefore made much of the Hebrew Scriptures. Now then for as much as the Hebrew writings and histories be the most ancient, they must also needs be supposed true, in as much as in themselves they all agree in a sweet harmony, and no other records are able to disprove them: yea, if men will be so incredulous as to doubt of *Moses* history (because it is so ancient (why may they not (with as good reason also) doubt of any other history which is ancient, and long before their times? But because some are of so little beliefe (al-

*Euseb. lib. 10 de præpar. Evang.*

(although the history do sufficiently give credit to it self) yet for better setling of their minds in this behalfe, I will briefly shew, that even the heathen Hystoriographers and writers do confirm the same, that so the credit and reverence due unto *Moses*, may be reserved, and wicked tongues that barke against him may be stopped. The very Heathen and prophane writers themselves, that spake of *Moses*, spake of him most reverently; in so much, that *Trebellius Pollio* speaking of *Moses*, *Solum Dei familiarem vocat*: Doth call him the only man with whom God was familiar. *Cornelius Tacitus*, although he speaketh what he can against the religion of the Jewes, yet cannot discredit *Moses* history, but is inforced to confesse (according to the history written by *Moses*) that after there were botches and swelling sores sent into the land of *Ægypt*, which were noysome both to men and beasts, the King of *Ægypt* then took order, that the people of the *Hebrews* should go out of his land, and depart whither they should be directed. *Procopius* also mentioneth *Jushua*, the sonne of *Nun*, *Moses* successor, and saith, that the people of *Phœnicia*, for fear of *Jesus* and the *Israelites*, left their owne Country, and departed into *Africke*: he mentioneth likewise the *Jebusites*, *Gergasites*, and the other people named in the sacred Bible. *Orpheus*, one of the most ancient writers next to *Moses*, and an heathen, doth mention the two Tables of stone wherein the law of God was written, and wisheth moreover, all such as be studious of vertue, to learn out of his verses divine knowledge: *Whereby* (saith he) *they shall understand and know the author of the world, which is one God, which created all things, cherisheth all things, nourisheth all things, who is not seen with mortall eyes, but is perceived onely by the minde: which doth no hurt to mortall men, insomuch as hee is the causer and procurer of all good things.* Furthermore he addeth, *that no naturall man hath seen God at any time, except onely a certaine most godly old man that came of the Caldeans* (viz. Moses.) At last hee concluded with this saying: *That he had learned these things out of the monuments which God in times past had delivered in two Tables of*

*Treb. Pol. in Claud.*

*Tacit. Annal. lib. 11.*

ſtone. Linus alſo ſaith, that God created all things, and in the ſeventh day had finiſhed all things. Homer alſo and Heſiodus teſtifie the ſame, the one ſaying that the ſeventh day did perfect and finiſh all things; the other, *Septimam lucem fuiſſe ſanctam & præfulgidam*: That the ſeventh day was moſt holy and bright. How the earth was without form before it was faſhioned by God. *Ovid* teſtifieth, calling it a *Chaos*, which is *rudis indigeſtaque moles*, a rude and unfaſhioned heape: which *Homer*, and *Heſiodus* alſo teſtifie, calling it *Hyle*, a certaine unſhapen and rude matter, which God afterwards brought into good forme and faſhion. Theſe have teſtified, we ſee, of the creation of the world, (which is the great marvel of marvels) affirming in manner the very words of *Moſes* which he writeth in *Geneſis*, ſhewing that the world had a beginning, and that God created heaven and earth, and all therein in ſeven dayes, and that the ſeventh day was holy unto the Lord. And this truth of *Moſes* hiſtory concerning the Creation of the world, all the cheife and beſt learned Philoſophers amongſt the Heathens did alſo firmely beleeve. The flood that drowned the world, which we call the flood of *Noah* not only *Ovid* teſtifieth in his Metamorphoſis, but alſo divers ancient Heathen Writers, namely *Beroſus Caldeus*, *Jeronimus Ægyptus*, *Nicholaus Damaſcenus*, *Abydenus*, and others (according as both *Joſephus*, and *Euſebius* doe prove,)

*Vide Plut. de placit. Philoſ.*

*Joſ. lib. de antiq. Iud. Euſeb. lib. 9. de prap. Euang.*

Concerning the Tower of *Babylon*, and confuſion of tongues there, which *Moſes* recordeth *Gen.* 11.) teſtimony is given by *Abydenus*, that lived about King *Alexanders* time, and by *Sybilla*, and by the words of *Heſiæus*, concerning the land of *Senaar*, where it was builded: and theſe Gentiles do ſhew by reaſon, that if there had not bin ſome ſuch miracle in the diviſion of tongues, no doubt but that all tongues being derived from one, (as all men are of one father) would ſtill have retained the ſame language, which we ſee was ſeen long not to be in the world: the difference of languages in the world, is a proofe of that confuſion of tongues.

*Euſeb. lib. 9. de prap. cap. 4.*

Of

Of the long life of the first Patriarchs, not only the forenamed *Berosus Caldeus*, *Jeronimus Ægyptus*, *Nicholaus Damascenus*, *Abydenus*, but also *Manethous*, that gathered the history of the *Ægyptians*, *Molus Hestiæus*, that wrote the Acts of the *Phœnicians*, *Hesiodus*, *Hecataeus*, *Abderita Helanicus*, *Æusilaus*, and *Eporus* doe testifie, that these first inhabitants of the world did live so long. And they alledge the reason thereof to be for the multiplication of people, and for the bringing of all Sciences to perfection, especially *Astronomy* and *Astrology*, which (as they write) could not bee brought to any sufficient perfection by any one man that had lived lesse then six hundred yeares, in which space the great yeare (as they call it) returneth about.

Of *Abraham* and his affaires, I have alledged some Heathen writers before, as *Berosus*, *Hecataeus*, and *Nicholaus Damascenus*, but of all others, *Polybister* alledgeth *Eupolemus* most at large of *Abrahams* being in *Ægypt*, of his fight and victory in the behalfe of *Lot*, of his entertainment by King *Melchisedech*, of his wife and sister *Sara*, and of other his doings, especially of the sacrifice of his son *Isaac*. To whom agreeth *Melo* in his books written against the *Jews* and *Artabanus*, of the strange lake wherein *Sodome* and *Gomorah* were turned, by their destruction, called *Mare mortuum* the dead sea, where nothing can live, both *Galen*, *Pausanias*, *Solinus*, *Tacitus*, and *Strabo*, doe testifie and shew the particular wonders thereof.

*Alex. polybist. lib. de Iudaica historia.*

*Galen de simpl. Paus. in Elia. Solin in Polybist. Tacit in lib. 5.*

From *Abraham* downe to *Moses* writeth very particularly the said *Alexander Polybister*, albeit hee mingleth sometimes certaine fables: whereby it appeareth that he took not his story wholly out of the Bible. And he alleageth one *Leodemus*, who (as he saith) lived with *Moses*, and wrote the selfe-same things as *Moses* did: and with these also do concurre *Theodorus* a most ancient Poet, *Artabanus* and *Philon*, Gentiles. And therfore it is manifest that *Moses* history (as also all the rest of the sacred & cannonical Scriptures) is no fable or fained matter (as the devil would make us beleeve) but a true, certaine, and most undoubted

history

history in all points. All which matters be sufficiently and substantially shewed also even by the Heathen writings, which are too tedious to be here rehearsed.

But the great wonders and miracles which *Moses* did, being acknowledged to be don not by his own power, but by the power of God, doe sufficiently give credit unto him; of whom and of whose acts doe bear witnesse, not only the forenamed (especially *Artabanus* in his book of the Jewes) but many other also (especially *Eupolemus*) out of whom *Polybistor* reciteth very long narrations of the wonderfull and strange things done by *Moses* in *Ægypt*. Yea, the miracles done by him, the greatest enemies that ever he had in the world, that is *Appion* in his fourth book against the Jewes, and *Porphyrie* in his fourth book against the Christians do confesse. And *Porphyrie* adjoyneth more for proofe thereof, namely, that he found the same things confirmed by the story of one *Sacoxathon* a Gentile, who lived (as he saith) at the same time with *Moses*: but all those miracles (say those two his great enemies) were don by art Magicke, and not by the power of God. But first, where could *Moses*, a simple shepheard, learn so much Magick? Or why could not then the great Magicians of *Ægypt* either doe the like, or at leastwise deliver themselves from those plagues that were in *Ægypt*, (especially since their study was in Art Magicke from their infancy?) yea, why did they cry out, *The finger of God is here*, when they could not do as he did? Or let them answer, why *Pharaoh* King of *Ægypt* did speak to *Moses* and *Aaron*, saying: *Pray ye unto the Lord that he may take away the frogs from me, and from my people.* His great Magicians belike could not do it; yea, he signifieth in that speech, that none can doe it but God; yea, and that neither *Moses*, nor *Aaron* could do it any otherwise then by praying unto God. And indeed *Moses* and *Aaron* did by prayer unto God effect it, at the very same time that the King did appoint it to be done: that he and all the world might know, that there was not any like unto the God of *Israel*.

*Appion lib. 4. contra Iudeos*
*Porph. lib. 4. adversus Christian.*
Exod. 8.18.
Exo. 9.10,11 &c.

Where did you ever heare of such workes done by Art Magick

Magicke as *Moses* did? when he divided the great and mighty red Sea? that the people of *Israel* might go through the dry land? when the waters came together againe upon *Pharoah*, and all his hoste and drowned them, and all their glory in the Sea? when he called so many Quailes upon the sudden into the Campe, as sufficed to feed six hundred thousand men, besides women and children? When he made a very Rocke by smiting it, to yeeld forth abundance of water, sufficient for the whole company of *Israel*? When hee caused the ground to open and swallow down alive three of the greatest of his Army, *Corah*, *Dathan*, and *Abiram*, together with their tabernacles, bags and baggages? Exod 14. Exod. 16. Exod: 17. Numb. 16.

Beside, what wondrous workes or miracles soever *Moses* did, he alwayes acknowledged to come from God, rejecting utterly all glory from himselfe, and attributing and yeelding all the glory unto God. Againe, in his writings hee doth not excuse nor conceale his owne sinne, nor the sinne of his people, no not the sinne of *Aaron* his owne brother, nor of *Mary* his sister, nor of *Levi* his Grandfather, nor of any other of his linage and kindred. Neither did he once seeke or goe about (although he were in place of power and authority to doe it) to bring in any of his own Sonnes into the Rule and Government after his decease, (although he had many) but left the onely Rule and Government unto a stranger, named *Joshuah*, as God commanded. Deut. 32. Gen 49. Numb. 12. Deut. 14. Deut. 3: Numb. 27.

All which things doe shew (and many more too tedious to rehearse) that *Moses*, both in his writings, in his words, and in his works, was no man of ambition, or of worldly spirit, but a meek, humble, dutifull, obedient, and faithfull servant of God in all matters.

The history of *Moses* therefore being the most ancient, and the same being most undoubted and certaine true, in so much as hee and his History doe plentifully testifie of Christ which was to come, and should be heard in all that hee should say and teach; it remaineth that his religion which he hath taught unto the world, is the only true Religion,

ligion, and all other religion (not grounded on the like antiquity and truth) to be abandoned.

6 None can discredit *Moses*, nor the Psalmes, nor any of the Prophets amongst the *Jews*, but they must withall discredit Christ: for Christ saith thus of himself, that *All must be fulfilled which were written of him in* Moses, *the Prophets and the Psalms*. Again, he sendeth such as would know of him whether he were the true Messias, to the Scriptures of the *Jews*, saying thus: *Search the Scriptures, for they are they that testifie of me*. So that Christ, *Moses*, the Psalmes, and the Prophets, in a word, the whole Canonicall Scriptures of the *Jewes* doe go arme in arme, and be linked together like inseparable friends that will not be sundred: and therefore the one is alwayes a proof for the other; as likewise a disproofe of the truth of the one, is a disproof of the other: and therefore is it, that though the incredulous *Jewes* be so false in friendship, as that they will not (through unbeleefe) take part with the Christians, yet the Christians be more firme, and will hold with the Scriptures of the *Jewes* to the death. Now if there were no more to prove the Divinity of Christ, but the great and wonderfull miracles which he did (some whereof were such, as never any did before, nor could doe but God only) it were sufficient to prove him to be the Son of God, and that he came from the bosome of his Father. The great and many miracles that he did (being famous not only in *Judea*, but in all the *Romane* Empire, and so over all the world) are and were such as none of the Heathen dare doe, or can deny, but all acknowledge. And therefore I conclude, that the Christian religion, proceeding from so divine a power, and from one whose works and wonders are above all the world, is the most undoubted true Religion.

Luk 24. 44.

Joh. 5. 35.

7 Christ did never any hurt on earth, but he did marvellous much good, he healed all manner of diseases, he caused the dumbe to speake, the halt to goe, the blinde to see, and the deaf to hear: he stilled the raging of the winds and seas, gave sight to him that was born blinde, raised the dead to life againe, cast out Devils, knew mens thoughts, and

and did such workes as no man could doe, except God were with him, yea, except himselfe were God. Moreover, his life was such, as none was able to accuse him of any sinne, so pure and unreproveable was he. Againe, the doctrine he taught was farre from a worldly spirit, being most heavenly, most innocent, and most Divine, for never any man spake as he spake, nor with such authority. Againe, he alwayes pronounced that he sought not his owne glory, (which deceivers are wont to doe) but the glory of his Father; and as he spake, so it was indeed. The whole course of his Life and Death, Resurrection and Ascention doth shew the same: For when the *Jewes* would have made him an earthly King, he would none of it, but conveyed himselfe away, *John* 6. 15. teaching his Ministers to doe the like: *Luk.* 22. 25, 26. For he proclaimed that his kingdome was not of this world, *Joh.* 18. 36. But that he came to doe the will of his Father. Over and above all this, he was the greatest Prophet that ever was, and fore-told divers things (as namely, that he should be crucified of the *Jewes*, and the third day rise again: that *Jerusalem* and the Temple should be destroyed ere that Generation passed: that after his Ascension, the holy Ghost should come upon his Disciples assembled at *Jerusalem*, and divers others) all which the world doth know came to passe accordingly. And nothing which he hath spoken, but it shall be performed: for there was never any fraud within his lips, or falshood within his tongue. And therefore I conclude, that the Religion of him (who was most holy in his life, most harmlesse towards others, most bountifull towards all, most wonderfull in his workes, most true in his Prophecies, most heavenly in his Doctrine, not savouring of any carnall delight or worldly affection, nor by any way or meanes seeking his owne glory, but the glory of God, and to doe the will of his Father) is and must needs be the only true Religion.

8 Another argument I frame thus; That religion which proceedeth undoubtedly from God, is the true religion: But the Christian religion proceedeth undoubtedly from God,

God: *Ergo*, &c. That it proceedeth undoubtedly from God, I prove thus: Either it must proceed from God, or from the Devill, or from men: but it is too holy to proceed either from men or Devils; for it ouer-throweth the workes and kingdome of the one, and forbiddeth the reuenging spirit of the other: (commanding men to loue their enemies, to doe good to them that hate them and persecute them) and it condemneth their wanton eye, and the adulterous thoughts of their hearts, and their couetous humour, admitting no vncleannesse or impurity, and forbidding all iniquity and wickednesse, be it neuer so secret or close. Sith therefore it is so opposite and contrary to mens affections, wherewith naturally they be carried, and that it commandeth to be holy, euen as God is holy; it is manifest, that it can neither be of mans deuising, nor of the Deuils inuention: it remaineth therefore that it must needs be of God, and consequently the only true Religion.

9 Another argument is this: that Religion which respecteth only the glory of God, is, and must needs be the only true Religion. But such is the Christian Religion: for it alloweth not any man to glory in himselfe, but sheweth that whosoeuer glorieth, should glory in the Lord, 1 *Cor.* 1. 30, 31. *Rom.* 4. 2. Therefore the Christian religion is the only true religion.

10 Lastly, the spreading and prevailing of the Gospel of Christ ouer the vniuersall world, when as all the world (both *Iewes* and *Gentiles*) were set and opposed against it, doth demonstrate plentifully and effectually, that the Christian Religion proceedeth from God, and that God is the Author thereof: for if it had not had a God to protect and patronage it, and to make it passe currantly through the world, it must needs haue been vtterly suppressed and choaked, euen in the springing and first rising thereof. For after the ascension of Christ Iesus into Heaven, what were his few Apostles (in the iudgement of reasonable men) able to doe, for the spreading and prevailing thereof, against the force and power of all the world, which was then ready bent with all both fury and fraud, violence and vengeance, and

and with al their devices which they could invent to ſuppreſſe it? or what eloquence had his few Apoſtles to perſwade the world, or any therein, to the receiving and imbracing of that Chriſtian Religion, which they were appointed to preach? They (as all men know) were reputed and known to be unlearned men, but only that they were taught and inſtructed by the ſpirit of God, which according to the promiſe of Chriſt their Maſter) at the time appointed, deſcended down upon them, being aſſembled at *Jeruſalem*; by which ſpirit they were inabled to ſpeak all languages, and imboldened to preach his Goſpel and Religion in ſuch ſort, and with ſuch puiſſant and divine wiſedom, as none ſhould be able to reſiſt that ſpirit they ſpake by, howſoever their perſons might be hindred, moleſted, vexed and perſecuted. This, even this is a wonder of wonders, and an infallible demonſtration of the divine vertue of the Chriſtian Religion, that it having ſo few to publiſh it, and ſuch as they were, and being incountred by all the Princes and Potentates of the world, it ſhould notwithſtanding ſo ſtrangely prevaile, as within a ſhort time to be univerſally ſpread over the face of the whole earth. Who can now ſay but that it was protected, and prevailed by the power of God? for the power of all the world was againſt it: and if the Chriſtian Religion had been no better protected by God, then by men, alas, it had periſhed long ago, yea, it had never lived until this day, but it had bin choaked even at the firſt upriſing, and as it were in the cradle or infancy thereof. Let all wits therefore throw down themſelves, and let all tongues freely confeſſe the divine vertue of the Chriſtian Religion, which could not be ſtopped nor ſuppreſſed: but was ſo mighty, as that the power of all the world, and all the devills in hell joyning with them, was not able to ſtay the courſe and paſſage thereof, but that it did prevaile, & that within ſhort ſpace, over all the earth. And therefore the Chriſtian Religion (without all doubt) is the only true Religion, which came down from heaven, being brought by Jeſus Chriſt the true Meſſias, from the boſome of God the Father. Of which

(having so many and so infallible arguments to prove to every mans sence the truth therof) none can doubt, except he will also doubt whether the eie doth see, the eare doth hear, and the heart doth understand: the evidence thereof is so clear and manifest, as that it is able, if not to convert, yet to convince all gain-sayers whosoever, and to make us, that already professe, firmly to hold the same; knowing for certain that the Christian Religion is the only true Religion in the world, and that salvation is no where else to be sought. For run over all the religions of the world, and where shal you find any so pure, so divine, so powerful, so miraculous? it hath all the signes, tokens, arguments and proofs that may be, for the splendent truth thereof, & to demonstrate, that undoubtedly it came from God.

## CHAP. IV.

*Wherein is briefly shewed, the Religion of* Mahomet, *to be a false and wicked Religion.*

IF I shal speak something of the Mahometish Religion, I thinke the truth of the Christian Religion will appeare so much the more: for when black and white are laid together, the white carrieth the greater estimation and glory with it. And beside, *Mahomet* himself testifieth of Christ, to be a great Prophet of God, and a great worker of *miracles: And that the same Jesus Christ was borne of the Virgine* Mary, *that he lived without sin among men, that he was a Prophet, and more then a Prophet, and that he ascended into the heavens*: and therefore he reproveth the Jews, for that they would not beleeve him to be born of a Virgin. But on the other side, because he would not have Christ, to beat credit above him, he disliked that he should be called or reputed *the Son of God*. But beside the testimony of all the former Prophets of the world, both Jewes and Gentiles (as is afore-shewed) doe all teach, that he should bee the Sonne of God: *Suidas* doth moreover confute this false Prophet, who reporteth in his history that

*Matth. Paris hist. Aug. in Her. 3.*

*Suidas.*

that the Pharisees at *Jerusalem*, called a Councel to find out the father of Jesus: they injoyned certain women to search his mother: the women affirmed they found her a Virgin, then was it recorded in the famous Register book of the Temple, *Jesus the Son of God, and of Mary the Virgin.* This proveth, not only that the mother of Jesus was a Virgin, (which *Mahomet* truely held) but also that Jesus was the Son of God (which *Mahomet* alloweth not.) And indeed *Mahomets* religion is a patched religion, mixt partly with *Judaisme*, partly with *Gentilisme*, partly with *Papisme*, partly with *Christianisme*, being subtlely contrived for the erecting of the same, and to bring followers after him, whereof shall be spoken more hereafter.

The beginning of *Mahomets* usurping, and of his sect, was thus: many hundred years after Christ, namely, in the year of our Lord 597. and in the reign of *Mauritius* the Emperor, when as *Gregorius Magnus* was Bishop of *Rome*, this *Mahomet* was borne (being of the line of *Ishmael* the Sonne of *Abraham*, by *Agar* the Bond-woman, having unto his Father one *Abdara*, and unto his Mother one *Emma*, being very obscure and base parents) in *Mecha* a City of *Arabia*: his parents deceased, and left him a very young Orphan, who in short time by misadventure was taken captive. This being once known unto his kindred, one *Ademonaples* (saith *Volateran*) an *Ishmaelite*, bearing him good wil, for his favor and forwardnesse of wit, paid his ransome, and made him Servant and Factor in all his merchandize.

*Matthæus Palm. Massæus Chro. lib. 13 Drenchsecr, Chro. de Saracen. & Turc. Orig.*

*Volat. Georg. lib. 12.*

Not long after his Master died without issue, and his servant *Mahomet* matched with his Mistresse, a widow of fifty years of age, called *Eadigam*, and (saith *Paulus Diaconus*) his own kinswoman: so that his Master being of credit and substance, and his Mistris (afterwards his Wife) of no less account, and so shortly after departing this life; he succeeded them both in credit, and all their substance, and by this meanes grew to a great power and estimation. *Diaconus* further saith, that this *Mahomet* for the space of ten yeares gave himselfe secretly by perswasion

*Paul Diac. rer. Rom. lib. 18.*

to bewitch the people, and other ten yeares after, with Rogues and Vagabonds that repaired unto him, with force of Armes, with sword, and shedding of blood, he spent in subduing of Countries. And lastly, nine years he openly and manifestly enjoyed as a deceiver, a false Prophet, and a King over those whom he had already infected throughout *Arabia*.

*Sabel. Anead. 8. lib. 8.* *Sabellicus* writeth, that *Mahomets* father was an Heathen and his mother an *Ishmaelite*, whereby it came to passe, that whilst his mother taught somewhat of the religion of the *Hebrewes*, and his father on the other side, the religion of the *Gentiles*. *Mahomet* (like a dutifull childe, but not like a discreet sonne) obeyed both, and that was some cause of the mixt and patched religion. He had the falling sickness, which took him so extreamly, that he grovelled along the ground, and fomed pitteously at his mouth. His wife being of great honour and substance, bewailed her hard hap in matching with a beggerly rascal, and a diseased creature: but he (with his wily companions) having taught a Dove to feed at his eare, wherein he had put grains of corne, perswaded his wife to be content, and that he was another manner of man then she took him to be; namely that he was a Prophet, that the spirit of God fell upon him, and that the Angell *Gabriel* in the forme of a Dove came to his eare, and revealed to him secrets from God whose presence he was not able to abide: and therefore was it that he so prostrated himself, & lay in a trance. His wife being herewith satisfied, she began to chat the same amongst her gossips, saying, *Say nothing, my husband is a Prophet.* The women after their manner (whereof some of them can keepe no counsell) blazed abroad that *Mahomet* was a Prophet, and so from women it came to men.

*Aventine. Annal. lib. 3.* This being once noysed, they flocked unto him from all parts of *Arabia*. He being throughly instructed in Satans schoole, and well seen in Magick, observed the present opportunity. The *Romans* and *Persians* then warring together, *Mahomet* with his *Arabians* went, and first took part with the *Romans*, but afterwards served them a

slie

a slie touch, and forsook them, and thereby weakned that side. In a while after he espied the Persians go to wrack; and having despised the *Romans*, he setteth lesse by the *Persians*, and then setteth forth himselfe with might and maine, with his Captaines and Lieutenants (called *Amirel*) to subdue Nations, and to destroy the Christians, to the end thathe might establish that false religion, devised by himselfe, and his wicked confederates; he prevailed wonderfully, and in short time after his decease (in the time of *Ebubezer* and *Haumer*, that successively reigned after him in *Arabia*) there were got and subdued to the *Arabians*, the region of *Gaza*, the City of *Bostra* in *Arabia*, *Damascus*, *Phœnicia*, *Egypt*, *Palestina*, the City *Jerusalem*, all *Syria*, *Antioch*, *Edessa*, *Mesopotamia*, all *Persia*, yea and in a manner all *Asia*. But I may not forget the end of *Mahomet*, who in an evening sitting up late in his Pallace, and having taken his fill of wine, wherein one of his companions had poured some poyson, felt his wonted sickness approaching, and made haste forth, saying, he must needs depart to confer with the Angel *Gabriel*, and go aside, lest his glorious presence should be an occasion of their deaths; forth he went, and remembring that a soft place was best for his falling sickhesse, down he fell upon a dunghill, groveling along with great pain, foming at the mouth, and gnashing his teeth; the Swine came about the dunghil, fell upon him, wounded him sore, and had eaten him up, had not his wife, and others of his house heard the noise of the Hogs, and rescued the false Prophet. *Antoninus* reporteth, that he was not without sundry diseases, which intemperate diet brought to him; namely, the Plurisie, and a kinde of Lethargy; for oftentimes his senses seemed to be taken from him. He continued drooping the space of fourteen dayes; at length he departed this life. His belly had such a swelling that it seemed ready to burst, and his little finger bowed backwards: In the time of his sickness he commanded them that were about him, that when breath departed his body, they should not straight-way bury him; for he said, that within three dayes he would ascend into heaven; but hereby

*Zonaras Annal. Tom. 3.*

*Ant. Chron. par. 2. lib. 13. Cap. 5.*

appeared that he was a false Prophet, for they kept him above the ground the third and fourth day, yea (as *Floret Historiarum* testifieth) the space of thirty dayes, in great hope he would rise, and ascend according to promise; but they saw nothing, saving that they felt an intolerable stench, so that in great disdain (saith *Antonius*) *Eum longè a domibus projecerunt*, they cast him far from houses. But his companions (such as consulted with him, and concealed his falsehood and treachery) remembring themselves, and judging that the disdaine of *Mahomet* would be their discredit, and his fall their foile and shame, they fetcht him again, they cheft him in an iron coffin (saith *Sabellicus* and *Nauclerus*) they bring him unto the famous Temple of *Mecha* (in which City he was born) with great solemnity, as if hee had never been seated upon the dunghill with Swine, they convey to the roof of the Temple mighty Loadstones, they lift up the iron Coffin, where the Load-stones according to their nature, draw to them the iron, and hold it up, and there hangs *Mahomet* on high.

*Sabel. Aenead. 8. lib 6.*

This was the report of old, *Anton. Chro. part. 2. cap. 5. Wolfang. Dresser. Chron. Nauel. Gen. 22. Sabel. Aenead. 8. lib 6.*

Those that imbrace the Religion of *Mahomet*, are called *Saracens*; for it was the pride of *Mahomet* to have them so called, to advance his owne doctrine and profession, because he knew himselfe lineally descended of *Ismael* the son of *Agar* the bondwoman; therefore to avoid this reproach, he bare the world in hand, that he came of *Sara* the free woman, the wife of *Abraham*, and called himself and his followers, *Saracens*. *Sabellicus* writeth, that the *Gretians* of spight are wont to call the *Saracens*, *Agarens*; for that they came not of *Sara*, but of *Agar*.

*Sabel. Aenead. 8. lib 6. Basicul. Temp.*

This *Mahomet* while he lived, used the company of *Christians*, *Jews*, and *Infidels*; *Et ut popularior esset ejus lex, ex omnium gentium sectis aliquid assumpsit*: And to the end his law might be the more favoured, hee borrowed something of every Sect. Satan furnished him with three instruments, as helps to bring his mischievous intent about. The first was a *Jew*, a great Astronomer, and a Magician, who opened to him at large the *Jewish* follies; The second, one *John* of *Antioch*; The third, one *Sergius* a Monk, both

both abominable hereticks. Every one plaid his part. To flatter the Christians, he was content to be baptised of *Sergius*, and of these hereticks, he learned with the *Sabellians* to deny the Trinity, with the *Manichees* to establish two beginnings, with *Eunomius* to deny the equall power of the Father and the Son, with *Macedonius* to call the Holy Ghost a creature, and with the *Nicolaits* to allow many wives, and wanton lust. *Sergius* the Monke also perswaded *Mahomet* in his *Alcoran* (so is the book of the law termed) to commend the humility of Christian Monkes and Priests; he made him also deliver the *Saracens* a Monks coul, which they use to this day, also *instar Monachorum multas genuflexiones*, many duckings and crouchings like the Monkes. *Matthias a Michovia* addeth that they use shaving, and this no doubt was the Monks doctrine. They commend the blessed Virgin *Mary*, confesse God to be the governor of all things, and that Iesus Christ was the Apostle of God, begotten by the Angel *Gabriel* on *Mary* the Virgin, who never knew man, and that he was greater and worthier then man: they allow the Miracles that Christ did, and the Gospel (so far forth as it agreeth with the *Alcoran*) and *Moses*, and the Old Testament, correcting therein (so presumptuous is the Spirit) certaine errours. Hee called himself a Prophet, and that he was sent of God to supply the Imperfections of all lawes: he forbad his followers all Pictures and Images in their Temples, he forbad the eating of Swines flesh; he commanded purifyings and washings, *ad similitudinem Judæorum*, after the manner of the *Jewes*. The Christians have Sunday for their Sabbath, the *Jews* Saturday, and *Mahomet* Friday, to dissent from the *Hebrews* and Christians; or, as *Antonius* writeth, in the honour of *Venus* the goddesse of *Arabia*, thereby the rather to win that Country people; and thus it pleased him to devise a Religion mixt of all these, to the end hee might have of all Religions, some to build up his Kingdome: And indeed *Mahomet* took the advantage of the time; for that time was a time of dissention among Princes, and of division amongst those which called themselves Christians

*Sabel. Aenead. 8. lib. 6.*

*Ant. Chro. part. 2. tit. 15. cap. 2.*

*Matthias a Michou. de Sarmat.*

*Asian. lib. 1. l. 7. Leonic. de Turc. lib. 3.*

*Sabel. Aenead. 8. lib. 6.*

ſtians. *Heraclius* the Emperour, and *Choſdroes* King of *Perſia* were at deadly enmity, one warring againſt another. The *Scythian* Nation were of neither ſide, but at laſt againſt both, raiſing a power of themſelves, having *Mahomet* their Ring-leader. The Church was troubled with divers Sects and hereſies, as with Neſtorians, Jacobites, Monothelites &c. And then was there contention amongſt the Biſhops, who ſhould have the proud title of Univerſal Biſhop. God was highly diſpleaſed with this wickedneſſe, and ſuffered Nations to riſe as a rod or ſcourge to whip his people; for where the hedge is broken, there it is eaſie for the beaſts of the field to enter and ſpoyl. Now the vanity and falſehood of this religion may be proved thus:

*The vanity of the Turks Religion.*

Firſt, by the newneſs of it; for it is but of late years begun, and there was never any Propheſie that did allow of ſuch a Prophet, or of the doctrine of ſuch a one. And therefore he commeth in his own name, and ſo conſequently not to be received.

Secondly, he did no miracle at his coming, and therefore no reaſon that any ſhould beleeve in him. He ſpake unto the *Saracens* of himſelfe; *Non ſum miraculis, aut indiciis ad vos miſſus:* I am not ſent unto you with miracles and ſignes. There was no divine power ſhewed in all his practiſe.

*Matth. Paris hiſt. Aug. in Hen. 3.*

Thirdly, it is manifeſt that *Mahomet* was a falſe Prophet, becauſe he ſaid that within three dayes after his death he ſhould aſcend into heaven, which was notoriouſly falſe, as before appeareth.

*Elor. hiſt.*

Fourthly, The religion of *Mahomet* is fleſhly, conſiſting in naturall delights, and corporall pleaſures, which ſhew that man, and not the divine Spirit of God, is the author thereof, for it is permitted the *Saracens* by that his law to have foure wives (though theſe be of nigh kin) yea five, marrying them Virgins, and to take beſides as many of them which they have bought and taken captives, as their ability will ſerve to maintain. The Paradiſe likewiſe promiſed to his followers is this; namely, they ſhall have garments of ſilke, with all ſorts of colours, bracelets of gold and

*Jacob de Voreg. legend. 157. Leunic. de reb. Turc. lib. 3.*

*Aut. Chro.*

and Amber, parlours and banqueting houses upon floods and rivers, vessels of gold and silver, Angels serving them, bringing in gold, milke, silver, wine lodgings furnished, cushions, pillows, and down-beds, most beautiful women to accompany them, Maidens and Virgins with twinkling eyes, Gardens and Orchards, with Arbours, Fountains, Springs, and all manner of pleasant fruit, rivers of Milke, Honey, and spiced Wine; all manner of sweet Odors, Perfumes, and fragrant sents; and to be short, whatsoever the flesh shall desire to eat. Thus fleshly people have a fleshly religion, and a fleshly Paradise to inhabit. But like Prophet, like people, and like religion; for *Mahomet* himselfe was such a fleshly fellow, as that though modest ears are loath to hear, yet because the filthinesse of this Prophet may not be concealed, I must utter it. He committed buggery with an Asse; *Bonfinius* writeth it: Again, he committed adultery with another mans wife, that upon displeasure was from her husband; and when he perceived the murmure of the people, he fained that he had received a paper from heaven, wherein it was permitted him so to doe, to the end hee might beget Prophets, and worthy men. Againe, *Mahomet* (as *Celius* reporteth) had forty wives, and further he gloried of himself, that it was given him from above to exceed ten men (saith *Cleonard*) fifty men (saith *Antoninus*) in carnal lust and venery. *Avicenna*, one of *Mahomets* own sect, is himselfe brought in disliking of this Religion, for this reason; *Because Mahomet* (saith hee) *hath given us a law, which sheweth the perfection of felicity to consist in those things which concern the body; whereas the wise and Sages of old had a greater desire to expresse the felicity of the soul then of the body; as for the bodily felicity, though it were granted them, yet they regarded not, neither esteemed it, in comparison of the felicity which the soule requireth*; His Paradise and Doctrine is such, as there seemeth small difference between Epicurisme, Atheisme, and Mahometisme.

*Bonfin. lib. 8. Decad.* *Bernardin Ro. ser. part. 1. Serm. 14.* *Ant. Chro. part. 3 tit. 15. cap. 2.* *Celius Nichol. Cleon. 1. Epist.* *Antonin. Chro. part. 2. cap. 5.* *Avicenna Metaphys.*

5 *Mahomets* law is a tyrannical law; for he made it death to dispute of it, and if any man speak against it (saith he) *Anton. Chro. part. 2. tit. 13. cap. 4.*

he) *Proditore occidatur*: Let him be traiterously put to death. And again *Sine audientia occidatur*: Let him be put to death without comming to his answer. *Qua sanctione* (saith *Sabellicus*) *palam fecit nihil syncere in ea lege esse, &c.* By which decree he manifested, that there is nothing sincere in that law. &c. Moreover, he wrote in the *Arabian* tongue, and taught his followers, that his Religion, *A gladio cœpit, per gladium tenetur, & in gladio terminatur*: Began by the sword, is holden by the sword, and is finished or ended in the sword; which sheweth that the sword and arm of flesh is all the author and protector that his Religion hath. Again, *Mahomet* made this law amongst them saying, *He that slayeth his enemy, or is slain of his enemy, let him enter and possesse Paradise.* He spake like a man, with a carnall spirit; teaching revenge to the uttermost, and promising paradise to such; but no proofe of a divine Spirit appeareth in him.

*Sabel. Aenead. 8. lib. 6.*

*Matth. Paris hist. Ang. in Hen. 3.*

*Paul Diac. rer. Rom lib. 18.*

6 As *Mahomets* Religion is defended by force of sword and fraud, insomuch as he made it death to call it into question; so likewise did it begin, as by the force of sword, so likewise by notable fraud, and was established through wiles, deceit, subtilty, and lyes. For first he having the falling sickness, perswaded his wife, and others, that it was the power of God, and the presence of the Angel *Gabriel* that caused him to fall down. *Sergius* the heretical Monk was at hand, and bare false witnesse to the same (saith *Zonaras*.) He told them that the same Dove which he taught to feed at his ear, was sometimes an Angel, and sometimes the Holy Ghost. He had three companions all of a confederacy, to devise, and face out lyes with him. When he perceived that men gave ear to him, he fained that the Angel *Gabriel* had carried him to *Jerusalem*, and thence to have lifted him up to heaven, and there to have learned his Law.

*Zonaras Annal. Tom. 3.*

He made the *Saracens* beleeve, that before God made the world, there was written in the Throne of God; *There is no God, but the God of Mahomet.* When he had framed his *Alcoran*, and bound it up fair, he caused secretly a wilde Asse to bee taken, and the book to bee bound about his

*Ant. Chro. part. 9. tit. 13. cap. 5.*

neck

seek, and as he preached unto the people, upon a sudden he stood amazed, as if some great secrecy were revealed to him from above, and brake out, and told the people; *Behold, God hath sent you a law from Heaven; go to such a Desart, there you shall finde an Asse, and a booke tyed about his neck.* The people ran in great haste, they found it so as he had said, they take the Asse, they bring the book, they honour the Prophet. Touching divorced, and separated wives, he told the *Saracens* he had received a paper from heaven. He used soothsaying and divination, the which at *Fessa*, a City of *Mauritania*, unto this day is called *Zarragia*. Hee perswaded his followers, that at the end of the world he should be transformed in the form of a mighty Ram, full of locks, and long fleeces of wool; and that all that held of his law, should be as fleas shrouding themselves in his fleeces, and that he would jump into heaven, and so convey them all thither. These, and such like were his slights, to beguil a foolish, rude, and barbarous Country people; the foolery, pride, and vanity of whose Religion, I trust, every one doth sufficiently perceive.

*Avienus lib. 2. cap. 12. Joh. Leo lib. 3 cap. 23 Aphric.*

*Bern. in Rosar. pars. 1. Serm. 10.*

7 *Mahomets* Religion is no true Religion, but a meer device of his own, and of three others his false consPirators; for he hath patched together his *Alchoran* of the doctrine of Heathens, Indians, and Arabians, of superstitious *Jews*, of *Rechabites*, of false Christians and hereticks, as *Nestorians*, *Sabellians*, *Manichees*, *Arians*, *Cerinthians*, *Macedonians*, *Eunomians*, and *Nicolaits*, of illusions, and inventions of their own: And lastly, (for further credit) he borowed some out of the Old and New Testament. But God will not thus be served; for he delivered his mind of old unto *Israel*, and he is not changed, but continueth the same God still. *Ye shall not* (saith God) *do every man what seemeth him good in his own eyes; Whatsoever I command you, take heed you do it; thou shalt put nothing thereto, nor take ought therefrom.* Satan being conjured to deliver the truth of the Alcoran of *Mahomet*, said, that therein were comprised twelve thousand lyes, and the rest was truth; by all likelihood very little. And therefore I conclude, that

*Deut. 12.*

*Fasicul. temp.*

there-

there is no evidence to prove *Mahomet* a true Prophet, many prove him to be a false Prophet, and blasphemous, and presumptuous, and his religion to be a wicked, carnal, absurd, and false religion, proceeding from a proud spirit, and humane, subtile, and corrupt invention, and even from the devill, the crafty father of lyes, a murtherer, and man-killer from the beginning. And so much hereof may suffice.

## CHAP. V.

*Wherein is shewed that the Church of* Rome *is not the true Church of God, nor observeth the true Religion.*

I Am now entring into that great controversie between the *Protestants* and the *Papists*, whether of them should bee the true Church, and true worshippers of God in Christ; for they both acknowledge God, and Christ his Son; and all the sacred and Canonical books of the Scriptures, they confesse to come from God, and from his divine Spirit, as indeed they could come from no other. But whiles they both confesse this Book, it is good reason that they should both stand to the arbitrement and judgement of these Books, for the triall of the true Church; which if they doe, (as indeed they must) this controversie is at an end, and not worthy to be made a question, or to be doubted of; for by the sacred and Canonical writings it shall by and by be manifest, that the Church of *Rome* cannot be the true Church possibly. But first let us hear what it saith for it selfe, and what good grounds it hath for the fortification thereof. For if it be not builded upon a good foundation, and upon such grounds, as will hold, the whole building is like to lye in the dust, and to come to ruine.

1 They hold very stiffely (but not so strongly) that the Church of God militant here upon earth, is visible to the outward eye, and may be pointed out by the finger at all times, in such sort as that one may know whither to resort,

reſort as to the congregation of Gods people ther to joyn himſelf unto them, and to praiſe and pray unto God with them, and to doe thoſe things that he requireth at their hands. But all this cannot profit them, nor hurt us; for as in the primitive Churches perſecuted by thoſe tyrannical & heathen Emperors, there was a Church of God (though not ſeen of them) who had their meetings and Aſſemblies amongſt themſelves (though ſecretly becauſe of their enemies:) ſo likewiſe in the daies of Queen *Mary*, as alſo in all other times of the perſecution of our Church by the *Romiſh* Biſhops and their partakers, our Church no doubt was, and might be; and they likewiſe had their meetings and aſſemblies, though both they, and the place of their reſort were unknown to thoſe their perſecutors.

Viſibility or ſplendency of the Church in outward ſhew is no certaine or inſeparable marke of the true Church. A Simily.

In the time of *Diocleſian* the Emperor (eſpecially) Chriſtians were ſo waſted, as to the judgement of men none were remaining, their books were burned, the Churches deſtroyed, and themſelves put to death: in the end when this great havock was made, and cruelty had waſted and deſtroyed all that could be found, there was then the viſible Church? It muſt needs be then inforced to hide it ſelfe, and ſo it was, and the glory thereof ſo eclipſed, that for a while it ſhined no where. And therefore the Church is not alwaies viſible and ſeen to the outward eye, nor ſplendent in the faces and ſight of men, and yet a true Church notwithſtanding, as then it was: for it is the Sun, though it be ſometimes overwhelmed with a cloud; and it is fire ſtil, though it be ſometimes raked up in embers: and ſo the true Church is and may be, although not ſeen or known to the world, yea though it ſeem overwhelmed with tyrannical malice, and hide it ſelf as though it were clean extinct.

The Church not alwayes viſible.

2. Let them tell me where the Church was viſible, when being aſſembled at *Jeruſalem*, there aroſe a great perſecution againſt it, in ſo much as they were all diſperſed & ſcattered, as the text ſheweth? Or let them tell me, where or how the Church was viſible when Chriſt was ſmitten, and all the reſt were ſcattered and hid, and concealed them

Act. 8. 1.

Mark. 14. 27.

ſelves

ſelves the face of the viſible Church was then not in Chriſt and his Apoſtles, but in the *Jews* among the Scribes & Phariſees? and therfore if viſibility be ſuch a mark of the true Church, then theſe who crucified Chriſt ) were the true Church, and not Jeſus Chriſt and his Apoſtles: which who dare affirme? Yea, who will not deny? Yea, when the ſhepheard was ſmitten, and the ſheep ſcattered, and yet a true Church; who can deny but that a true Church may be, though it be not apparently viſible, and ſeen to the world? What ſhall I ſay more? Doth not St. *John* in his Revelation teſtifie expreſly, *that the Church of Chriſt* (ſignified there by a woman) *fugit in ſolitudinem, fled into a deſart, or wilderneſſe*, where ſhee had a place prepared for her of God, & where ſhe could not for a certain ſeaſon be found of her perſecutors? Let them further ſhew me how the Church was viſible in the time of *Elias* the Prophet, when he complained that he himſelf was left alone: *O Lord* (ſaid he) *they have forſaken thy covenant, they have deſtroyed thine Altars, and ſlain thy Prophets with the ſword, and I am left alone. Elias* did not think himſelfe to be *ſolus propheta relictus* (as *Campian* anſwered in the Tower) I ſay he ſpake not of himſelf onely in that reſpect: but in this reſpect, that he took himſelfe to be the only true worſhipper that was left in *Iſrael*: which is manifeſt by the anſwer which God gave him; namely, that beſides him he had ſeven thouſand true worſhippers yet remaining, which had not bowed their knee to *Baal*: I demand of the Papiſts, when *Elias* knew no other true worſhippers of God but himſelfe, how the Church was viſible? for whether he ſhould go to find a true worſhipper, he knew not. Again, it is written in 2 *Kin.* 16. that under the reign of *Achas*, there was taken a pattern of the Altar of the Idolaters of *Damaſcus*, and that *Urias*, the high Prieſt removed the Altar of the Lord: whereby it appeareth, that the Prieſthood was corrupted, the Altar removed, and conſequently the ſacrifices ceaſed, &c. What viſibility of the true Church could there be in thoſe daies, either of *Achas*, *Menaſſes*, and other Kings being Idolaters, when the Temple it ſelfe (where only by the Law of God,

Revel. 12. 6, 7.

1 King. 19. 11. &c.

God, the Jewes were to offer the sacrifices) was polluted and defiled with heathenish Idolatry? What Church or Congregation could any man (in this case) have resorted unto, to have performed a true and acceptable sacrifice unto God in those times, when the Temple of *Jerusalem* (which was the place to worship at) would admit no true worshippers, but only Idolaters? It is therefore manifest, that a true Church may be, though they know not a congregation of God to resort to; yea, though it be close and not seen or known one to the other, nor yet to the world. And consequently visibility (which the Papists make a mark of the Church) is no perpetuall mark thereof. Yea, if such visibility should be a marke of the true Church, then were the Idolatrous people in the time of *Elias*, in the time of *Achas*, *Menasses*, and many other Kings of *Israel* that were Idolaters, the true Church, who indeed were the false Church: and then were *Elias* and all other the true worshippers of God, who had in those times no places left to sacrifice in, the false Church, which is absurd. *Chrysostome* saith, that in the time of *the abomination of desolation* (spoken of by Christ Jesus, in *Matth.* 24.) that is, in the time of wicked heresie, which is the Army of Antichrist (as he expounds it:) *Nulla probatio potest esse Christianitatis, neque effugium potest esse Christianorum aliud volentium cognoscere fidei veritatem, nisi scripturæ divinæ: No proofe can be made of Christianity, neither can there bee any other refuge for Christians, which are desirous to know the true faith, but onely the divine Scriptures.* And therefore I conclude (which is apparent) that the true Church sometime is in such a state, as that visibleness cannot discerne or prove it, but only the divine Scriptures must demonstrate and declare it: and consequently it is demonstratively manifest, that it is no true position of the Papists, *That the Church of God is alwayes and evermore visible, seene, and splendent, to the outward eye and view of the world.* Wherefore the Papists doe us great injurie, and bewray their owne ignorance, when they would have us to shew our Church in all times and ages (which notwithstanding

*Chrys. in Mat.* 24.

per-

perhaps may be done) for our Church was alwaies, though it were not seen or knowne to them, but lay hid and kept it selfe close from their fury and tyranny, as the first and Primitive Churches did from their bloody persecutors. Our Church was then persecuted in those times when it could not be seen, and many then, like constant Martyrs, endured the tyranny of that Romish Religion; so that some were banished, others fled into other Nations, some endured martyrdom at home, some other hide themselves but the whole Church generally was vexed, and oppressed. And therfore when our Church was thus persecuted, it is a good argument (I thinke) to say; We had our Church then and alwaies, though a persecuted Church, though a Church chased and pursued, though a Church scattered, though a Church not seen or visible to them, yea though in it selfe it were inlightened from God many ages together, namely, till the tyranny of Antichrist were over-past.

Secondly, another erronious position whereby they are miserably deceived, is this; *They hold the Church cannot erre*: and therefore suppose, because the Church of *Rome* was once the true Church of God, therefore it is so now and evermore. As though there might not be an apostasie in the Church, which S. *Paul* affirmeth there should. Or as though a particular Church (for the Church of *Rome* is but a particular Church) could not erre? Yea, as though generall Councels (which represent the whole Church) could not erre: for so they affirm, but how truely let the world judge. And if it may be shewed that general counsels have erred or may erre, then they yeeld their cause in this behalf. I wish they would for their own sakes: for false *Jesuites* and *Seminaries* do but deceive themselves and others, to their own confusion in this world, and except they repent, in the world to come.

2 Thes. 2. 3, 4. The Church may erre.

That generall Councels may erre, is manifest by *Augustine*, who plainly teacheth, that only the Scriptures cannot erre, all other writers may erre, Provinciall Councels may erre: Lastly, he saith; *Concilia quæ fiunt ex universo orbe Chri-*

*Christiano priora posterioribus sæpe emendari, cum alicuo experimento rerum aperitur quod clausum erat; & cognoscitur quod latebat; That generall Councels which are gathered of all the Christian world, are often corrected the former by the later, when by any trial of things, that is opened which was shut, & that is known which was hidden.* A generall Councel may be corrected (saith *August.*) *Ergo* it may erre: And therefore *Augustine*, speaketh plainly to *Maximinian* the Bishop of the Arrians; *neither ought I to alleadge the Councel of Nice, nor thou the Councel of Arrimine, to take advantage thereby: for neither am I bound nor held by the authority of this, nor thou of that; set matter with matter, cause with cause, or reason with reason; try the matter by the authority of the Scriptures, not proper witnesses to any of us, but indifferent witnesses to us both.* *August. Tom. 6 lib. 2 contra Donatist.* *Aug. cont. Maximin. lib. 3. cap. 4*

In the time of *Constantine* that Christian Emperour, was the first, and last Councel of *Nice*, wherein according to our Creed was decreed, that Christ was God, as well as man. In the time of *Constantius* (*Constantius* Sonne) favouring the errour of the Arrians, it was decreed in the Councel of *Arrimine*, that Christ was not God, but onely man. This Councel of *Arrimine* did erre (and that grossely) in a matter of faith. *Ergo*, it is palpable that a generall Councel may erre, even in matters of faith. *Theodor. lib. 2. cap. 18.*

Againe, generall Councels have been contrary one to the other, and that in matters of faith; as the Councell of *Constantinople* condemned the setting up of Images in the Church, and the Councel of *Nice* afterward allowed Images. One of them (being contrary) must needs be erronious: *Ergo*, a generall Councel may erre.

The generall Councel confesseth it selfe that it may erre: For the whole Councel prayeth in the end of a generall Councel (in a set forme of Prayer, that is appointed to bee said after every Councel) namely, that God would *Ignorantia ipsorum parcere, & errori indulgere; Spare their ignorance, and pardon their error*; *Ergo*, a generall Councell may erre. *Concil. Tom. 1. de ord. celeb. concil.*

The Pope of *Rome* (whom the Papists hold for head

of their Church) may erre; *Ergo*, their whole Church may erre. *Augustine* proveth it erres, *Beata memoria Innocentius Papa sine baptismo Christi, & sine participatione corporis & sanguinis Christi, vitam non habere parvulos docet*: Behold, Pope *Innocentius* of blessed memory doth teach, that young children cannot be saved, except they receive the Baptisme of Christ, and also the communion of the body and blood of Christ.

*Lib. 2. ad Bonif. contra Epist. Pelag cap. 4.*

But this is taxed for an errour; *Ergo*, the Pope of *Rome* may erre, and consequently the whole Church under him, except perchance members have a priviledge above the head. But what shall I need to stand hereupon? their own Canon Law (as it is evident in the decrees) doth say expresly, that if the Pope be found negligent of his owne and his brethrens salvation; yea, though he lead innumerable people by heaps to the Devill of hell, no mortall man may presume to reprove him, because he himselfe being to judge all, is to be judged of none, *nisi deprehendatur a fide devius*; *except he be found erring from the faith*: whereby it appeareth, that they thought he might erre in matters of faith, or else that exception was put in vaine. But the Pope is no other then a man, as also the members of his Church be, and *humanum est errare, all men are subject to error*. Let every man take heed how he trusteth the Pope or any man mortall; for it is written, Jer. 17. *Maledictus homo qui in homine confidit, Cursed is the man that putteth his trust in man*. And why? Because (as the Prophet *David* saith, *Psal.* 116.) *All men are liars in their words, and sinners in their works*. But when the doctrine of that man of *Rome*, and of his Church is in divers things clean contrary to the expresse Word of God, who can deny but it is an apparent erring Church?

*Part. 1. distin. 40 cap. Si Papa.*

Popish errors.

As when it established ignorance to be the mother of devotion, which Christ calleth the mother of error, saying, *Ye erre, not knowing the Scripture*, Mat. 22. 29. who can chuse but think that it hath no good meaning in it, but purposed onely to build up the pride of the Pope, of his Cardinals, Bishops, Priests, Monks, and other their Eccle-

Ignorance and strangeness in the Scripture.

siastical

fastical men? Christ biddeth the people to *search the Scriptures*, Joh. 5. 39. this Antichrist forbiddeth them, saying, it is perilous, it causeth Schisms, Sects, and Heresies, as though they were wiser then Christ. Againe, the Apostle *Paul* commandeth, *that the word of God should dwell plentiful in the people, whereby they might teach themselves*, Col. 3. 16. But the Pope of *Rome*, and his Church alloweth not plentiful knowledge of the Word in them, yea Ignorance is the knowledge that he would desire them to have. Who would not justly suspect such a Church, and such a Religion, yea, condemne it; when to maintaine and continue their Church in errors, they would have none of the people to search any Scriptures, whereby they might be discovered? Thus the silly Papists (whom I pity) are lead like blinde men they know not whither, and with their *implicita fides* (which is to beleeve, for their part they know not what) are lamentably seduced. It is good themselves should see and know what they beleeve, and that their faith and beliefe be right, lest at last they be (through overmuch trust of their teachers) extreamly deceived. The people of *Berea* were highly commended, and it is noted to their praise, that they searched the Scriptures, to see whether those things were true or no which *Paul* himselfe teached, *Act.* 17. For whosoever he be, yea though he were an Angel from heaven, if he teach matters contrary to the Doctrine of the holy and canonical Scriptures, we are to hold him accursed, yea and accursed again, as the Apostle of Christ Jesus S. *Paul* commandeth, *Gal.* 1. 8. 9.

Again, the Church of *Rome* when it taught and holdeth that the Scriptures were to be read unto the people, or congregation in an unknowne tongue, what were the people the wiser? S. *Paul* would have all things done to edifying in the Church. For, saith S. *Paul*, *Is qui supplet locum indocti, quomodo dicturus est Amen ad tuam gratiarum actionem quando quidem quid dicas nescit? How shal he that supplieth the place of an unlearned man, say Amen to thy thanksgiving, when he understandeth not what thou sayest?* 1 Cor. 14. And in that whole Chapter he utterly disliketh

like eth service in an unknown tongue. And therefore if the Church of *Rome* will not confesse their error herein, she is past all shame, and hath the impudent and shameless face of an harlot.

Against Purgatory. They have all devised and defended a place of Purgatory, wherein all that depart this life be put, and there punished, (being a punishing fire) untill they helpe to fetch them out with their Masses, and other their inventions and devices, which they will not do, nor think they have reason to do, except they have good current coin for the same.

And therefore it may be well and justly called Purgatory Pick-purse; and it is manifestly apparent hereby, that wealth and great riches of the Clergy, was the onely marke they aimed at. For it hath no warrant in the Canonicall books of the Scriptures; yea, the Canonicall bookes of Scriptures shew the contrary, and so doe the ancient Fathers. Christ in the Gospel, *Luke* 16. sheweth only but two places, namely, Heaven and Hell; saying, that the rich mans soule (which was unmercifull to *Lazarus*) went after his death to Hell, and there was tormented, and that *Lazarus* soule (he being dead) was carried into *Abrahams* bosome, a place of joy and comfort. To the Theefe which was executed at the Passion and suffering of Christ, and beleeved in him, Christ answered, *Hodie eris mecum in Paradiso; This day shalt thou be with me in Paradise*, Luk. 23. 43. Which sheweth that the souls of the faithful never come in Purgatory fire to be boyled and punished; for all their sin is forgiven, and consequently, the punishment incident to the same, is forgiven also, and their souls passe from death to life, and into Paradise, a place of comfort, delectableness, & all sweetnesse, namely, heaven, where Christ is; *Verily, Verily, I say unto you* (saith Christ) *he that heareth my word, and beleeves in him that sent mee, hath eternal life, and cometh not into condemnation, but passeth from death to life*, Joh. 5. 25. What is become then of this Purgatory? S. *Paul* saith, *I covet to be dissolved, & to be with Christ*, Phil. 1. 23. shewing thereby that presently after his dissolution, he was to be with Christ in glory. *For we know* (saith he) *that when*

this

*this earthly tabernacle of ours is dissolved, we have a building not made with hands, but eternal in the heavens,* 2 Cor. 5.1. Saint *John* in his Revelation saith, *Blessed are the dead which die in the Lord: from henceforth they rest from their labours, and their works follow them,* Rev. 4. 13. If from the time of their death they have blessednesse and rest (as he sheweth) then are they not in any Purgatorie fire to bee scorched and molested. Saint *Peter* telleth the Saints and children of God, and assureth them of it, *That the end of their faith is the salvation of their souls,* 1 Pet. 1. 9. If salvation of their souls begin at the end of their faith, which lasteth unto the end of their life, (and no longer, for then they have the fruition and possession of that which they beleeve and hope for) then it is manifest there is no Purgatory. *Ambrose* saith, *Qui hic non receperit remissionem peccatorum, illic non erit in cœlo: quia remissio peccatorum vita æterna est. He that here in this life receiveth not remission of sins, shall never come into the Kingdome of heaven: for life eternal is remission of sinnes.* *Ambr. lib. 2. de bono mortis.* *Cyprian* saith, *Quando ist inc excessum fuerit nullus jam locus pœnitentiæ, nullus satisfactionis effectus: hic vita aut amittitur aut tenetur: hic saluti æterna cultu Dei & fructu providetur.* And again by and by, he saith, *Tu sub ipso licet exitu & vitæ temporalis occasu pro delictis Deum roges, qui verus & unus est; venia datur confitenti, & credenti indulgentia salutaris, & ad immortalitatem sub ipsa morte transitur.* That is, *When men are once departed hence, there is then no more place of repentance, no effect of satisfaction: here life is either lost or kept: here provision is made for eternal salvation by the worship of God, & fruits.* And therfore saith he, *do thou call upon God, though it be at thy last gasp, & departure of this thy temporal life, but call upon that God which is one & true: pardon is given thee if thou confess thy sins, & saving forgivenesse if thou beleeve; & from death presently thou shalt pass to immortality.* *Cyprian contra Demet. tract. 1.* *Hierom* saith, that the time of sowing their seed for Christians is this present life, and that as soon as this life is ended, they reap everlasting life. *Hier. in Gal. c. 6* *Augustine* saith, *Primum fides catholicorum divina auctoritate regnum esse cre-*

*credit eulortim: secundum gehennam, ubi omnis Apostata, vel à Christi fide alienus, supplicia experitur: Tertium penitus ignoramus, nec esse in scripturis sanctis reperimus.* The first place (saith hee) the faith of Catholikes doth (by divine authority) beleeve to be the kingdome of heaven: the second, hell: a third place we are utterly ignorant of, neither can we finde any such in the holy Scriptures. And the same *Augustine* writeth in another place, *That they which beleeve a Purgatory fire, are much deceived, and that through an humane conceit.* How then can the Papists be the true Catholicks; which beleeve not the faith of the Catholicks, which *Augustine* doth affirm?

*Aug. Enchir. ad Laurent. cap. 67.*

*Against free will.*

They also hold, that a man, since the fall of *Adam*, hath free will of himself, and of his own power to come unto God, and to do things acceptable and well-pleasing in his sight: Whereas God saith after that time, *that the imaginations of mens hearts are onely evil every day*, Gen. 6. If they be *only evil*, then have they of themselves no affection to goodnesse acceptable to him; And Christ saith, *No man can come unto mee, except my Father draw him*, John. 6. 44. If hee must be drawn before he can come, he hath no proclivitie or willingnesse of himself to come. And therefore is it that the Prophet saith, *Convert thou me and I shall be converted*, Jeremy 17. shewing, that he hath no power in himself to be converted. And S. *Paul* sheweth, that till God give grace, *there is none that doth Good, no not one*, Rom. 3. 10 &c. For all the Philosophical vertues and good deeds which men do before they have Faith (which is *the gift of God*) are sin, and not acceptable to God, *John* 6. 29. For the Apostle witnesseth, *that without faith it is impossible to please God*, Heb. 11. 6. And that *whatsoever is not of Faith is sinne*, Rom. 14. 23. Christ himself again saith, that *except man be ingrafted into him, they can bring forth no fruit*, John 15. 1, 2. &c. *Paul* often teacheth that we must be new men, and *cast off the old man*, Ephes. 4. 22. And again, hee bids us to bee *renewed in the spirit of our minds*, Eph. 4. 23. And moreover he saith, that *the naturall man perceiveth not the things that are of God, neither can he: for*

Ephes. 4. 8.

they

they are spiritually discerned, 1 Cor. 2. 14. And again, that it is God that worketh the will and the deed, Phil. 2. 13. And he plainly confesseth of himself & of all others, that *we are not able of our selves so much as to think a good thought*, and that *all our sufficiency is of God*, 2 Cor. 3. 5. Which premisses do shew, that our understanding is blind, and our will perverse in any divine matter, or acceptable service unto God, till God do inlighten the one, and draw and move the other unto himself. Thus hath God ordered matters, to the end himself might have all the glory ascribed to him, as good reason hee should. For what is man since his fall in *Adam*, but an abject and runne-away from God, of himself seeking by-paths, and crooked out-ways, leading from God, and from his worship, except he be assisted from above? (which is signified by *Adams* hiding himself from the presence of God after his fall.) And therefore *Augustin* saith well and truly; *Hominem libero arbitrio malè usum, & se & illud perdidisse: That man having ill used his free will that he had, hath now both lost himself, and that.* And again, *Liberum arbitrium captivatum, ne quid possit ad justitiam: That free will is taken captive, that it can do nothing towards righteousnesse.* And again, *Hominis non libera sed à Deo liberata voluntas obsequitur: Not the free will, but the freed will of man (which is set free by God) doth obey and yield obeysance.* And again, *Liberum non fore, quod Dei gratia non liberavit; That the will is bound and not free, till God deliver it and set it at liberty. Cyprian* (which Saint *Austen* so often citeth) saith, *De nullo gloriandum, &c. Man must glory of nothing, because nothing is ours: therefore every man annihilating his own power, must learn wholly to depend upon God.* And *Chrysostom* saith, that *omnis homo non modò naturaliter peccator, sed totus peccatum est: Every man is not only sinful naturally, but is altogether sin.* And therefore S. *Paul* sheweth, that till a man be regenerate or born anew, and untill he be renewed in the spirit of his mind, he hath in him nothing else, but *concupiscentias erroris; lusts and affections after error*, Eph. 4. 23, 24. saying likewise, that *by nature we are the sons of wrath*, Eph. 2. 3. Which also Christ him-

*Aug. ad Arist. Epist. 44 & Enchir. ad Lau. cap. 30. & lib. 3. cap. 7. et ad Bonif. cap. 8. et 3. et alib. passim.*

*Lib. de praedest. sanctorum ad Bonif. lib. 4. in Gen. Hom. 1.*

himself testifieth to *Nicodemus*, saying, *That that which is born of the flesh is flesh, and that which is born of the spirit, is spirit*, and that *except a man be born anew by that spirit, he can never so much as see the Kingdome of God*, Joh. 3. 3. &c. And therefore S. *Paul* telleth, that there must be *a new creature*, whosoever will be in Christ Jesus, and a renewing and Metamorphosis of the minde (hee useth the very word) before men can finde out the good, and acceptable will of God, and what pleaseth him, *Rom.* 12. 2. I therefore conclude, that the Papists are farre wide, and know not the misery and thraldome of men, whereinto they are faln by that great sinne and disobedience of *Adam*, whilest they stand to defend free-will in natural men. Indeed it appeareth to bee free and too free unto evil, but it is so bound and fast tyed from desire of any divine duties, that God must first draw it out of that servitude wherein it is, and set it at liberty, and move it to come, before it will shew any readinesse that way. I trust therefore they see, that their Church not onely may erre, but erreth most grosly in many points.

2 Cor. 15. 17

*Against communion in one kind.*

They hold that in the Sacrament of the Lords Supper, it is lawfull to debarre the people of the cup: and so they use: which is contrary to the institution of Christ, *Bibite ex hoc omnes, Drink yee all of this*, *Mat.* 26. 27. And as well and by as good authority may they take the bread from the people likewise. And it is contrary to the expresse doctrin of S. *Paul*, 1 *Cor.* 11. 23, 28. (who, as himself testifieth, delivered the institution of Christ) for he saith. *Let a man examine himself, et sic edat, & bibat: and so let him eat of this Bread, and drink of this Cup.* So that he must drink as well as he must eat. And that the people should bee partakers, and receive in both kindes, was observed many hundred years in the Church after Christ. Insomuch, as Pope *Gelasius* decreed, that all they should be excommunicate, which would receive but in one kinde. But *Rome* that now is, is not *Rome* that then was: but with her Councill of *Constance*, is not ashamed to go against all Antiquity, and all Divinity.

*C. Comperimus de consecra. dist. 2.*

But they hold (which is a marvellous grosse errour also) Transubstantion in the Sacrament, namely, that after the words of Consecration, the bread and Wine are changed into the very substance of the body and blood of Christ; And this they would seem to ground upon these words, *Hoc est corpus meum, This is my body, Mat.* 26. 26. which they will have to be expounded literally. But why then do they not expound the other words of Christ literally also concerning the Cup? For the text saith, in the 27. and 28 verses, *That hee took the Cup, &c.* and said, *This is my blood.* I am sure they will not say, that the Cup was the blood of Christ (as the words bee) but they will grant a figure in those words: namely, *Continens pro contento*, that *by the cup is meant the wine in it.* If then they will admit a figure in this, why may there not be a figure in the other? namely, *signatum pro signo*; That these words, *This is my body*, should bee understood thus, *The bread is a sign of my body* (which was broken for you.) If wee look into the old Sacraments of the Jews, namely, Circumcision, and the Paschal Lamb, wee shall finde the phrase of speech observed. For Circumcision was called the Lords Covenant, when indeed it was not the covenant (as all men do know) but a sign and seal of the Covenant: for the Covenant was this to *Abraham*: *Ego Deus tuus, & seminis tui, &c. I will be thy God, and the God of thy seed, &c.* Gen. 17. Rom. 4. 21. So likewise the Paschal Lamb is called the Passeover, when indeed it was but a sign of the Passover, or passing over or thorow the red Sea, (which was a mighty and most wonderful deliverance, *Pharaoh* and all his Hoste being drowned in the Sea, when they passed thorow as on dry land.) Insomuch therefore as it is usual in Sacraments so to speak, it is not against reason, but standeth with very good reason to think, that Christ Jesus in instituting this Sacrament, which to the Christians is the same that the Paschal Lamb was to the Jews, did likewise call the bread his body, in such sort as the Paschal Lamb was the Passeover: that is to say, figuratively; that as the Paschall Lamb was called the Passeover, and yet was but a sign and remem-

*Against Transubstantiation.*

remembrance of their Passeover: so the bread was called his body, and yet it was but a sign and remembrance of his body.

And that this is the right exposition, may appear by the words of Christ, where he saith, *Do this in remembrance of me*, Luk. 22. 19. *Tertullian* likewise doth so expound them: for he saith, Christ said, *hoc est corpus meum, id est, figura corporis mei; This is my body, that is, a figure of my body. Augustine* likewise saith, *Christi miranda patientia admisit Judam ad convivium, in quo corporis & sanguinis sui figuram discipulis tradidit: The admirable patience of Christ admitted Judas to the Banquet, wherein he delivered to his Disciples a figure of his body and blood.* And again he saith, *Non dubitavit Dominus dicere, Hoc est corpus meum, cum daret signum corporis sui: The Lord doubted not to say, This is my body, when he gave but the sign of his body.* And this exposition must needs be true: for S. *Paul* saith plainly and expressly, 1 *Cor.* 11. 26, 28. *That the communicant doth eat bread: Ergo*, it remaineth bread, after the words of consecration. For if it were transubstantiate into the body of Christ, then were there no bread to eat, but the body of Christ is the thing that should be eaten. But none do eat the very body of Christ: for if every communicant did eat the very body of Christ naturally, carnally, and really (as they grossly suppose) Christ should have a number of bodies, which is palpably absurd and monstrous; and beside, then every communicant should be saved, yea, even *Judas* himself (which is known to bee the child of perdition) for Christ saith, *He that eateth my flesh, and drinketh my blood, hath eternal life: Joh.* 6. 54 Indeed the elect and godly do eat Christ and drink Christ, but how? not carnally, but spiritually, and by a true faith, apprehending Christ, and applying Christ with all his benefits, as firmly unto their souls, as the bread and wine is applyed to their bodies. Besides, if Christ gave his body to be eaten really by his Disciples, at the time of the institution of this Sacrament, what was it that did hang on the Crosse on the morrow? Moreover, S. *Peter* saith, *Act.* 3. 21. that as touching the body of Christ, the heavens must contain him unto the end of the world. If his body be in heaven, and that

*Tertul. cont. Marcion. lib. 4. Aug. in Psal. 8.*

*August. in Tom. 6. cont. Adamant.*

he hath a true body( as all men know he hath) how can it bee that he ſhould be both in heaven and in earth, as touching his body at one time? For though hee have a glorified body, yet hee retaineth the nature and property of a true body ſtill; which can be but in one place at once. And ſo ſaith *Auguſtine* ſaying, *Corpus Domini in quo reſurrexit, unum tantùm loco eſſe poteſt: The body of the Lord wherein he roſe again, can be but in one place only.* But the Papiſts, to help themſelves, are driven to this, to ſay, that there is a miracle in the Sacrament, and that Chriſt is there miraculouſly. Whereunto I anſwer, that if the bread bee turned into the very body of Chriſt by a miracle, then ſhould it appear viſibly ſo; for the nature of every miracle is to bee viſible to the outward eye and ſenſes: as when Chriſt turned water into wine, it was viſibly wine; when *Moſes* rod was turned into a Serpent, it was viſibly a Serpent: and ſo if the bread be turned into the very body of Chriſt, it is viſibly his body, if you will hold a miracle to be wrought therein. But *Auguſtine* anſwereth, there is no miracle in the Sacrament, ſaying thus; *Honorem tanquam religioſa poſſunt habere, ſtuporem tanquam mira non poſſunt: The Sacraments may have honour as things religious, but they are not to be admired at as miracles.* *Aug in Joh. tract. 3.*

*Aug. Tom 3. de Trinit. l. 3. c. 10.*

*Theodoret*, alſo is moſt expreſs againſt Tranſubſtantiation, for thus he ſaith, *Neque enim ſigna myſtica poſt ſanctificationem recedunt à natura ſua: manent enim in priore ſubſtantia, figura & forma, & videri & tangi poſſunt ſicut prius.* That is, *the myſtical ſigns after conſecration, do not depart from their nature; for they abide ſtill in their former ſubſtance, figure, & form, & may be both ſeen & felt as before.* *Theod. dialog. 2.*

*Gelaſius* a Pope himſelf, doth ſay moſt plainly, that there is no Tranſubſtanciation in the Sacrament: his words be theſe, *Non deſinit ſubſtantia vel natura panis & vini, & certè imago, & ſimilitudo corporis & ſanguinis Chriſti in actione myſteriorum corporis Chriſti celebratur: The ſubſtance or nature of bread and wine doth not ceaſe, and verily there is the image and ſimilitude of the body and blood of Chriſt, celebrated in the action of the myſteries of the body of Chriſt.* And therefore I conclude, that the Church of *Gelaſ. contra Eutich.*

Rome

*Rome* which now is, is not the same which it was in former times, but it is become degenerate and revolted from that former purity, which once was in it: And consequently it is expressly manifest, that that Church both may and doth erre.

*Against the Popes supremacy*

The Church of *Rome* doth further hold, that their Pope hath authority to depose Kings and Princes. But by what title? It is clear that in his either so doing, or attempting to do, hee is both a notable traytor unto God, whose authority he doth claim and arrogate, and unto Princes, to whom hee should bee subject. For, the raising and pulling down of Princes, God hath reserved to himself alone, in his power: *For it is he,* (not the Pope) *that deposeth the mighty from their seates, and exalteth them that are of low degree,* Luk. 1. *It is he* (not the Pope) *that putteth down Kings, & giveth kingdomes to whomsoever he will.* And it is he that testifieth of himself, saying *Per me Reges regnant, & principes dominantur: By me Kings reign, and Princes bear dominion,* Dan. 2. 20. and Chap. 4 14. and 22. Seeing therefore it is God that hath this high authority proper to himself, which way can the Pope claim it, without injury and treason unto God? Will he claim it by reason of his keyes, and in his Apostolical right? That hee cannot do; For hee must remember that the Keys given, *were the keys of the Kingdome of heaven,* Mat. 16. 19. And therefore by authority of the keyes hee cannot meddle with terrestrial kingdomes, to open an entrance for any into them, or to shut out or exclude any that bee in them. And beside, Saint *Paul* the Apostle doth say expressly both of himself, and of the rest of the Apostles, that how great authority soever they have for the overthrowing of strong holds, (that is, of rebellious thoughts, and proud conceits, and stiffenecked opinions seated in mens hearts against God, as himself expoundeth in the same place) that all their power and means to convert men, is onely by the sword of the Spirit, which is the word of God, and by the power of the keyes committed to them. In all which their authority, given unto them from Christ, hee confesseth plainly,

2 Cor.

2 *Cor* 10.4. that the weapons of their warfare are not *carnall*, but mighty through God, that is *spiritual*. Which words doe demonstrate, that by their Ecclesiasticall Ministery, they have clearly no civill authority committed to them.

And moreover it is manifest, by the practise of the Apostles, and all their Precepts (commanding all Christians to obey their Rulers, their Kings, and Princes, yea though they were persecutors) that the Apostles never had any such authority committed to them, *Rom.* 13. 1, 2, 3, 4. 1 *Pet.* 2. 13. *Tit.* 3. 1. And therefore it is undoubtedly true, that the Pope of *Rome* cannot claime it by any such authority. Againe, the Bishop of *Rome* can claime no more authority by the power of the Keyes, or of binding and loosing, then any other Bishop elsewhere may do; for the Keyes, that is to say, the power of opening and shutting, and of binding and loosing, *Joh.* 20. 22, 23. were given to all the rest of the Apostles as well as to *Peter*. And consequently for any Minister of the Gospel, thereby to claime authority above another, is absurd; for they bee all indifferently joyned in one commission, and therefore have all equall authority; and therefore the Bishop of *Rome* by vertue of the Keyes, hath no more authority then any other Bishop hath; that is to say, none at all to depose Princes. Their duty is rather to practise obedience themselves to them, and to teach the same obedience to others as the Apostles of Christ did. Yea Christ himself said, *His Kingdom was not of this world* *Joh.* 18. 36. himself likewise refused to be made a King, *Joh.* 6. 15. Himself paid tribute unto *Cæsar*, and commanded others to give the same, and all other duties of subjection and obedience unto *Cæsar*, Mat. 22. 21. If he were subject to *Cæsar*, it is a shame for the Bishop of *Rome* to exalt himselfe above *Cæsar*.

But perchance the Bishop of *Rome* will challenge this his sovereigne authority over Princes by donation from *Constantine*, or some other Christian Emperour. Indeed such fables sometimes he is not ashamed to utter: but let it be the strongest way for him, if you will, that some Chri-

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stian Emperour was so foolish as to give him his Empire, (which is neither likely nor credible) yet say I, it was neither lawfull, nor tolerable for him to take it, if he will bee a Minister of the Gospel, or successor of the Apostles. For Christ hath expressly forbidden his Apostles, and in them, all the Ministers of the Gospel, all such dominion, and civill jurisdiction, saying thus unto them. *The Kings of Nations reigne over them, and they that be great amongst them, bear rule or dominion: but it shall not be so with you*, Mat. 20.25.26. Mark. 10 42.43. Luke 22.25,26.

Which words be most prohibitory, and shew that they may not reigne like Kings of Nations, nor beare rule as great men in those Nations do; but they must serve in the Church, be diligent to discharge that great charge in the Church, which their Master Christ Jesus hath laid upon them. And therefore every way the Pope of *Rome* hath no title, but is hereby an usurper, and an intruder, and a notorious and odious traitor, both to God and Princes. And besides, all the ancient Churches have affirmed and acknowledged the supream authority of Princes, above, and over all both Priests and people. And therefore saith *Tertullian, Colimus Imperatorem ut hominem a Deo secundum, & solo Deo minorem: We honour the Emperour as the next man to God, and inferiour to God only.* And again he saith, That Princes are, *A Deo secundi, post eum primi, ante omnes, & super omnes: The second to God, the first next after God, and before and over all men.*

*Tertullian ad Scapulam.*

*Tertul. in Apologet.*

*Optatus* in like sort saith, *Super Imperatorem non est nisi solus Deus, qui fecit Imperatorem: There is none above the Emperour, but God onely which made the Emperor.* And *Chrysostome* saith, *Parem, ullum super terram non habet: He hath no equal on earth.* And *Gregory* Bishop of *Rome*, himselfe affirmeth, *That the power is given to Princes from heaven, not only over Souldiers, but Priests.* And therefore I conclude, that the Church of *Rome* which now is, is not the Church which once it was, but is wonderfully fallen into corruption, and grown into pride, both against God, and his anointed Princes; and consequently not onely may

*Optatus cont. Parmen. lib. 13. Chrysost. ad populum Antioch. homil. 2. Gregor. Epist. l. 3 cap. 100. & cap. 103.*

erre, but doth erre, and that most detestably, and abominably in the highest degree.

The Bishop of *Rome* doth further hold, that hee hath authority from God to forgive sinnes; and thereupon hee sendeth from his Chartets of Pardon, his Buls and Indulgences, to such as he meaneth to absoile. The Scribes in the Gospel could say, *None can forgive sinnes but God, Mark. 2.7. Job 14.4. Isa. 44.25.* If therefore the Pope of *Rome* will take upon him to forgive sinnes (in that sort he doth) he must prove himselfe to be God, otherwise his actions will not be warranted. How often in the Scriptures is it said of God, that he forgiveth iniquity and transgressions? ascribing that authority onely to God, and to no other. Against Indulgences and Pardons.

I need not recite any particular places, the whole book of God is plentifull herein. I doe not deny, but Ministers of the Gospel have power to binde and to loose sinners; (as Christ himself sheweth, *Matth. 16.*) but how, and whom? They can neither justifie the unrighteous, whom God abhorreth, nor yet condemne the godly and faithfull, whom God dearly loveth. In as much therefore as they cannot pardon such as God condemneth, nor yet condemne such whom God acquitteth, *Rom. 8.33.34.* it is manifest that all their power of binding and loosing sinners, is limited & bounded within the compasse of Gods word, which they may not passe; for if they do, they go beyond their warrant, and so all that they do, will be of no force. The incredulous and obstinately wicked persons, they may by warrant of Gods word pronounce condemnation against, except they do repent: and to the assuredly faithfull, repentant, and godly persons, whose continuall care is to please God, and walke in his wayes, they may pronounce the sentence of undoubted and certain salvation, because the word of God doth affirme as much; and this is all the binding and loosing of sinners which they have. For in all their pronunciations of pardons, and forgivenes of sins, they must be sure they speak not in their own names, nor their own wils and pleasures, but they must do it in the name of God, being first assured How Ministers bind and loose.

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that it is his word, will and pleasure, which they utter. But the Bishop of *Rome* observeth not the rule of Gods word to square and measure his pardon by, but pardoneth whom he list, and as he list, as if he were a God himselfe, having absolute power in himselfe (without respect of Gods word or will) to doe what he list. In so much as Traitors and Rebels against God, and their lawfull Princes, he will not only pardon without exception, but he will abet them in their damnable courses, till at last (when it is too late for them to repent) they will (if they take not good heed in time) feele the smart of it in hell torments together for ever. What the Religion of *Rome* is, may appear by this, that any man for money may get a pardon for his sinnes; and then what sinne need rich men feare to commit, when a Popes pardon will salve all? or how can it bee otherwise then a Religion of licentiousnesse, when for money a man may have a licence or dispensation against any sinne whatsoever. These things be such open blots to the Romish Religion, as that worthily every good and godly minde hath it in detestation, and doth justly condemne it. Yet further will I prove, that the Church of *Rome* cannot be the true Church possibly.

Against Traditions.

1 The Church of *Rome* doth hold, that the divine and sacred Scriptures doe not containe all things necessary to salvation: but their unwritten traditions must (forsooth) all be received with equall and like authority; for so hath their Councel of *Trent* determined. And *Pope Leo* the fourth *Concil. Trident. 2. decret 4 sess. Distinct. 20. cap. in libellis. Distinct. 15. cap. in canonicis. Distinct. 15 cap. sic omnes.* feareth not to pronounce with a loud voice, *That he that receiveth not without difference the Popish Canons, as wel as the four Gospels, beleeveth not aright, nor holdeth the Catholick faith effectually.* The Decretall Epistles also they number with the Canonicall Scriptures. And Pope *Agatho* saith, that all the sanctions and decrees of their Romish See are to be taken as established by the divine voice. Which blasphemies who can abide? For hereby they make both the Scriptures imperfect; and not so content, doe further adde unto those Scriptures.

Wherein they commit two notable sinnes; first, accu-

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fing the facred and Canonical Scriptures, that they contain not all matters neceſſary to ſalvation: which is directly contrary to the teſtimony of Saint *John*, who ſaith, *That theſe things are written that ye may beleeve, and that in beleeving you may have life eternal:* and clean contrary to the teſtimony of St. *Paul*, who ſaith, *That the Scriptures* (given by divine inſpiration) *are profitable to reprove, to teach to correct, to inſtruct, and perfect the man of God*, 2 Tim. 3. 15. *Ergo*, the Scriptures or Word of God written, is a true, ſound, and perfect whole doctrin, containing in it ſelf fully all things needfull for our ſalvation. Yea, S. *Paul* ſaith expreſly to *Timothy*, *That the Scriptures are able to make him wiſe unto ſalvation*, 2 Tim. 3. 15. And therefore the Church of *Rome* being clean contradictory, doth marvellouſly erre: and therefore alſo we need none of their unwritten traditions.

And again, how ſhould we bee aſſured that thoſe Traditions which they call Apoſtolicall, bee Apoſtolical, conſidering them not written by the Apoſtles? *Auguſtine* ſpeaking hereof, ſaith thus: *Si qua reticuit Jeſus Chriſtus, quis noſtrum dicet hoc vel illud eſſe? Et ſi quis hoc dicat, quomodo probabit?* That is? *If Jeſus Chriſt have kept any thing cloſe, which of us ſhall ſay it is this or that? And if any ſay it is this, how will he prove it?* For all the errors of the Church of *Rome*, ſhroud themſelves under the harbour of Traditions. And *Chryſoſtome* ſaith flatly, *Whatſoever is requiſite for our ſalvation, is contained in the Scriptures.* And again he ſaith, *All things be clear and manifeſt in the Scriptures, and whatſoever things be needfull be manifeſt there.* And *Hierom* in the prologue of the Bible to *Pauline*, after hee had recited the Books of the New Teſtament and the Old, ſaith thus: *I pray thee (dear Brother) among theſe live, muſe upon theſe, know nothing elſe, ſeek for none other thing.* And again, upon the Books of the Old and New Teſtament: *Theſe writings be holy, theſe Books be ſound, there is none other to be compared to theſe: whatſoever is beſide theſe, may in no wiſe be received amongſt theſe holy things.* And again he ſaith, *All other things which they ſeek out or invent*

*Auguſt. in epiſt. ad Ianuar.*

*Chryſoſt in Mat. 24. hom. 4. Chryſoſt in 2. Theſſa. 2.*

*Hierome in his prologue of the Bible.*

*Hierome upon Hagge 2.*

*at their pleasure without the authority and testimony of the Scriptures (as though they were the traditions of the Apostles) the word of God cutteth off.* Let us therefore stand fast to the written Word of God; and as for their Traditions, which they cannot prove, but obtrude unto us without testimony of Scriptures, let us contemn them. For as *Athanasius* saith, *The holy Scriptures inspired from God are sufficient to all instruction of the truth.* And as for the other point of the Papists in equalling and adding their Traditions, their Decretal Epistles and Canons, to the pure and divine word of God, it is blasphemy intollerable, and who can indure it? For doth not God say thus, *Yee shall put nothing to the word which I commaund you, neither take ought therefrom?* Deut. 4. And again hee saith; *Whatsoever I commaund you, that take heed ye do only to the Lord; put nothing thereto, nor take ought therefrom.* And doth not S. *John* in his Revelation say, *That if any man adde to this Book, God shall adde unto him the plagues which are written in this Book, and shall take away his part out of the Book of Life?* I conclude therefore, that the Church of *Rome*, which doth not content her self with the sacred and holy Scripture (which the chaste spouse of Christ evermore doth) is not the true Church of God: *For there she sheweth* her self to bear the mark of a strumpet. But when shee proceedeth and addeth her own Traditions, Decretal Epistles and Canons, to the word written; and maketh them to bee of as good and equal authority as the Canonical and sacred Scriptures themselves, what greater pride could have been shewed, or what higher Blasphemy? But these are the right notes of an adultresse, to equal her self with her Husband. Yea, what should I say more? They hold, that the authority of the Church is above the Scriptures, which sheweth fully the notable pride and spiritual Whoredome of their Church.

Athanas. cont. Gentiles. Deut. 4. Deut. 12. Re. 22.

*Against Images.* 2. The Church of Rome is Idolatrous, and therefore it is not the true Church. They fall down before Idols and Images as the Heathen did, and therefore commit Idolatry as the Heathen did: I speak of the manner of their worship,

worship: for the Heathen, howsoever they worshipped not the true God, yet they thought they worshipped the true God, and their meaning was to worship the true God in the Image or Idol, as the Papists likewise do mean; for they say they be not such fools, as to think, or beleeve, that an Image or Idol (made of wood or stone) could be God: neither were the Heathen so foolish as to think, or beleeve, that their Idols or Images were God, (for they knew they were made of wood or stone, or such like;) but (as they took it) they worshipped God in the Image, as the Papists say they do: And therefore the case for the manner of Worship is all one. Again, if the Papists do not worship the Idol, or Image, why do they bow down unto it? God commandeth, saying, *Thou shalt not make to thy self any graven Image*; so that the very making of Images to represent God withall (who is a Spirit eternal and invisible) is Idolatry. Again he saith, *Thou shalt not bow down to them nor worship them, &c.* So that to bow down unto them (though they be supposed to represent God) is Idolatry: for God must bee worshipped in such sort as himself hath prescribed, and not otherwise. And that it is flat Idolatry to Worship God in any Image, is expressed and manifest by the children of *Israel*, when they made the golden Calf to bee a representation of God; for the Text sheweth that it was Idolatry, for which many of them were plagued and punished; and yet their meaning was to worship the true God in the Calf: for they were not so simple as to think, or beleeve, that that dead Idol or Image was God: and therefore the Idolatry of the Church of *Rome* is as gross and wicked as theirs was. Neither can the Papists help themselves in their wonted distinction of λατρεία, & λατρεία, affirming that they give to Images but *Dulian*, that is, *service*; and to God *Latriam*, that is, *worship*: shewing thereby, that both they worship God, and serve Images. But how agreeth the Temple of God with Images, saith *Paul*; or what warrant have they to serve Images beside God? When Christ himself saith (it is written) *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Exod. 20

Exod. 32

2 Cor. 6. 15, 16

Mat. 4. 10
Deut. 9. 13
& 10. 20

2 Thes. 1.

And *Paul* the Apostle doth likewise perswade expressly, that men should *turn from Idols or Images, to serve the living God* (where the word *Dulia* is used) whereby the Apostle doth shew, that there is such an opposition between Images and the Service of God, that hee that serveth the one cannot serve the other. God himself disliketh Idols and Images utterly, saying by the Prophet, that they

Habak. 2.

*are so farre from being Lay-mens books* (as the Papists term them) that they are no better than teachers of lyes. And Saint *John* himself commandeth all Christians to keep themselves from Idols: besides, it is Idolatry to pray unto any but God; for Christ biddeth when men pray, not to call upon the Virgin *Mary*, nor any other Saint departed this life, but upon God only. *When yee pray* (saith he) *say thus: Our*

1 Joh. 5. 21

Mat. 6.

*Father which art in heaven, &c.* Again, Saint *Paul* saith,

Rom. 10. 1.

*How shall they call upon him on whom they have not beleeved?* Declaring thereby, that Faith and Prayer go together. Wee can call upon none, but wee must consequently also beleeve on him: but wee are to beleeve on none but God; therefore wee may pray to none but God; and therefore the Church of *Rome* calling upon Saints departed, committeth gross Idolatry: for the Scripture sheweth, that God only is to bee prayed unto. Besides, they teach in their Idolatrous Masse, or Sacrament of the Altar (as they term it) after a certain mumbling of words by the Priest, there is no Bread nor Wine remaining, but the very Body and Bloud of Christ; and that peece of Bread which is shewed (for Bread is still appeareth to be, for all their Magical mumbling) they command to be adored and worshipped. To adore or worship any Creature (such as Bread is) is Idolatry: The Papistical Church doth the same: *Ergo*, it is Idolatrous. I have proved it before, that it remaineth Bread after the Consecration; and that Christ cannot possibly be there, as touching the bodily substance, because in that respect *he is ascended up into heaven, and there sitteth on the right hand of God his Father, until he come to judge the quick and the dead.* And if they will not beleeve Divine testimonies therein, yet the authority of

Cicero

*Cicero* a Heathen man might somewhat move them, for in one place he saith, *Quem tam amentem esse putas, qui illum quo vestatur, Deum credat esse?* That is, *Whom do you think so mad, as to beleeve that which he eateth to be God?* In so much therefore as the Church of *Rome* doth worship bread as if it were God, it is manifest, they bee grosse Idolaters. And consequently their Church cannot bee the true Church of God on earth. *Cicero lib. de natura Deor.*

3 The Papists do not deny Christ in words; but if we examine them by particulars, wee shall find that in deed they do: as for example, we know that the right faith beleeveth Christ Jesus to be both God and Man, which the Church of *Rome* in words will also affirm; but urge them in this point of the Sacrament, and then they bewray themselves, that they beleeve not Christ to have a true Body: for when they are pressed with this, that the Body of Christ cannot be both in Heaven and in Earth at one and the self-same time, because it is against the nature of a true body so to be: then they become *Ubiquitaries*, and say, that because the God-head of Christ is every where, therefore his Humanity is every where. But this is no good consequent; for the God-head and Humanity are of several natures. And if his Body and Flesh were every where, as his God-head is; how is that true which the Angel spake, saying, *Surrexit, non est hic: He is risen, he is not here?* for these words shew that his Body and Flesh is not every where. Again, if he were every where in respect of his Humanity, how is it true that he ascended into Heaven? For that word, Ascension, doth shew that his bodily presence did remove from one place to another; and then was it not in that place from whence it did remove. Mat. 28. 6.

Lastly, It is the property of a Divine Nature to bee every where, and therefore whilst they defend this Ubiquity *of the Flesh of Christ*, it is as much as if they should say, *that the Flesh of Christ* is turned into God (which is a grosse Heresie.) And thus it appeareth, that the Papists do, with the *Eutychians*, deny that Christ hath a true Body, when they hold, that (contrary to the nature of a true body) it may bee in

divers places at once; yea, every where: and therefore denying Christ to have a true body, they are not the true Church. And so much for their errour concerning the Person of Christ.

4. Now for the Office of Christ (for his Person and his Office bee two chief things which wee are all to regard.) The Papists will yeeld with us, that it consisteth in these three points; namely that hee is both a Prophet, a Priest, and a King. This I say in words they will acknowledge, but in deeds and verity they do not: for in respect that Christ is our Prophet, which should and did reveal his Fathers Will unto the World, wee ought to bee content with his voyce, and search no further than hee hath revealed in the Scriptures. But the Papists are not so contented, but they hold that their unwritten Traditions, and Popish Canons, must also be received upon like peril of Damnation, as before I shewed. Concerning the Priest-hood of Christ, it consisteth in two things, namely, *the offering up of himself* once for a full, perfect, and sufficient Sacrifice; *And his intercession with his Father*, which yet remaineth also, and shall do to the worlds end. Both these the Papists annihilate, as I will prove. First, concerning the Sacrifice and Oblation of Christ, there is no doubt, but being once done upon the Cross, it was a most full, perfect, and satisfactory Sacrifice, to deliver both *a culpa & pœna*, from the guiltiness, and the punishment incident to that guiltiness; for otherwise, how should Christ be Jesus, that is, a Saviour, if he did not deliver us from the punishment, as well as from the sin? But the Papists hold that Christ hath obtained by his Passion remission for our sins going before Baptism; but for sins committed after Baptism, that his Passion hath taken away only the guiltiness, that the punishment remaineth notwithstanding; which is to be paid in Purgatory (as they say) and to bee redeemed by our own satisfactions, and so they make the punishment due to sin, (which is indeed eternal in Hell) to be but temporary in Purgatory, upon satisfactions (as they have devised.) But what can a man give for the ransome of his Soul? And it

Mat. 1. 21

appeareth

appeareth before, even by the report of *Augustine*, that the Catholick faith beleeveth no Purgatory, such as they have invented. For as Saint *John* saith, *The blood of Christ is that which purgeth us from all sinne:* and that his most precious blood is the only Purgatory, wee hold, and doth deliver his people from the punishment due to sinnes, as well as from sins: for our punishment was laid upon him, and with his stripes we are healed, as the Prophet *Esay* speaketh. Again, the Papists do say, they offer up Christ in their Masse, which Masse they say is propitiatory, both for the living and the dead. First, for the dead it cannot be propitiatory, nor do good unto; for as the tree falleth, so it lieth, and as a man is found to die, so hee goeth either to heaven or to Hell. A third place which the Papists call Purgatory, there is not. And if any be in heaven, their Masses can do them no good; for they injoy all good already. And if any man be in hell, wee know that *Ex inferno nulla redemptio, From hell there is no redemption.* And therefore for the dead it cannot be propitiatory, nor any thing else available: and for the living it cannot be propitiatory. Yea it is blasphemous and derogatory to the passion of Christ once for all: for in as much as he is a Priest for ever, after the order of *Melchisedech*, hee is to dye but once, which he did upon the Crosse: whose oblation being perfect (as the Author to the Hebrews speaketh) needed not any other help (as of Masse, or whatsoever else) to make it perfect: yea, it is wicked, grosse, blasphemous, and damnable to suppose any imperfection in the sacrifice and oblation of Jesus Christ: for God twice cried with a loud voice from heaven, saying, *This is my beloved Son in whom I am well pleased.*

1 John 1. 7
Esay 53
Eccle. 11
Luk. 16
Heb. 5 & 6, 7, 9. &c. & 9
Mat. 3. 17
Mat. 17. 8

5 As touching the other part of his Priest-hood, namely, his intercession with his Father, whereby hee maketh request unto God for us, although the Papists ascribe that chiefly unto Christ; yet what do they else but clean rob him of it, when they associate others with him? And namely the Virgin *Mary*, they call her *the Queen of heaven, the Gate of Paradise, their Life and sweetnesse, the Treasure of Grace, the refuge of sinners, and the mediatrix of men.* I

Rom. 8. 34
Heb. 7. 25

pray, what do they now leave to Christ? Yea when they say thus to her:

*O Fœlix puerpera*
*nostra pians scelera,*
*jure matris impera*
*Redemptori*, that is
O happy Mother
satisfying for our sinnes,
by thy Motherly authority
command the Redeemer.

What greater blasphemy to Christ could they have uttered? It is clear that S. *Paul* saith, *There is but one God, and one Mediator between God and Man, The Man Christ Jesus*, 1 Tim. 2. 5. But the Papists be not content with him, but will have many Mediators. S. *Paul* saith moreover, that *by him we have boldnesse and accesse unto God*, Eph. 3. 12. And therefore what fooliſh fear is it of Papists to appoint to themselves other Mediators? Sith therefore the Church of *Rome* doth not repute the one oblation of Jesus Christ, and his intercession to be perfect, but accuseth them of imperfection (as appeareth by their doctrin) it cannot possibly be the true Church. Christ himself biddeth to ask in no other name than his, and promiseth that whatsoever shall be asked in his name it shall be done, *John* 14. 13, 14. *Chrysostome* speaking of the woman of *Canaan*, who though shee were a sinner was bold to come unto Christ, saith thus. *Chrysost. hom. 12 de Cananæ.* *En prudentiam hujus mulieris; non Precatur Iacobum, non supplicat Iohanni, non adit ad Petrum nec Apostolorum cœtum respicit, aut ullum eorum requirit: sed pro his omnibus pœnitentiam sibi comitem adjungit, & ad ipsum fontem progreditur: Behold the wisdom of this woman, she doth not pray James, she doth not beseech John, she goeth not to Peter, she looketh not to the company of the Apostles, neither doth require of any of them, but for all this she taketh repentance for her companion, and goeth to the very fountain it self.* And again he saith, *Ibid. hom.* *that to have accesse unto God, nihil opus est alterius servo vel intercessore, sed dic, miserere mei Deus: si enim te audit quocunque sis loco, & undecunque invocaveris, we have no need of any Courtly attendant or intercessor, but say, Have mercy upon me O God: for he heareth thee in*

*in what place soever thou art, and from what place soever thou callest upon him.* Ambrose likewise answereth the carnal reason of the Papists; *Solent* (saith he) *miseram excusationem dicentes, per istos posse ire ad Deum, sicut per Comites itur ad Reges. Ideo ad Regem per tribunos, & comites itur, quia homo utique est Rex: ad Deum autem, quem utique nihil latet, suffragatore non est opus, sed mente devota. Vbicunque enim talis locutus fuerit, respondebit illi.* That is, *They are wont to use a pittiful excuse, saying, By these* (Saints) *they may have accesse unto God, as by Earls there is accesse to Kings. Therefore is it that by Officers and Earls, access is made to the King, because the King himself is a man. But to come to God* (from whom nothing is hid) *there is no need of a spokesman, but of a devout mind: for wheresoever such a one speaketh to him, he will answer him.* The Church of Rome therfore, which accounteth not of the sufficiency and perfection of that one oblation of Christ, nor of his continual intercession, cannot possibly be the true Church. Amb. in Rom 1. Iames 4. 12.

6 The Papists in words will not deny but Christ is a King, which hath all power in heaven and in earth. But indeed it appeareth they do exile and banish him out of his Kingdom, or at least leave him but a small portion, or rather none at all, for in respect that he is a spiritual King, and the King of his Church; he is also (as Saint *James* speaketh) the only Law-giver thereunto; and therfore by his Laws only, the Church is to be governed, which they cannot abide: for they add their Popish Canons, Constitutions, and Customes, whereby they will have the Church governed: yea, they will have these take place, though they utterly displace the word of God, for the maintenance of them. Secondly, Christ only is to reign in the consciences of men, and yet the Pope claimeth power to bind mens consciences by his Laws, statutes, and decrees. Thirdly, hee claimeth most traiterously to be the head of the whole universall Church, which title by way of perogative is given and attributed only to Jesus Christ (to whom it only appertaineth.) But before I proceed any further herein, I demand of the Pope and Papists, when, and by what right Epist. l. 3. ep. 5.

right, he their proud Pope taketh upon him this title to bee head of the Church, or universal bishop over all the Christian world (by vertue of which title he taketh upon him to rule as he list, and to do what he list.) First, to claim it as successor to *Peter*, is impossible: for that *Peter* the Apostle never had any such title, preheminence, or authority over the rest of the Apostles.

It is true, that Christ said to *Peter* (after he had confessed Christ to be that Christ, the Sonne of the living God) *Thou* Mat. 16. 18. *art Peter, and upon this rock will I build my Church.* These words hitherto give no superiority to *Peter* above the rest, onely they shew that the Church is builded *non super Petrum sed super Petrum: not upon the Person of Peter, but upon the rock:* and upon what Rock? namely, upon that Christ Jesus whom *Peter* confesseth to be the Sonne of the living God. For that confession of *Peter* concerning Jesus to be that Christ the Sonne of the living God, is the rock whereupon the Church is builded: for as S. *Paul* expoundeth and affirmeth, *Other foundation can no man lay;* 1 Cor. 3. 11. *but that which is laid already*, namely, Jesus Christ. And in another place hee saith expresly; *that that rock was Christ.* 1 Cor. 10. 4 And Christ himself affirmeth likewise, *that he that heareth* Mat. 7. 24. *his words, and doth them, is likened to one that buildeth his house upon a rock: shewing thereby, that he, and his words and Doctrin, be the rock, against which the gates of hell shall never prevail.* Agreeable hereunto speaketh Saint *Paul* again when hee saith, that the Church is builded Ephes. 2. 20 *upon the foundation of the Prophets and Apostles. Christ Jesus himself being the headstone in the corner.* Where then shall wee finde that *Peter* was made Prince of the Apostles, to rule over all the rest, as the Pope now doth? The Papists answer, that in the next words, when Christ gave unto *Peter* by special name, the keys of binding and loosing, hee thereby made *Peter* the Prince and universal Bishop of the whole Church. But hereunto I say, Mat. 16. 19. that Christ therein gave no authority more to *Peter*, than to the rest; that at this time the keyes were not given to him, but to the rest, only there was a promise that they should

should be given: for the words do not in the present sense, *Dabo tibi, I give unto thee:* but in the future sense, *Dabo tibi, I will give unto thee:* which promise of Christ was afterward truly performed, and when it was performed, the keys, that is, the power of binding and loosing sinners, was given not onely to *Peter*, but to *Peter* and all the rest together, as Saint *John* in his Gospel clearly declareth and avoucheth. Now because *Peter* was the man that gave answer for himself and the rest, therefore our Saviour Christ spake personally unto *Peter*; and so both *Cyprian* and *Augustine* do expound and declare it. Otherwise, neither in the promise of the keyes, nor yet in the receit of the same, did *Peter* receive any more authority or superiority than the rest of the Apostles did. I grant he was called *primus*, because he was of the first that was called to the Apostleship; or because he was the first of all the Apostles, that confessed Christ to be the Messias and Sonne of the living God: or because hee was readiest always to speak and answer. But all this doth not prove that hee had authority over the rest, or a larger commission than the rest. Yea, the words of their commissions do shew the contrary, namely, that they had all equal authority: for it was thus made unto them all indifferently, and without putting a difference, namely, *Go yee and teach all Nations, Baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you*, Mat. 28. 19 20. Run over all that remaineth written, and you shall finde that *Peter* was one of the twelve, equal with the rest, and their fellow, but not their Lord. Where was *Peters* superiority, when *Paul* reproved him to his face? *Gal.* 2. 11. when being accused, he pleaded no priviledge, but for the clearing of himself, and satisfaction of others, hee answereth to that accusation? Where was *Peters* authority over the rest, when the rest sent him, and *John* unto *Samaria*? *Acts* the eleventh Chapter, the third and fourth verses: and also in *Acts* the eighth Chapter, and the fourteenth verse. In that hee went at their sending, he plainly sheweth that hee had no principality, John 20. 22, 23

pality over them. Where was his preheminence or authority, when in a Councel held at *Jerusalem*, where the Apostles were, yet not *Peter* but *James* ruled the action, and according to his Sentence was the Decree made? *Acts* 15. 13, &c. Yea, I say moreover, that when there was contention amongst the Apostles, who should be chief amongst them, Christ told them plainly, *that Kings of Nations might bear rule over their people, and that great men under those Kings might likewise exercise authority over other, but so might not they do one over another*, Luk. 22. 25, 26, &c. *but the greatest amongst them should be as the least, and as a servant: yea, should be the least, and should be a servant*; as is declared in *Mat.* 20. 25, 26. and in *Mark* 10. 42, 43.

If the greatest must be as the least, what authority hath he above the least? For then hath the least as great authority as the greatest: that is, they have all equal authority. I marvel therefore what the Pope and Papists mean, contrary to the tenour of the Commission of Christ, contrary to the practice of *Peter* himself, and contrary to this Decree made by Christ of their equality, to say notwithstanding that *Peter* was Prince of the Apostles, and had authority over them all: when as indeed it is manifest by all the Scriptures, and course of his life, he neither claimed nor had any authority over the rest more than the rest had over him, and consequently the Pope of *Rome* can never claim that as Successour to *Peter*, which was never in *Peter* his supposed Predecessour.

The Papists perceiving that the Scriptures make nothing for them, but against them, (because they would have the matter coloured with some antiquity, or shew of antiquity at the least) have devised some counterfeit and forged Authors (as *Anacletus*, and *Anicetus*, and such like) to speak something for them. But the falsehood of all those, is discovered by other Writers (if they be well marked.) In *Cyprians* time it was deemed a matter odious for any to take upon him to be Bishop of Bishops, as appeareth by that voyce which he crieth in the Councel of *Carthage*. It was likewise Decreed in the *African* Councel, that

that none should be called Priest or Priests, or Arch-priest, or any such like. The Councel of *Nice* did decree, that the Bishop of *Rome* should keep himself within the compass of his Province, and not exceed his bounds; as likewise the Bishops of *Antioch*, *Jerusalem*, and *Constantinople* were to do the like. Other Councels did affirm as much (which, because they are sufficiently known I need not to recite.) But they all shew, that at those times the Bishop of *Rome* had no greater Jurisdiction than within his own Province, and that hee could not meddle within the Provinces of other Bishops. And *Hierome* of his time saith, that the Bishop of *Eugubium*, or any other the least Sea, is equal to the Bishop of *Rome*. The title of universal Bishop, was much desired of *John* Bishop of *Constantinople*, and much contention there was about it, but it was never obtained of the Bishop of *Rome*, until the time of *Boniface* the third, who procured that title of *Phocas* that wicked Emperour of *Rome*: after which, the Bishops of *Rome* never ceased still to augment their dignity, and increase the pride of the *Romish* Sea. And even at the very first time, when *John* Bishop of *Constantinople*, sought to get that title of universal Bishop to his Sea, *Gregory* then Bishop of *Rome*, did himself stand against it mightily, and affirmeth, that he could bee no less than Antichrist whosoever did take unto him that Title. First therefore it is manifest, that until the time of *Gregory* Bishop of *Rome*, an universal Bishop was not heard of in the Church, and *Boniface* the Third, was the first Bishop of *Rome* that got this title, which was about six hundred years after Christ. And besides, how will the Bishop of *Rome* that now is, avoyd himself so bee Antichrist, sith by the expresse determination of *Gregory* Bishop of *Rome*, his Predecessor, he is condemned for Antichrist, in as much as he hath this title, and is not ashamed thereof? For what is this else, but to come in the place of Christ, and consequently to bee Antichrist, usurping the Prerogative title of Christ Jesus? But the Pope saith, that though hee claim thus to bee the head of the Church, yet hee doth not name himself to be otherwise

than

*Hieron. ad Evagrum.*

*Vide Greg. lib. 4. Epist. 32. 34. 36. 38. 39. & lib. 6 Epist 20. 28, 29, 30.*

than a Ministerial head, and to be Christs Vicar on earth. But why will he be so arrogant as to challenge this title, without lawful conveiance made unto him from Christ, which hee cannot shew? For who dare take upon him to bee a Lieutenant to an earthly Prince, without Letters Patents first had from the Prince? Again, the Church of Christ on earth being as a chaste Spouse of her Husband and head Christ Jesus, neither can nor ought to acknowledge any other for her head, than that her Husband to whom she had plighted her troth. Lastly, there can be no successour, but when the predecessor is gone and absent: but Christ is alwaies present with his Church, according to his own words; *Behold, I am with you to the end of the world*, Matth. 28. 20. And therefore hee can have neither Successors nor Vicar to represent his person, or to guide his Church: for his Spirit (since his bodily ascension) is the Guide and Governour of the Church in his room; *Joh.* 14. and 15. and 16. for no man mortal is appointed thereunto. I conclude therefore, that for all these causes, the Church of *Rome* cannot possibly bee the true Church.

*Against justification by works.*

7 The Church of *Rome* doth not ascribe Justification to faith in Christ Jesus only, but saith, that mens works bee meritorious, and to them partly is Justification to bee ascribed: and so they make mens imperfect works to bee causes of Salvation, which is a gross errour, even in the foundation or fundamental point. Saint *Paul* saith, *That all are justified freely by his grace*, Romans 3. 24. If they be justified *gratis*, *freely* (as hee affirmeth) then are they justified without any desert of theirs. And Saint *Paul* setteth down this Axiome in the conclusion, *We hold that a man is justified by faith without the works of the Law* Rom. 3. 28. And the Apostle in very many places (whereof mention shall bee made hereafter) doth expressly exclude Works from being any causes of our Justification; for indeed they are the effects thereof. And therefore it appeareth to be a true position, that *faith only doth justifie*, in as much as Justification is (in the sight of God) imputed to our faith, not to our works: For *Abraham believed God, and it was imputed*

*puted to him for righteousnesse*, as *Paul* speaketh, *Rom.* 4. 8. And he sheweth that *Abraham* was not justified by works before God: for if *Abraham were justified by works, then should he have wherein to glory, but not before God*: and because he had not wherein to glory before God, therefore he was not justified in the sight of God. I grant that Saint *James* in his second Chapter doth say, that *Abraham was justified by his works, when hee offered up his Sonne* Isaac *at* Gods Commandement. And likewise that he saith, that *a man is justified by works, and not by faith only*. But before whom is he justified by works? Not before God, but before men, that is to say, his works do declare unto men that faith whereby he is justified before God. And that this is the meaning of S. *James*, may appear by that his saying, where he saith, *Shew unto me thy faith by thy works: thou saiest thou hast faith*, that is not enough, thy words do not prove it, thy works will: *therefore* (saith he) *shew me thy faith by thy works*. This word (*shew me*) doth manifest what manner of justification he speaketh of, namely, that hee speaketh of a justification before men. For it is God that respecteth the faith of a man, whereby onely hee is justified in his sight: and it is men which respect the works, whereby indeed they testify unto the world their faith to bee good before God. For (as Saint *James* saith truly) *faith without works is but a dead faith*, and not good nor found, nor availeable: But faith and works must go together. And indeed where a true faith is, there good works will shew themselves as the fruits thereof. And thus *Paul* and *James* are to be reconciled; which thing *Thomas Aquinas* a School-man of the Papists doth himself plainly testify, saying, that Christ Jesus doth justify *effectivè*, effectually; Faith doth justify *apprehensivè*, by taking hold of Christ; and good works do justify *declarativè*, that is, do declare unto men their justification before God. And so it is clear, that howsoever a true faith cannot bee without works, as fire cannot bee without light and heat; yet our justification before God is to be imputed to our faith, not to our works; as warmth is to be imputed to the heat of

the

the fire, not to the light of the fire. For so saith S. *Paul* expressly, *That God imputeth righteousness without works, Rom.* 4. 6. And again, *That it is by grace not of works, Rom.* 11. 6. And again, *not of works*, Rom. 9. 11. Again, S. *Paul* telleth the Saints at *Ephesus*, that *God hath ordained men to walk in good works*; yet he saith that they may not trust to be saved by them: for he affirmeth, and assureth them, *That they are saved by grace, and not by their works*, Eph. 2. 8, 9, 10 Again, he speaketh in the person of himself, and of all the children of God, and saith, *that we are saved not by works, but by his Predestination and Grace*, 2 Tim. 1. 9. And again, *God is our Saviour, not for any works which we have done, but according to his own mercy he hath saved us*. Tit. 3 5. And divers other like places be. Wherefore S. *Hilary* hath these very words (which we hold) *Sola fides justificat*: *Faith only doth justifie*. And *Ambrose* among other sentences hath this: *Non justificari hominem apud Deum nisi per fidem*: *That a man is not justified before God, but by faith*: which is as much, as *Faith only doth justifie before God*. S. *Basil* doth say, *that this is perfect and sound rejoycing in God, when a man doth not boast of his own righteousness, but knoweth that he wanteth in himself true righteousness, and that he is justified by faith only*. And *Greg. Nazianzen* saith, that *to beleeve only, is righteousness*. And therefore it is evident both by the expres testimony of the Scriptures, and of the Fathers, that wee hold the truth in this behalf, and that the Church of *Rome* is in a marvellous errour. It is true which is written, that *every man shall be rewarded according to his works*; because the faith of men is esteemed and estimated by their works, as the tree is known by the fruit: But there is no text of Scripture to shew, that any man is saved *Propter merita*, for his works or merits; but many texts of Scripture to the contrary, as before appeareth. For when we have done all that we can, yet wee must say (as Christ commandeth) *We are unprofitable servants*: *Luk.* 17. 10. And therefore the Papists, which teach works meritorious, yea works of Supererogation available to salvation, as well for others as for themselves, hold not the

*Hilar. in Mat. cap.* 8.

*Ambr. in Rom.* 3

right

right faith and consequently are not the true Church.

But if I should shew all the corruptions of the Romish Church, I should be infinite, neither am I able to number them. I will therefore conclude all this discourse, only with this argument following. The Pope of *Rome* being the head of that Church, is that famous Antichrist that was foretold by *Paul* the Apostle, and that is prefigured in the Revelation of Saint *John*, *Ergo*, it is impossible that the Church of *Rome* should be the true Church: for the Church of Antichrist, (though it boast never so much) cannot be the true Church, though it would fain be so accounted; as many an harlot desireth to be reputed an honest woman. The Pope Antichrist.

1 One mark of that Antichrist, *Paul* sheweth to be this, 2 Thes. 2. 8. *That he should exalt himself above every one that is called God*: he doth not say above God, but above every one that is called God, *John* 10. 34. Now those whom the Scripture calleth Gods, we know to be such as be the Judges and Magistrates of the earth, Psal. 82. 6. who for that they be in the place of God, and his Lieutenants, are vouchsafed (in Scripture) this high and honourable title of Gods. That the Pope of *Rome* is such a one as doth exalt himself above any such god of the earth, namely, above all Princes and magistrates, is a thing so well known, as I need not to prove it; himself by his wicked practises, and his Iesuits, Seminaries and Priests, do in their books manifest the same unto the world.

2 Another mark of Antichrist *Paul* setteth down to bee this, namely, 2 Thes. 2. 4. *That he should sit in the Temple of God, shewing himself to bee God.* And I pray what doth the Pope else, but sit in the Temple of God as God? who claiming the Apostolick Sea, hee taketh upon him to be the head of the Church, and to rule as he list: to erect Princes, and to depose them again from their thrones: *that hee cannot erre; that he can forgive sins*, matters that belong particularly to God, and to no other. What doth he else but by these demonstrations shew himself to be God, in so much as hee arrogateth to himself most proudly the authority of God himself? which things the sixth Book

of the *Decretals*, *the Clementines*, *and the Extravagants* do abundantly testify. For these men were not content with that which *Angelicus* wrote in his Poetry, the beginning whereof is, *Papa stupor mundi*, *the Pope is the wonder of the world*: *Nec Deus es*, *nec homo*, *sed Neuter*, *& inter utrumque*: *Thou art not God*, *ne art thou man: but neuter*, *mixt of both*. But these Popes were bold to take unto themselves the very name of God, and to accept it, given of others; according as Pope *Sixtus* the fourth, when he should first enter into *Rome* in his dignity papall, had made for him a Pageant of Triumph, cunningly fixed upon that gate of the City hee should enter in at, having written upon it this blasphemous verse, dedicated unto him.

*Oraclo vocis mundi moderaris habenas,*
*Et merito in terris crederis esse Deus.*

By Oracle of thine own voice the world thou governest all;
And worthily a God on earth men think, and do thee call.

Yea, shall I say more? The Pope (if any man in the world) doth take upon him much more than *Luciferian* pride (howsoever to deceive the world with words) hee calleth himself *servus servorum Dei*, a servant of the servants of God, that hee exalteth himself above God himself, and his worship, for he taketh upon him to bee above the Scriptures, and to dispense with them at his pleasure, and to allow matters contrary unto them: which God himself (whose will is immutable, and revealed therein) will not do, for he and his word will not be contrary. Again, hereby it is manifest, that he exalteth himself above God, in as much as there is lesse danger and punishment, for any that breaketh any of Gods lawes, than for one that breaketh any the least constitution of the Pope. Moreover, hee claimeth authority in three places: Heaven, Earth, and Purgatory, and then it the reason he weareth a Triple Crown;

Crown: so that by this account and claim, he hath more and larger extended authority than God himself: for such a third place as Purgatory is, he knoweth not of. And what do these things but manifest him to exalt himself even above God, and all that is worshipped?

3 Antichrist is described to be such a one as should come in lying signes, and false miracles and wonders: 2 *Thes.* 2 9. (*whereby, if it were possible, he would deceive the very elect*) And that this is verified in the Pope and Popish Church as all men know that have been acquainted with their knavery, deceit, and frauds; so let their *Aurea Legenda*, and book of *Torphees* testify to the whole world.

4. S. *Paul*, 2 *Thes.* 2 8. sheweth by his name, that he that he speaketh of, should be ὁ ἄνομος, that is, *a lawless person, or one subject to no law*; which is also manifestly verified in the Pope; for no laws will hold him, neither divine nor humane: for he claimeth to be above them all, and to change and alter what he list, and when he list, and to whom he list: which the glosse upon the Decretals doth testify, saying thus of the Pope; *Legi non subjacet ulli*: that is, *Hee is not subject to any Law*. What is this else but to be ὁ ἄνομος, a lawlesse person, even the very same whom S. *Paul* speaketh of?

5 S. *John* in his Revelation doth pourtray Antichrist and his seat, by the name of *the great whore, with whom have committed fornication the Kings of the earth, and the inhabitants, of the earth have been drunken with the wine of her fornication. This woman is that great City, which had dominion over the Kings of the earth, at the time of this Revelation*, as S. *John* expressly affirmeth, *Rev.* 17. 18. It is well known, that there was then no other City which reigned over the Kings of the earth, but onely *Rome*: and therefore *Rome* onely is and must needs bee the seat of Antichrist: for no other can bee by this evident and plain description of Saint *John*: for *Rome* was the only City of the world that reigned over the Kings of the earth, the head whereof was then the Emperor, but now the Pope; for the condition of the first beast (namely, of the Romane Empire civil) is altered and changed into an Ecclesiastical and Roman Empire.

6 Saint *John* in his Revelation, 13. 11. saw *a beast rising out of the earth, which had two horns like the Lamb, but he spake like the Dragon*: and then all that is spoken of this beast, doth fitly and only agree to that man of *Rome* the Pope, who though in shew he were the Lamb: for what is more mild or humble, than to call himself the servant of the servants of God? Yet indeed hee playeth the part of the Dragon, or Devil, having learned this cunning of Sathan; who though he be never so bad a spirit, yet will transform himself into an Angel of light, to deceive souls, 2 *Cor.* 11. 14. as the Apostle sheweth. But *here is wisdom*, saith *John* in that Revelation, *Let him that hath any wit, count the number of the beast, for it is the number of a man*, and his number is 666. Now because the number of this wicked beast containeth six hundred sixty and six, *Irenaus* thinketh that this Antichristian beast should be λατεινος, that is, a man of *Italy*, for the number of the Beast is set down in great letters. and this Greek word (*Lateinos*) doth make up the just number of six hundred sixty six, which is the number of the Beasts name. If any do think, that though this Revelation were written in Greek, as being the more known and common language, yet that it was uttered to S. *John* in Hebrew, because the Hebrew tongue is the holy tongue, and that *John* himself was an Hebrew or Jew by nation, and that likewise divers Hebrew words are found in the Revelation: (whose opinion is not unlikely, but very probable) then let him seek out an Hebrew word, which containeth that just number, and herein he need not search far, or to study much upon the matter: for the Hebrew word *Romith* (that is, *Romanus, a man of Rome*, in English) doth in those Hebrew letters contain the just number of six hundred sixty six, which is the number of the name of that Antichristian beast. And so by the number of the name to be accounted, either by Greek letters, or by Hebrew letters, it is perfectly agreeing to that *man of Rome*, the Pope. All the marks agreeing to Antichrist (whatsoever they be) are found fully and only accomplished in the Pope; and therefore there is no doubt but hee is that notable Antichrist, of whom *Paul* and Saint *John* in his Revelation do

testify

testify, and consequently the Church of *Rome* being not the true Church of Christ, but contrariwise, the visible Church of Antichrist, is justly forsaken, and for ever to bee forsaken of all Christians, as they tender their salvation in Jesus Christ: to whom only they have betrothed themselves, and to whom they must remain constant for evermore; which God grant us all to do, *Amen.*

## CHAP. VI.

### *Against Schism and Schismatical Synagogues.*

MAny there be, who out of a godly and zealous minde, do in good sort seek Reformation, and for that Church-government, which Christ himself hath instituted in his Church, whom I neither dare, nor do reprove: others there be, that seek reformation amisse, with venemous and slanderous Tongues, railing and reviling against those which understand it; which things do neither grace themselves, nor yet the cause which they would prefer: othersome there be, who to make the cause of Reformation odious, do say, that it abolisheth her Majesties supreme government, and authority in causes Ecclesiastical. I would wish all men to speak the truth, and to seek the preferment of Gods truth, in a dutiful, peaceable, and charitable sort. Let the cause be made no worse than it is. For my part, I desire no more than every Christian ought, namely, that the truth of God should carry the preheminence, whatsoever it be.

And I would to God that (all malice and contention set apart) all of all parts would grow more charitably affected both in their words, and in their writings one towards another; for so would this controversy sooner come to an end, and the more speedily be decided. Others there bee, who for that in so long time they cannot see their desired discipline and Church-government to be established, run from our Church, and make a schism and separation from us,

us, erecting discipline by their own authority, condemning our Church to be no Church, that they may make their detestable Schism the more allowable: these are the Brownists and Barowists, who will not stay the chief Magistrates pleasure for the establishing thereof, nor yet allow unto us any Church in *England*, but themselves. But they (for against them I deal) and you must understand, that a Church may be, yea a true Church may be and is, though it have neither Elders, nor Deacons, nor Discipline in it, for wee read in *Acts* 2. ver. 41, 42, 43 47. of an assembly of people at *Jerusalem*, that received the word of God and beleeved, and which are expressly called a Church, (and who can or dare deny them to bee the true Church of God, sith the holy Ghost doth so testify of them?) and yet at that time no Deacons were chosen, nor consistories of Elders erected. For they were not erected till afterward. And therfore a true Church of God may bee, though as yet it have not these; for this desired Discipline is not an essential part of the Church: for it doth resemble the wall of a City, or an hedg or ditch about a vineyard; and it is a City, though the wall be wanting, and it is a vineyard, though the hedg or ditch be wanting: though so much the lesse fortified I grant. In as much therfore as we have the preaching of Gods Holy word, and the right administration of the Sacraments (which bee the essential marks of the true Church) none ought to forsake our Church for any other defect, corruption, or imperfection. For there may bee corruptions both in doctrin and discipline some, and yet the Church where they be, the true Church of God. Admit (if they will) that Ministers in the Church of *England*, bee not rightly created and brought into the Church; will they therefore count they be no Ministers? By as good an argument they may say, that he that is brought and born into the world, not according to the right course or order of nature, but otherwise (as by ripping of his mothers belly) is no man: for the one commeth unorderly into the world, as the other doth into the Church. I am sure the corrupt ordination of a Minister doth not prove him to bee no Minister: neither doth any

*Note.*

other

other corruption in our Church take away the life and being of a Church: for if a man be diſeaſed and full of corruptions, will any man therefore ſay he is no man? They ſay we do not only want the right diſcipline, but wee have alſo put a wrong diſcipline in the place thereof. But what of this? The error then I confeſſe is great, but yet not ſuch as doth make a nullity of our Church, ſo long as it holdeth Chriſt Jeſus the life and ſoul of the Church, and is ready to reform her error, whenſoever by good proof it ſhall be manifeſted unto her. In the mean time their argument is nothing worth: for if a man looſe a leg or arm, yet none will deny him to be a man for all this blemiſh or defect; yea, though he put a woodden leg inſtead of his leg which he wanteth, yet hee remaineth a man ſtill; becauſe his principal parts remain. So though wee want that diſcipline, yet wee have the principall parts of the Church, namely, the right preaching of the word of God, and adminiſtration of Sacraments, and therfore a true Church of God undoubtedly. And if we have a true Church, though not a perfect Church, let the Browniſts and Barowiſts, conſider from whence they are fallen: for if the Church of Chriſt be the body of Chriſt, as S. *Paul* affirmeth; what do they elſe, but by their Schiſm and Separation, rent themſelves from the body of Chriſt? and then let them remember whoſe members they be, untill they be reunited. Let them no longer for ſhame, charge our Church with Idolatry, except they were better able to prove it, which neither they nor all the world ſhall do. To ſay (as they ſay) that a ſet form of prayer is uſed in the Church, and exhibited unto God, the prayer being framed according to the rule of Gods word, is Idolatry, is deteſtable. For by as good reaſon they may condemn all prayer made to God by the Preacher or Paſtor of the congregation; which they will not do: and beſides, all the reformed Churches in Chriſtendom, have a ſet form of publique prayers for publick meetings and congregations.

*Note.*

*A Simile.*

They ſay that we obſerve Saints daies, and dedicate Churches unto them: but they ſhould ſhew that wee do theſe things in honour of the Saints, elſe have they no reaſon

ſon to charge our Church with Idolatry (as wickedly they do) for the Statute it ſelf doth expreſſe, that our Church doth call them Holy-days, not for the Saints ſake, but for the holy exerciſes uſed upon them in the publike aſſemblies. Again, true it is, that divers Churches amongſt us, are called by the names of thoſe Saints they are dedicated unto: but to ſay therefore wee do dedicate Churches unto them, it is very ridiculous. For when we call Saint *Peters* Church, or S. *Pauls* Church, it is but to diſtinguiſh them from other Churches by their names. In *Athens* there was a place which bare the name of *Mars*, and S. *Luke* in *Acts* 17. calleth it *Mars ſtreet*: will any man therefore be ſo fooliſh, or ſo fond, as to ſay therefore he committed Idolatry, or that therefore he dedicated that place to that Heathen god of battel? None I think will be ſo wicked or abſurd.

Moreover, it is true, that wee obſerve faſting days: but therein wee obſerve no Romiſh faſts, nor place therein the worſhip of God, nor the remiſſion of our ſins, nor the merit of eternall life (as the Papiſts do.) But the politick Laws of this land, which appoint that men ſhall not eat fleſh upon certain days, do it in reſpect of the Common-wealth, as to maintain Navigation ſo much the better, and for ſpare of the breed of young cattle; appointing moreover a penalty for ſuch as ſhall take the days to be obſerved, as meritorious Romiſh faſts.

I therefore wiſh them to ceaſe their ſlander againſt this Church, and to ceaſe their damnable Schiſm, and to be reconciled to that Church of ours, from whence they have fooliſhly departed: for how imperfect a Church ſoever it bee (whoſe imperfections God cure in his good time,) yet ſhall they never be able to ſhew otherwiſe, but that the Church of *England* is the true Church of God, from which it is utterly unlawful to make a ſeparation. God for give us all, and reconcile us unto him, *Amen.*

*FINIS.*



# An Alphabetical Table, for the more easie referring the Reader to the chief Common-places, or Heads of Divinity, the principall matters and things, dispersed throughout the fore-going Volume of Sermons, &c.

Wherein also is to be noted, that where *T.* preceds the figure, it refers to the three last Sermons; where *A.* preceds, it refers to *Gods* Arrow *against* ATHEISTS; and *Ibid.* refers to the figure foregoing.

## A


AN Adulterer *like the Devill, who sowed another mans ground.* 14

Adultery *is the disease of marriage, and Divorcement the Medicine of Adultery.* 45

*Harting*, or *hearty* Affection, *the first duty in Marriage.* 30
See *Community.*

Affliction *is such a school-master as teacheth that which prophets and Angels cannot teach.* 202

*If we stay at* Almost, *and repent in some sort, as* Esau *did when he weeped, we may hunt for the blessing as* Esau *did, and go without it.* 420

*God made all things good, therefore if we be but* almost *good, all things are better than we.* 421

*They who will not come forward to altogether, shall not stay at* almost, *but that which they seem to have, shall be taken from them, as though they never had any taste at all.* 423
See *Christian.*

*If* David *was a man after Gods own heart, then they who kill Gods* annointed *must be men after the devils heart.* 394

*If some men could see their* apparell

*with the glance of a spirituall eye, they would be as much ashamed of their cloaths, as* Adam *was of his nakednesse.* 208

*As* David *needed no other* Armour *against the Giant but a Sling, so we need no other garment against sin but Christ.* 155

*Unlesse that we ascend to Christ, as he descended to us, his descending is in vain.* 255

*The absurdity of* Atheisme *and* Irreligion, *with the confutation thereof.* A, chap 1.

Atheisme *and Irreligion was ever odious even amongst the very Heathen themselves.* A.1

Atheists *themselves when they come to dye, or fall into any great misery, of all others shew themselves most fearfull of God.* A.2

*Our manner is to* Attribute *all to our selves.* 172

B

*Whosoever will profit in the school of Christ, must become as* Babes, *to lay aside all maliciousnesse, and to bring holy and sanctified hearts to the hearing of the word.* 454

Bastards. 15

Beauty *is like a fair Picture, take away the colour and there is nothing left.* 360

*Many think they* Believe, *who know not what faith meaneth.* 495

Betternesse *within not to be looked for than is seen without.* 22

*Spirituall* Blessings *are simply good, and do all men good who enjoy them, and can never hurt a man but better him, but temporal blessings are as the man is who hath them; to a good man they are good, because he doth good with them: but to an evill man they are evill, because he doth evil with them.* 472

*The* Body *of man hath many garments, but the soul hath onely one garment.* 154

*As the* Body *ought not to offend the soul, so the soul ought not to injure the body, to render it unfit to serve the soul.* 162

*Christ blessing the* Bread, *did infuse that vertue into it, that it did thereafter not onely represent his body, but doth convey his body and himself unto us.* 51

*He who doth not pray to God for his daily* Bread, *nor thank him for it, doth not receive the Creatures of God, but steal them from him, as a man who taketh a thing without asking or thanking.* 479, &c.

*The Word and Sacraments are the two* Breasts *of the Church.* 48

*Four sorts of* Brethren *to be found in Scripture;* Brethren *by nature,* Brethren *by Nation,* Brethren *by consanguinity, and* Brethren *by profession.* T.23

Brownists, Barrowists, *and such like Sectaries, with their detestable Schismes are confuted, and our Chur.*

*Church approved to be the onely true Church of God.* A.ch.6

C

Care, *see Labour.*
Carnall men *do not know so much of God, as the devill doth.* 483
Ceremonies *buried,* 70
*complained of.* 148
*A religious heart, a constant faith, a willing minde to hear the Word, with an earnest Care to live according thereunto, are the Juncates which Christ desireth, and which he preferreth before all earthly* Chear. 827
Children *born in Marriage are called* Free-born, 14 *but born out of Marriage are the dishonour of women, and called by the shamefull name of Bastards, or base born.* 10. 14,&c.
Children *ought not to marry without their Parents Consent.* 23
Children *that make such hast to be married, as not to stay for their Parents Consent, for the most part hunt for nothing but beauty, and are punished with beggery.* 24
*See Names*
Christ *is Alpha and Omega, the beginning and end of mans salvation.* 149
Christ *is figured in the Law, foretold in the Prophets, and manifested in the Gospell.* ibid.
Christ *is our head.* 151
Christ *is not our head unlesse we be his members, and Christ is not our garment, unlesse we put him on.* ibid.
*When* Christ *is put on by us, he then doth Cover us like a garment, and defends us like an Armour.* 150
*The severall pieces of* Christs *robes which we must put on & be cloathed with, are Christs righteousnesse and the parts thereof,* 151,&c. *and likewise the severall sorts of Christs righteousnesse.* 154
*Many fumble in putting on of* Christ, *and some of them described.* 155 &c.
Christ *is put on by Casting away the works of darknesse, and putting on the Armour of light.* 157
*He who putteth on* Christ *and the world too; putteth not on Christ but Beliall.* ibid.
Christ *is put on by us when the word of Christ hath gone from part to part in us, untill we be of one nature therewith, and that Christ and his word become the verie substance of our thoughts, speeches and actions, as the meat is of our body.* 158
Christ *is to be put on by us, as Lord, as Jesus, as Christ, and how he is put on by us, according to each of those severall names and offices.* ibid. &c.
Christ *is called the consolation of Israell, to shew that he bringeth Consolation with him, and joy is where Christ is, as light is where the sunne is.* 370

Christ *being brought before Pilate, Pilate before he gave sentence against him did say that he found no evill in him, which sheweth, that he died not for his own sinnes, but for our sinnes.* 389

*Whosoever hopeth to be saved by the death of* Christ *hath a care to keep himself from sin, and to walke in the Commandements of the Lord.* 589

Christ *by Curing the diseases of the body and the blindnesse of the mind, did shew himself to be the Saviour of the whole man.* 601

*They that will follow* Christ *must make account to do many things Contrary to the fashion of the world and their own liking.* 609

*If we desire to find* Christ, *we should seek him in the way where he hath promised to shew himself unto us.* 610

*No man can Come to* Christ *unlesse he be Called by the golden scepter of his sacred word.* 611

Christ *is not their glory who glory in beauty which fadeth, or in gay Cloathes which weareth, or in wealth which wasteth, or in gold which rusteth.* 690

Christ *is light, and as soon as men do see him, they do also see themselves, and the worlds false happinesse.* 643

*It was foretold of* Christ *that he should be refused of the Jews, that so he might be made an offering for sin, according to the preordination of God.* A. 9

*Every thing grows untill it be perfect, onely some* Christians *leave off before they be* Christians, *and make a full period at almost.* 414

*Almost a* Christian, *is not a* Christian, *but that which God spueth out of his mouth.* 417

Christ *Came to save sinners, yet not all sinners, but onely penitent sinners, who turne unto God by repentance.* 658

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*A true* Church *may be, though it hath neither Elders, nor deacons, nor discipline in it.* A. 98

*Nothing should be brought into the* Church *or added to our religion, but that which is undoubted truth without suspition of error.* 147

*They who Come to the* Church, *and returne to their sinnes, Come to God as the devill did, not to be reformed of his evill, but to have a passport to do more evill.* 493

Church *of Rome is disproved to be the true Church of God.* A. ch. 5.

*The* Church *of Rome holding ignorance to be the mother of devotion, and forbidding the people to search the Scriptures, proved to be Contrary to the expresse word of God.* A. 62, &c.

*The doctrine of the* Church *of Rome holding that the Scriptures may be read to the people in an unknown tongue, proved to be an erroneous doctrine, and Contrary to the doctrine of Scripture.* A. 63

The

*The doctrine of the* Church *of Rome, holding that man since the fall of* Adam, *hath freewill of himself, and by his own power to Come unto God, and to do things acceptable and well pleasing in his sight, proved to be an erroneous doctrine, Contrary to the* Scriptures *and to the doctrine of the antiens fathers.* A. 66. &c.

*The usage and practise of the* Church *of Rome debarring the people of the Cup in the Sacrament of the Lords Supper, proued to be contrary to the institution of Christ, and to the expresse doctrine of* St. Paul, *and to the doctrine and practise of the Primitive Church for many hundred yeares after Christ.* A 68

*The doctrine of the* Church *of* Rome *holding that the Pope hath authority to depose Kings and Princes, proved to be contrary to the doctrine of the* Scripture, *and to the practice of Christ and his Apostles, and that the Pope by so doing, or attempting so to do, is a traytor to God and to Princes,* A. 72, &c.

*The doctrine of the* Church *of Rome holding that Popes have authority to forgive sins, and to grant Indulgences, proved to be an Usurpation of the Power and Prerogative of God,* A. 75, &c.

*The* Church *of Rome holding that the scripture doth not contain all things necessary to salvation, but adding thereunto unwritten traditions, Ecclesiastical Cannons and Constitutions, and decretall epistles, and that the authority of the Church is above the scriptures, doth prove and manifest her self to be a strumpet and an adulteresse,* A. 76 &c.

*The* Church *of Rome proved to be an Idolatrous Church, and consequently no true Church of God,* A. 78, &c.

*The* Church *of Rome in not ascribing Justification to faith in Christ, but saying that mens works be meritorious, and that works of supererogation may be performed, is proved to be no true Church,* A. 90, &c.

*The Popish* Church *doth not feed, but starve her Children, because it doth deprive them of the food of life,* 463

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*The* Common-wealth *doth best flourish, when the People obey the Magistrate, and the Magistrate obeyeth the laws,* 531

Community *in all things is the second duty between man and wife.* 31

See *Affection.*

*A man if he be known by nothing, yet may be known by his* companions 22

*They who do not* Confesse *their sins as* Judas *did, but defend their sins, are worse than* Judas *was.* 395.

*There is a warning* Conscience *and a gnawing Conscience; the warning Conscience is often lulled asleep, but the gnawing Conscience*

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*The guilty* Conſcience *cannot abide to hear of the day of Judgement, fearing to hear of its own condemnation.* 790
*God would have us in what eſtate ſoever we be, to be* Content *with our Calling, for it is his appointment.* 400
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*Uſury, Bribery, Simony, Extortion, Deceipt, Lyes, and Oathes, are factors to* Covetouſneſſe, *and ſerve for Porters to fetch and bring her living in.* T.5
*Every labour hath an end, but* Covetouſneſſe *hath none.* T.6
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## D

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God *is visibly to be seen by the Creation of the world, and by all things therein contained.* A.3

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God *may be known by his Judgements upon wicked and unrighteous people.* A. ibid.

*The fear of* God *is so deeply imprinted in the natures of all men, that it is impossible to shake it off.* A.6

*A kind of devotion to worship* God, *is planted and inseparably fixed in the hearts of all men, though all men know not how to worship him aright, and in such sort as he requireth.* A. ibid.

*That there is but one* God, *all the learned sort of the heathen Philosophers have acknowledged.* A.22, &c.

*The gods which the* Gentiles *worshipped requiring men to be sacrificed to them, were in that respect, rather devils than God.* A.25, &c.

The

*The gods of the* Gentiles *delighting and allowing fornications, adulteries, and all uncleaneſs, were in that reſpect, rather devils than God.* A.27

*The falſhood, ambiguity, and uncertainty, that by the Oracles amongſt the* Gentiles *were given in their anſwers concerning future events, do prove that they did come from the devill, and not from God.* A.ibid.&c.

*The confeſſion of the gods of the* Gentiles *to their worſhippers, is a clear proof and argument againſt all* Gentiles *and Infidels of the world, that the Chriſtian Religion, is the onely true Religion.* A.29,&c.

*The fulfilling of ſome propheſies amongſt the* Gentiles, *fore-telling that Chriſt ſhould put their gods to ſilence, and cauſe all their Oracles to ceaſe; is a clear proof and argument againſt all* Gentiles *and Infidels of the world, that the Chriſtian Religion, is the onely true Religion* A.30,&c.

*Many ancient Prophets amongſt the the* Gentiles *having given clear teſtimony of Chriſt, and the knowledge that ſome of the* Gentiles *had of the Jews Meſſias, do prove againſt all* Gentiles *and Infidels of the world, that the Chriſtian Religion, is the only true Religion.* A.32,&c.

*The Antiquity of the Chriſtian Religion which is derived from Chriſt, whoſe coming was fore-told by the writings of* Moſes, *and by the Hebrew Records, which are the moſt ancient Records in the world, & the hiſtory of* Moſes *acknowledged to be the moſt ancient and a moſt certain and true Hiſtory, by the moſt ancient, and moſt learned writers amongſt the* Gentiles, *doth prove againſt all* Gentiles *and Infidels of the world, the Chriſtian Religion, to be the only true Religion.* A.35,&c.

*The great and many miracles that were done by Chriſt, & which were ſo famous not only in all Judea, but likewiſe over all the Roman Empire, & ſo over al the world, that none of the heathens dare, do, or can deny, but all acknowledge them; do clearly prove againſt all* Gentiles *and Infidels of the world, that the Chriſtian Religion, is the only true Religion.* A.42

God *beholding us in the face of Chriſt, doth love us ſtraight, becauſe his face doth pleaſe him.* 151

God *though he hath leaden feet whereby he is long in coming, yet hath he Iron hands, which when he cometh, will ſtrike home.* 170

*As* God *ſueth to have us begin at goodneſſe, ſo the devil wooes us to begin at wickedneſſe.* 220

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*A* Godly *man that is liberall to the poor, by that means never comes to misery.* 581
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*Some being so nice as to refuse to* Hear *the Word from any who is licenced by a Bishop, condemned by the example of* Eliah, *who refused not his food when a Raven brought it to him, and not an Angell.* 307
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*To* Hear *that we may profit thereby, we should put off our lusts, and our thoughts, and our cares, and our fancies,*

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*Upon the motion of the* Heart, *all that is in man do follow.* ibid.
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*The service of the* Heart *is a continuall service.* ibid.
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*The* Heart *of man when it strayeth from God, is defloured, as* Dinah *was when she strayeth from home.* 131
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Hereticks *do alleadge* Scripture *like the devill.* 52
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Men Learne their trade in ſeven yeares, but do not Learne their religion in all their yeares, becauſe they marked what their Maſter ſaid but do not marke what the Preacher ſaith. 309

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Chriſt in the Choice of his Apoſtles, Called not one that was Learned, yet hath he not rejected all that are Learned; for from heaven he called his Apoſtle Paul, a Learned Lawyer. 564

A Godly Letter to a ſick friend. 599 &c.

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To the obtaining of eternall Life, two things are neceſſary, to believe well, and to do well. 565

Where Light is not, Chriſt is not, for Chriſt is Light. 685

Chriſts Diſciples, why they are called Lights. 153

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God hath appointed man but a ſhort time to Live in this world that he may not deſer to do good. 276

He who Liveth onely to himſelf, is not to be remembred of them who Come after. 836

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Whoſoever Looketh for another kingdome than is here, ſhould not look for a golden life in an Iron world. 245

Love to God a good preparative in a married Couple, to Love one another. 28

Man Loveth them who Can beare his infirmity. 29

That which a man Loves ſeemes greater and more precious to him above all, which he loveth not, although they be better than it. 172

If we cannot Love God who hath ſo loved us, we go not ſo far as the wicked do, for ſinners love their lovers. 570

How we muſt Love God. 572 &c.

Whatſoever we Love beſt we make our God thereof. 575 &c.

To know if we Love God with all our heart above all things, is to know if we have reſiſted and overcome temptations wherewith we are at any

*any time tempted to ſinn and offend God, and are contented to loſe and forego the ſame, be they never ſo precious or lovely to us, rather than to be brought to ſin againſt God, as* Joſeph *did, when he was tempted by his Lady and Miſtris and as* David, *who when he had gotten* Saul *his greateſt enemy into a cave, did chuſe to let him go unhurt, rather than he would ſin againſt the Lord, in laying his hands upon the Lords annointed.* 576

*He who* Loveth *man who is a creature, will much more* Love *God, who hath created him.* 578

*A* Lyar *will grow to be a ſwearer and a thief in a day, as a* Dicer *groweth to be a begger in a night.* 39

## M

*The* Magiſtrates *Office is an appendix to the Office of Miniſters, for if* Aarons *Urim and Thummim would have ſerved,* Moſes *Rod and Staff ſhould not have needed, but when the tongue cannot perſwade, the Rod doth compell.* 138

Magiſtrates *are called Gods, becauſe God hath given them power to execute his Judgements upon the people.* 337

*The title of gods being given to* Magiſtrates *in Scripture, ſhould make them excell the order of men untill they reſemble God after whom they are named.* 341

*God by calling* Magiſtrates *Gods, doth by that name Catechiſe them and teach them their duty to God.* 343

*God called* Magiſtrates *gods, therefore whoſoever contemneth them contemneth God.* 344

*As none could give the name of Gods to* Magiſtrates *but God, ſo no man who exalteth himſelf can challenge this honour to himſelf.* ibid.

*A* Magiſtrate *hath need to be ſuch a one, as ſhall not need to fear the face of any whatſoever.* 405

Magiſtrates *have alwaies the ſword carried before them rather than behinde them, that they may remember juſtice, and not caſt the care thereof behinde their backs.* 530

Mahumetaniſme, *or the Religion of* Mahomet *confuted.* A. ch. 4

Mahomets *opinion and teſtimony of Chriſt.* A. 46

Mahomets *Religion a patched Religion, mixt partly with Judaiſme, partly with Gentiliſme, partly with Papiſme, partly with Chriſtianiſm.* A. 47

*A breviate of the birth, life, and death of* Mahomet. A. ibid, &c.

Mahomets *Religion by ſeaven ſeverall Arguments, proved to be a wicked, carnall, abſurd, and falſe Religion.* A. 52, &c.

Man *was not made in Paradiſe, the place of joy and happineſſe, but out of Paradiſe, and after he was made, was brought into Paradiſe, to ſhew how all his joy and happineſſe came from God, and not from nature, that he might know whete to beſtow his thanks.* 132
Man *who was not born at his own pleaſure, may not ſeek to dye at his own time.* 264
Man *can call no day his, but the preſent day.* 276
Man *cannot remember that which he ſhould, becauſe he remembreth ſo many things which he ſhould forget.* 277
*The beſt* Man *is but a man, the worſt worſe than beaſts.* 498
*Let no* Man *ſay what he will be, before he hath examined what he is.* 499
Man *was ordained to a moſt bleſſed and happy end, to which he can attain, not by ſloth and idleneſſe, but by an earneſt ſeeking of the ſame.* 795
Many *ſtand and fall with them, whoſe lamps give light to others.* 501
Marriage, *a preparative thereunto.* 9
*Every* Marriage *before it be knit, ſhould be contracted.* ibid.
Marriage *is a Communion of life between man and woman joyned together according to the ordinance of God.* ibid.
Marriage *was ordained by God himſelf, who cannot erre.* ibid.
Marriage *was the firſt ordinance that God inſtituted, even the firſt thing which he did after man and woman were created, and that in the ſtate of innocency before either had ſinned.* 10
Marriage *was inſtituted in Paradiſe.* ibid.
*Chriſt did honour* Marraige *with his birth and with his miracles; for the firſt miracle which he did, he wrought at a Marriage.* ibid.
*Three* Marriages *of Chriſt in Scripture.* 11
*By* Marriage *the curſe of the woman is turned to a bleſſing.* ibid.
Marriage *ordained for the propagation of children.* 13
Marriage *not ſo lawfull in aged people to whom the hope of having children is paſt, as in young.* ibid.
Marriage *ordained to avoid fornication.* ibid.
Marriage *lawfull to all men, and no where prohibited to Miniſters in Scripture.* 15
*Doctrine of Papiſts forbidding* Marriage, *the doctrine of devils.* 16
Marriage *no ſinn.* ibid.
Marriage *a remedy againſt ſolitarineſſe.* ibid.
*Unfitneſſe in the Married perſons, the the cauſe of jarring after* Marriage. 19
Marriage *is not haſtily to be concluded on.* 23

Marriage *hath need of many Counsellours.* 24
*To* Marry *with Papists and Atheists, is to be unequally yoaked.* 25
*Duties of* Marriage *reduced to three heads, the first is mutual duties from the one to the other, the second to their children, the third to their servants.* 27
Marriage *is compounded of two loves.* ibid.
Marriage *is onely in shew and in name, unlesse there be a joyning of hearts, and knitting of affections together.* ibid.
*The best policy in* Marriage *is to begin well.* 28
*It is necessary in* Married *people, to learn one anothers nature.* ibid.
*Offences in* Marriage *are the tryalls of the married.* 29
*An example for* Married *couples.* ibid.
*See* Children.
*The* Master *of a family ought to go from wife to servants, and from servants to children, and kindle in them a Zeal of God.* 38
Masters *of families, after the care of their servants souls, ought to care for their bodies.* 39
Masters *should not oppresse their servants.* ibid.
*A* Master *is not worthy to be served, who cannot afford that his servants should serve God, aswell as himself.* 40
*God hath not ordained the end without* Means. 274
*As* Meat *the more a man receiveth thereof, the more it distempereth, if it be not digested; so the more we learn and the more we hear, the greater is our sinn, if we grow not by it.* 468
*The* Meditations *of some Princes and Noblemen when they behold their buildings, or open their Coffers, or look upon their train swinging after them, like unto* Nebuchadnezzars *thoughts of Babylon.* 175
*As every* Member *oweth loyalty to his Prince, so every* Member *of the body oweth a duty to his Creator.* 431
*Whatsoever was fore-told to belong to the* Messiah *is fully performed, and perfectly accomplished in Christ, and in no other.* A 8
*Twenty four things in the Old Testament prophecied of the* Messiah, *fore-telling who he should be, are all perfectly fulfilled in Christ, and in no other.* A. 9, &c.
*The time of the* Messiahs *coming fore-told by the Prophet* Daniell *and others, fulfilled accordingly by the coming of Christ.* A. 10, &c.
*Scriptures fore-telling that the* Messiah *should be born of the seed of* David, *fullfilled by the birth of Christ.* A. 16, &c.

*The Birth of the* Messiah, *as it was foretold in the old Testament, and understood by the ancient Rabbies, that he should be borne of a Virgin, is plentifully testified by the Evangelists of Christ.* A. 18 &c.

*Scriptures foretelling that the* Messiah, *as he should be man, so should he be God also, fulfilled in Christ, and manifested by the wonderfull works and surpassing miracles which he did.* A. 19 &c.

*The opinion of the Jewes looking for the* Messiah *to be a terrestiall King who should reigne in Jewrie, and subdue all their enemies with terrestiall power and force, and therefore yet to come, confuted by their own experience, and by proofes out of the old Testament.* A. 20 &c.

*The Christian Religion which is held and derived from Christ the true* Messias *is the onely true Religion.* A. 22

*Glasses of the* Minde, *the eye, and speech.* 21

*If the* Minds *of all men were humbled, there would be nothing left to raise strife in the world.* 210

*The unstablest* Minds *have need to be first Confirmed.* 218

*Outward service, if the* Minde *be away, like a tinkling Cimball may please others, but it pleaseth not God.* 437

*Untill the* Minde *be renewed, the* Body *is never* Sacrificed. ibid.

*How* Ministers *binde and loose.* A. 75

Money *gained by Usury, ought to be restored again.* 113, &c.

Monks *and Eremites forsaking all company, and government, office, and trade, but betaking themselves to the wilderneſſe amongst beasts, that they may live in quiet and silence, become vain themselves.* 357

*The* Mothers *first duty is to nurse her Childe at her own breasts.* 42

See Parents Dutie.

*Motions,* See Prayer.

*The* Multitude *alwayes an enemy to those who would come to Christ.* 606

Musick *doth not delight God, but did shew that the Israelites did delight to serve God, as they did in* Musick. 125

## N

*When we see our brothers* Nakedneſſe, *it should move us to a compassion of him, and a fear of our selves.* 499

*Godly* Names *to be given to Children.* 524

Nebuchadnezzar *was more desirous to know what his Dream meant, than to be warned by it.* 168

Nebuchadnezzars *fall and punishment doth teach us to repent, while we have time and space, and to take mercy when it is offered.* 169

*We have not ſo wonderfull an opinion of God as we have of our own acts, although we be never able to do halfe that* Nebuchadnezzar *did.* 172

Nebuchadnezzar *doth lively reſemble the dreamers of our time.* 176 &c.

*God having ſpoken to* Nebuchadnezzar, *at firſt by dreames, and after by his Prophet, but ſtill in vain, at laſt openeth his eyes by Corrections.* 178

*If God did take ſo ſtreight account of* Nebuchadnezzar, *how he had profited by his dreame, what an account will be take of us how we have profited by* Nebuchadnezzars *puniſhment.* 180

*We ought to take heed what we ſpeak leaſt God take us ſuddenly, as he did* Nebuchadnezzar. 185

*All that would recover that which they have loſt, or obtain that which they want, are by* Nebuchadnezzar *taught to lift up their eyes to heaven from whence cometh every bleſſing of man.* 193

*In Neceſſity firſt pray, then uſe lawfull meanes.* 744

*By thy* Neighbour, *every man is comprehended.* 581

## O

*To* Obtain *of God is an eaſier thing, than to be thankfull to him.* 132

## P

Papiſts, *though they do not deny Chriſt in words, yet proved to deny him in deed.* A. 81

Papiſts, *though in words they do acknowledge the offices of Chriſt, that he is a Prophet, a Prieſt, and a King, yet indeed, and verity they are proved not to acknowledge them.* A. 82, &c.

Papiſts, *ſo they pray, care not how they pray, for they think it enough to pray, and therefore when they have gon over their beads, their prayer is done, though they never thought what they aſked.* 302

Papiſts *in one extreame, and Proteſtants in another.* 563

Parents *if they would have their children to live, ought to take heed not to love them too much.* 42

Parents *ſecond duty to their children is to catechize them in their youth, that they may remember it when they are old.* ibid.

*See Mothers.*

*Man and Wife are* Partners. 31

*Time is not to be given to* Paſſions. 29

*He who wanteth* Patience *in this world, is like a trembling man in the field without his armour, whom every man can ſtrike, and he can ſtrike none.* 230

Patience *doth guard the ſoule as the lidd doth the eye.* ibid.

Patience *ſeaſoneth the bitternes of the Croſs, and is as it were inſtead of an aſſiſtant to every man to overthrow and overcome his troubles.* 231

Patience, *hath ſuch a* Medicinall *vertue, that it is the Generall phiſitian to all perſons, and to all diſeaſes,* 232, &c.

*In* Pauls *queſtion to King* Agrippa, *zeal and diſcretion did meet together, and the doves ſimplicity and ſerpents policie did kiſſe each other to winn one ſoule to God.* 411

*To rejoyce evermore, to pray continually, and in all things to give thanks, may be called the ladder of* Peace, *ſtanding upon three ſteps, every one of which is a ſtep from trouble to* peace, *for he who can rejoyce is paſt grief, and he who can pray is paſſing from his grief, and he who can give thanks hath obtained his deſire.* 369

*Some men put a* Pedlers *ſhop upon their backs.* 207

*If any thing will* Perſwade, *moſt fit is the example when he who teacheth us, goeth before us, ſo as that we ſee him do as he ſayeth.* 424

*The heathen* Philoſophers, *becauſe they ran without Chriſt, did not obtain, but loſt their labour.* 537

*God will have the offering that* Pleaſeth *him, before he doth give the bleſſing which* Pleaſeth *us.* 378

*Nothing doth* Pleaſe *God but that which is like him.* 433

*Wo to them that love the* Pleaſures *of ſin more than the glory of God.* 702

Poligamie *forbidden to Kings* Deut. 17.17. *and to Miniſters,* 1 Tim. 3.2. *and conſequently to all men.* 14

*As often as the* Poor *do crave any relief at our hands; we ſhould imagine that Chriſt asketh ſomething of us, and as* Zacheus *was to entertain Chriſt preſently without delay, ſo ſhould we be ready to help them preſently, becauſe they ſtand in need of preſent help.* 614

*That the* Pope *of Rome may erre, proved by the teſtimony of* Auguſtine, *and by inference out of the Cannon law.* A.62

*Againſt the* Popes *Supremacie.* A.72

*Indulgencies and Popiſh Pardons condemned.* A.75

*The* Pope *being the head of the Church of Rome proved to be that famous Antichriſt, that was foretold by the Apoſtle* Paul, *and preſignified in the revelation of Saint* John. A. 93 &c.

*The* Pope *who ſitteth in the temple of God, and is worſhipped as God, is the* Father *of all the children*

dren of pride. 209
The Pope taking the name of the servant of servants to himselfe, taketh the name which was given to Cham as a curse by his father. 292
The Position of the Church of Rome holding that the Church cannot erre, proved to be an erroneous Position. A 60
Prayer with the lips without the heart is no prayer. 127
Prayer is such a necessary trade for men, that God built a house for it, and called it the house of Prayer, as if Prayer did bring God and us to dwell continually in one house together. 374 &c.
When we read in Scripture, God speaketh to us because we read his word, but when we Pray, we speake to God, because we then Commence our suite to him. 375
Prayer is so victorious and powerfull, that it overcometh God himself, who overcometh all things. ibid.
Commendation of Prayer, ibid.
Its powerfullnesse. 376
To be used in all things ibid. &c.
Whosoever presumeth to do any good worke without Prayer, doth sin, 377
We want continually, and we sinn continually, and we are tempted continually, and therefore we had need to Pray to God continually, that he would supply our wants, forgive our sins, and prevent our temptations. 379
To Pray continually, is to lift up our hearts continually unto God, though we open not our lips. 380
As no sacrifice was accepted with God, but that which was kindled with the fire which came down from heaven, so no Prayer is accepted with God, but that which is kindled with some motion from heaven. 382
Where sinn is, there Prayer is not effectuall. 399
God is so merciful that though we are not able to Pray aright, yet he considereth of our Prayers, and turneth all to the best for our good, not granting our requests many times, but a better thing than we do desire of him. 400
To Pray for the dead, is not according to the word of God, but sinfull. 650, &c.
Prayer must be grounded upon knowledge, otherwise we do offer our petitions to strange gods. 805
Prayer is to be made to God with humility and sincerity, and in faith continually, 808
Good motions are stirred up by Prayer, but they are fostered by practice of a good life. ibid.

Morning

*Morning* Prayer. 590,&c.
*Another* Prayer *for the Morning.* 729,&c.
*Another for a Servant.* 732
*A* Prayer *for the Evening.* 594,&c.
*Another Evening* Prayer. 730,&c.
*A* Prayer *for a sick man.* 597,&c.
*A godly* Prayer *to be said at all times.* 847,&c.
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Preachers *of the Gospell should prepare their Brethren, before they come to the Supper of the Lord.* 48
Preachers *of the Word, why they ought to be honoured by their Auditors.* 139
*Despising of* Preachers *causes some Preachers to forbear to Preach.* 142
*Of Non-residencie.* ibid.
*Of* Preaching *and unworthy* Preachers. 143,&c. *and* 318,&c.
*None can* Preach *aright without study and meditation.* 318
Preaching *is good, but the refuse of preaching is like swearing, for the one takes the Name of God in vain, and the other takes the Word of God in vain; as every sound is not musick, so every Sermon is not Preaching.* 319
*A* Preacher *must not look to find men Christians, but labour to make them Christians.* 419
*Some* Preachers *who preach well, but do not live according to their doctrine, by the one hand they build up the Church of God, and with the other they pull it down, because they do more hurt by their bad example, than they can do good with all their preaching.* 584,&c.
Preachers *should teach well, and live well.* 585
Preachers *shall not be saved for their preaching, nor hearers of Sermons for their hearing, if Preachers do not live as they teach, and hearers as they hear.* 586
*No man ought to think that he is* Predestinated *to salvation, unlesse he find and feel in himself, the effects and fruits of* Predestination. 562
*As the husband-man* Prepareth *the ground before he sow his seed, least his seed should be lost; so we should* Prepare our hearts *before we hear Gods Word, least Gods seed should be lost.* 314
Preparation, See Sacrament *of the Lords Supper.*
Pride *hath been the deviser of all those vanities, which now neither shame, nor laws, nor preaching can take away.* 208
*Men put on the liverie of* Pride *to shroud and defend them from the contempt of the world.* 210
Pride *hath worse children than vanity of apparell.* ibid.
Proud *men are in Kings Courts, because they seek honour, but the humble are in Gods Courts, because they contemn honour.* 205
Princes *and Rulers have many names of honour, but this is the honourableſt Name in their Titles, that they*

*they are called Gods, which name no man could give them but God himselfe, their name therefore is a glass wherein they may see their duty, how God doth honour them and how they should honour him.* 342

*There is no* Promise *made to hearers nor to speakers, nor to readers, but all promises are made to believers and to doers.* T. 31

Prophesying *doth kindle zeal, and therefore not to despise prophesying, is a good meanes to inable a man not to quench the spirit.* 135

Prophesying *doth signify Preaching.* 137

*See reading, Searching.*

*The glory of* Israel *was, that they had* Prophets *when others had none.* 138

*Horses, Chariots, and souldiers do not so safe-guard a city, as* Prophets *do which teach it and pray for it.* Ibid.

Prophets *and prophesying why so despised as they are.* 142 &c.

Prophesying *may not be despised, but prophesying ought to be tryed.* 145

*Three sorts of Prophets in Scripture.* 691

*He is not a* Prophet *that beareth the name of a* Prophet, *but, he that hath the spirit and power, and doth the office of a* Prophet. T. 42

Publicans *converted by Christ before Pharisees, because Publicans did confesse themselves to be sinners when the Pharisees did stand much upon their owne righteousnesse, and despised others.* 625

*The Doctrine of* Purgatory *proved to have no warrant in the canonicall books of Scripture, but to be contrary to them and to the ancient Fathers.* A. 64 &c.

Purgatory *is like painted sepulchres, which are framed more for the living than for the dead.* 259

Purgatory, *the gainfullest lye in all Popery.* 260

*To depart to* Purgatory *is not to depart in peace, but to greater paines than any that in this life can be sustained.* 649

## Q

*Curious* Questions, *and vain speculations are like a plume of feathers which some will give any thing for, and some will give nothing.* 449

## R

Frequent Reading *the Scriptures doth inable men to try all doctrines.* 145

*God hath given* Reason *unto men, to serve and praise him upon earth* 198

*Unworthy* Receivers *of the Lords Supper, who they are.* 76
*What sort of* Receivers *are guilty of Christs death.* ibid.&c
*A man who cannot* Reforme *his wife without beating, deserves to be beaten for choosing no better.* 32
*It is not enough in our* Regeneration *to redresse and reforme some one disordered affection in us, but we must be changed and new fashioned in every part.* 456
*Christian* Religion *is approved to be the onely true Religion, against both Gentiles and all Infidells.* A.cb.2. *and* 3.
*The Christian* Religion *which is derived from Christ, who was most holy in his life, most innocent and harmlesse towards others, most bountifull towards all, most wonderfull in his works, most true in his Prophesies, most heavenly in his Doctrine; not savouring of any carnall delight or worldly affection, nor by any way or means seeking his own glory, but the glory of God and to do the will of his father: Is and must be the onely true* Religion. A.43
*The Christian* Religion *which proceedeth undoubtedly from God, is the onely true Religion.* A. ibid. &c.
*The Christian* Religion *which alloweth no man to glory in himself, but teacheth all men to do all things to the glory of God; is and must be the onely true Religion.* A.44
*The spreading and prevailing of the Gospell of Christ over the universall world, when all the world (both Jews and Gentiles) were set against it, and did oppose it; doth demonstrate that the Christian* Religion *did proceed from God, and in that respect to be the onely true Religion.* A. ibid. &c.
*We should be zealous of* Religion. 544
See Gentiles.
*To* Remember *God alwaies, is a fair high way that leadeth to eternall happinesse, wherein is no turning either to the right hand or to the left.* 217
Remission *of sinns, the greatest benefit in the world, and greater than all the world.* 74
Remission *of sinns is by the benefit of Christs death, and the Sacrament of the Lords Supper, is the remembrance of this benefit.* 75
Remission *of sinns a mercifull Article.* ibid.
Repentance *in them who sinn by custome is like a nine dayes wonder.* 169
*God keeps reckoning of our moneths, weeks,*

*weeks, and dayes, which he doth give us to* Repent *in.* 181
*If we have but a week to* Repent *in, we will deferre our repentance to the laſt day, that we may ſin all the reſt.* 187
*Whom God loveth he loveth to the end, but whom he ſcourgeth he ſcourgeth to* Repent. 195
*As it is an old ſaying,* Repentance *is never too late; ſo it is a true ſaying,* Repentance *is never too ſoon.* 220
*It is good for a man to begin his* Repentance *before he learn to be evill.* 222
*No ſuch enemy to* Repentance, *as to think that we have time enough to repent hereafter.* 270
*True* Repentance *is ſuch a ſorrow for our ſinn, as breedeth a diſlike of all ſinns.* 391
*All the parts of* Repentance *that are taught by the Papiſts doctrin to be in true* Repentance *to be found in* Judas *Repentance, and therefore the doctrine of the Papiſts concerning* Repentance, *cannot be a true doctrine.* ibid. &c.
*Except our* Repentance *proceed further than to a confeſſion that we have ſinned before men, it will not weigh againſt any ſinne before God.* 394
Repentance *is the firſt leſſon that is to be learned by young and old.* 539
*Some kinde of* Repetitions *that are made by ſome men of* Sermons *mentioned and reproved.* 301
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